THE COMPANION BIBLE
"When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakenest, it shall talk with thee."

(Prov. 6. 22)
PFD EDITION OF

THE COMPANION BIBLE

PUBLISHED BY

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PREFACE.

The Companion Bible is a new Edition of the English Bible. Published originally in six Parts, it is now presented in one Volume, and the description which follows shows that the Work is a self-explanatory Bible designed for the general use of all English readers throughout the world.

It has an amount of information (much of it hitherto inaccessible to the ordinary English reader) in its wide margins not to be found in any edition of the A.V. extant. Its position, in these respects, is unique.

In size and weight, and type and paper, as well as price, it will compare favourably with all existing editions.

It is called The Companion Bible because its wide margin is intended to be a Companion to the Text; and the whole is designed as the Companion of all readers of the Bible.

The human element is excluded, as far as possible, so that the reader may realize that the pervading object of the book is not merely to enable him to interpret the Bible, but to make the Bible the interpreter of God's Word, and Will, to him.

To the same end this Edition is not associated with the name of any man; so that its usefulness may neither be influenced nor limited by any such consideration; but that it may commend itself, on its own merits, to the whole English-speaking race.

It is not a New Translation.
It is not an Amended Translation.
It is not a Commentary.

THE TEXT.

The Text is that of the Authorized Version of 1611 as published by the Revisers in their "Parallel Bible" in 1886.

There are no alterations in the Text beyond what can be effected by a variation in the character of the Type. Hence, there is nothing that affects the ear when reading it aloud; but only that which meets the eye in order to call attention to important facts and truths.

All ancient readings and new and amended renderings are confined to the margin; which, for this purpose, extends to one-half the width of the page.

There are no minute English or Greek "superior" letters to confuse the Text; or to perplex the reader when searching for the corresponding number or letter in the margin.
PREFACE.

The Types Employed in the Text.

1. These distinguish all the Divine Names and Titles. (See Ap. 4.)
2. All pronouns used for the above have their initials indicated by capital letters.
3. The pronouns, &c., emphasized in the Original are in special type.
4. Attention is given to the capital and small letters in other cases where they affect interpretation.
5. The words spoken or cited are placed within quotation marks.
6. Where the Hebrew Text is written in separate lines, these lines are preserved by being presented in the same way in the present Edition.
7. In the Book of Psalms, the Titles will be printed so as to present the super-scriptions and sub-scriptions as brought to light and demonstrated by Dr. J. W. Thistle.
8. In the New Testament, all quotations from the Old Testament will also be specially indicated.
9. Proper Names with their pronunciation, &c., are included in a special Appendix, No. 52.

The chapters and verses of the Authorized Version are retained; but spaces are introduced to mark them off into paragraphs; so that the advantages of both Verses and Paragraphs are retained. These paragraphs are not divided according to the usual Paragraph Bibles, but according to the Structures (see page viii), which are given in the right-hand margin; while the corresponding Index-letters are repeated in the left-hand margin, by the side of the Text with the number of the page where they may be found; so that the subjects of the various Paragraphs (or Members) may be seen at a glance, and be intelligently followed.

The other figures in the left-hand margin are the B.C. dates.

The Margin.

A small circle (°) against a word or words in the Text calls attention to the same word or words which are repeated in the right-hand margin, with the number of the verse to which they belong.

In order to save repetition, and economize valuable space in the margin, words in the Text on which a note has already been given in a preceding verse in the same chapter, and to which the same note applies, are marked with the number of the verse in which such note is given.

When these words are referred to there will be found no “views” expressed, but only facts which are incontrovertible, and information which is indispensable.

Where references are given, these are not merely to parallel passages, or to the same English words, which are often as unnecessary as they are misleading; but only to those passages which explain the words in the Original, and which throw light upon their truth and teaching.

If an amended rendering is suggested in the margin, and several references follow, then the reader knows that he has before him all the occurrences of such words in the Original. Where there is “&c.” at the end of such references, then he will know that the Hebrew or Greek word in question occurs too many times for all the passages to be given; but that a sufficient number is selected as evidence in favour of such amended rendering. Thus the reader will be able to judge for himself as to the accuracy of what is suggested: and the Bible becomes its own interpreter.
PREFACE.

THE MARGINAL NOTES.

1. In the Old Testament all the important readings will be given¹ according to Dr. C. D. Ginsburg's Massoretico-Critical Text of the Hebrew Bible².

2. In the New Testament all the important readings will be given according to the evidence of the great textual critics, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revisers' Greek Text.

3. There are no words in Hebrew or Greek characters to burden or hinder the English reader. But a complete system of Transliteration, generally approved by Oriental Scholars (see p. x), will enable him readily to put back all such words into the Original characters with ease and accuracy. The Hebrew words are given not in the Inflection found in the Text, but in the root-form in which they will be looked for in Lexicons.

4. All important emendations are given—
   (a) Whether required by the above readings,
   (b) Or demanded for the sake of uniformity in translation,
   (c) Or, where the current renderings are inadequate and open to amendment³: not otherwise, or merely for the sake of giving an alternative.

5. The facts and phenomena treasured up in the Massorah are for the first time presented in connection with the A. V.² (see Ap. 30).

6. All Figures of Speech are noted, and their bearing on interpretation¹. These are the Holy Spirit's own markings, calling attention to what is emphatic, and worthy of our deepest attention (see Ap. 6).

7. The spiritual significance of Numbers is pointed out¹ (see Ap. 10).

8. The principal synonymous words in the Original are distinguished, especially those bearing on sin, atonement, and psychology.

9. The first occurrences of important words and expressions are duly noted¹.

10. The most recent Archaeological discoveries in Assyria, Egypt, &c., are included.

11. Eastern manners and customs are explained, as they throw light on the Scriptures.

12. The meanings of Proper Names of persons or places are given where these are suggestive.

13. Money and Coins, Weights and Measures, are referred in every case to Appendix 51.

14. Chronology is dealt with on Biblical lines, which proceed on durations rather than dates. These are adhered to as given in the Bible itself, and are not adapted or made to conform to any system. This transforms a dry study into a subject of deepest interest. The various Charts and Tables are given in Appendix 50.

15. The Structures of the Books are given, and all their parts: which are the surest guide to their interpretation, and the strongest proof of their inspiration¹. (See p. viii.)

¹ This is the first time that these have been presented in connection with the Authorized Version.
² These were inaccessible to the past generation of Commentators and Translators.
³ By copying out the A. V., and substituting these amended renderings, the student may make his own new Revised Version.
PREFACE.

The marginal notes do not record every possible Reading or Emendation, as these would only load the pages with a mass of needless matter. Only those new readings and renderings are given which will remove difficulties from the Text, enlighten the eyes, inform the mind, affect the conscience, instruct the head, and influence the life.

Several of the above points are, for the first time, placed within the reach of the ordinary English reader.

THE STRUCTURES

referred to on p. vii make The Companion Bible an unique edition, and require a special notice.

They give, not a mere Analysis evolved from the Text by human ingenuity, but a Symmetrical Exhibition of the Word itself, which may be discerned by the humblest reader of the Sacred Text, and seen to be one of the most important evidences of the Divine Inspiration of its words.

For these Structures constitute a remarkable phenomenon peculiar to Divine Revelation; and are not found outside it in any other form of known literature.

This distinguishing feature is caused by the repetition of subjects which reappear, either in alternation or introversion, or a combination of both in many divers manners.

This repetition is called “Correspondence,” which may be by way of similarity or contrast; synthetic or antithetic.

The subjects of the various Members are indicated by letters, which are quite arbitrary and are used only for conveniences. The subject of one Member is marked by a letter in Roman type, while the repetition of it is marked by the same letter in Italic type. These are always in line (vertically), one with the other.

When the alphabet is exhausted, it is repeated, as often as may be necessary.

The Structure of the whole book is given at the commencement of each book; and all the succeeding Structures are the expansion of this.

Each Structure is referred back to the page containing the larger Member, of which it is an expansion or development.

The large Members forming a telescopic view of the whole book are thus expanded, divided, and subdivided, until chapters and paragraphs, and even verses and sentences, are seen to form part of a wondrous whole, giving a microscopic view of its manifold details, and showing forth the fact, that while the works of the Lord are great and perfect, the Word of the Lord is the greatest of His works, and is “perfect” also (Psalm 19. 7).

THE APPENDIXES

contain a large amount of information bearing on the various questions raised by the phenomena of the Sacred Text.

Those issued with each of the six volumes pertain principally to such volumes. But in this complete Edition they are all placed together at the end.

The order of the Appendixes is determined for the most part by the order in which the subjects are raised in the Text of the Bible.

1 It is this repetition which has made possible the system of Bible-marking known by some as “Railways.”
EXPLANATIONS.

REFERENCES. Where there is no name of a book in the margin, the reference is always to the same book, and all the References in the margin are to The Companion Bible, not to any Edition of the A. V., or R. V.

SUPERIOR FIGURES, in the Text, always refer to the verse, so numbered, in the same chapter.

The repetition of the same subject in a note is sometimes indicated by its initial (capital) letter.

The figures in the left-hand margin relate to two separate matters. Those in brackets, with a "p," refer to the number of the page on which the corresponding letter and member will be found. The number of the page so indicated holds good until another page number is given.

The other figures refer to the B.C. dates.

THE TRANSLITERATION OF HEBREW WORDS.

With the aid of the following Table, any English reader who knows the Hebrew alphabet can put back the English letters into the Hebrew characters, by noting the exact equivalents:

<table>
<thead>
<tr>
<th>CONSONANTS.</th>
<th>VOWELS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>b = ב (Beth).*</td>
<td>' = ב (Aleph).</td>
</tr>
<tr>
<td>d = ד (Daleth).*</td>
<td>' = ד (Ayin).</td>
</tr>
<tr>
<td>g = ג (Gimel).*</td>
<td>a = א (Pathah).</td>
</tr>
<tr>
<td>h = ה (He).</td>
<td>a = א (Pathah).</td>
</tr>
<tr>
<td>h = ח (Cheth), sometimes ch.</td>
<td>a = א (Pathah).</td>
</tr>
<tr>
<td>k = כ (Kaph).*</td>
<td>' = א (Pathah).</td>
</tr>
<tr>
<td>k = ק (Kaph).</td>
<td>' = ק (Pathah).</td>
</tr>
<tr>
<td>l = ל (Lamed).</td>
<td>e = ה (S'gol).</td>
</tr>
<tr>
<td>m = מ (Mem). Final =מ.</td>
<td>e = ה (S'gol).</td>
</tr>
<tr>
<td>n = נ (Nun). Final = נ.</td>
<td>e = ה (S'gol).</td>
</tr>
<tr>
<td>p = פ (Pê).*</td>
<td>e = ל (Sh'vah).</td>
</tr>
<tr>
<td>ph = פה Final = פה.</td>
<td>i = (Hirek).</td>
</tr>
<tr>
<td>r = ר (Resh).</td>
<td>i = (Hirek).</td>
</tr>
<tr>
<td>s = ס (Samech).</td>
<td>i = (Hirek).</td>
</tr>
<tr>
<td>s = רו (Shin).</td>
<td>i = (Hirek).</td>
</tr>
<tr>
<td>sh = ש (Shin).</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>t = ת (Teth).</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>t = ת (Tau).*</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>th = ת (Thau).</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>v = ז (Vav or Vav).</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>w = ו Final = ו.</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>y = י (Yod or 'Jot').</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>z = ז (Zayin).</td>
<td>o = (Holem).</td>
</tr>
<tr>
<td>z = ז (Zaddel). Final = ז.</td>
<td>o = (Holem).</td>
</tr>
</tbody>
</table>

The six consonants marked with an asterisk (*) have a dot (Dagesh) within them, when placed at the beginning of a word; but not when they are situated in any other
part of the word (except when the letter in question is to be doubled, in which case it is doubled in the English).

As an example of the application of the above principles, the following is the first verse in the Hebrew Bible, the Hebrew being read from right to left:

Bere'shith bar'a 'elohim eth hashshámayim ve'eth ha'rez.

All Hebrew words are given, not in the Inflection which occurs in the Text, but in the root-form which will be looked for in the Lexicon.

ABBREVIATIONS.

Abim. = Abimelech.
abt. = about.
Acc. = Accusative Case.
acc. = according to, or accordingly.
Accet. = Account.
A. D. = Anno Domini.
Adj. = Adjective.
aff. = affirmation.
agst. = against.
A. M. = Anno Mundi.
Ant. = Antiquities.
App. = Apposition.
Appl. = Application.
Arab. = Arabic Version of portions of the Hebrew Old Testament about 900 A. D.
Aram. = Aramaean, or ancient Chaldee translation about 200 A. D.
Art. = the Definite Article "the", when emphatic.
A. S. = Anglo-Saxon.
A. V. = Authorized Version.
Bab. = Babylonian.
b. c. = Before Christ.
bec. = because.
beg. = beginning.
Ch. = Chapter.
Chald. = Chaldee language.
cld. = could.
Cod. = Codex, Codices=MSS.
coll. = collective.
com. = commandment.
comp. = compare.
conj. = Conjunction.
cov. = covenant.
ep. = compare.
diff. = different.
Diod. Sic. = Diodorus Siculus (second half of first century a. d.).
Div. = Divine.

E. = East.
Ed. or Edn. = Edition.
Eng. = English.
Esp. = Especially.
fem. = feminine.
Fig. = Figure of Speech.
follg. = following.
freq. = frequently.
fulf. = fulfilled, or fulfilment.
Gh. = Ginsburg.
Gen. = Genitive.
genl. = general.
Gr. = Greek.
Heb. = Hebrew.
Imp. = Imperative Mood.
Imperf. = Imperfect Tense.
Ind. = Indicative Mood.
Int. = Introduction.
Jer. = Jerome.
Jon. = The Targum of Jonathan ben Uzziel; a Chaldee or Aramaean paraphrase on certain Old Testament books: not so ancient or valuable as that of Onkelos. About 30 B. C.
Lat. = Latin.
Lit. = Literal, literally.
Marg. = Margin.
Masc. = Masculine.
MS. = Manuscript, or Codex.
MSS. = Manuscripts, or Codices.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>N.</td>
<td>North</td>
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<tr>
<td>Neg.</td>
<td>Negative</td>
</tr>
<tr>
<td>No.</td>
<td>Number</td>
</tr>
<tr>
<td>N. T.</td>
<td>New Testament</td>
</tr>
<tr>
<td>Occ.</td>
<td>occurs, occurrence</td>
</tr>
<tr>
<td>opp.</td>
<td>opposite</td>
</tr>
<tr>
<td>Orth.</td>
<td>Orthography</td>
</tr>
<tr>
<td>O. T.</td>
<td>Old Testament</td>
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<tr>
<td>p.</td>
<td>page</td>
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<tr>
<td>par.</td>
<td>particular</td>
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<tr>
<td>Part.</td>
<td>Participle</td>
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<tr>
<td>Pent.</td>
<td>Pentateuch</td>
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<tr>
<td>pers.</td>
<td>person</td>
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<tr>
<td>Phil.</td>
<td>Philadelphus</td>
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<tr>
<td>pl.</td>
<td>plural</td>
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<td>pos.</td>
<td>positive</td>
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<td>pp.</td>
<td>pages</td>
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<tr>
<td>Prep.</td>
<td>Preposition</td>
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<td>prob.</td>
<td>probably</td>
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<td>Prof.</td>
<td>Professor</td>
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<tr>
<td>Pron.</td>
<td>Pronoun</td>
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<tr>
<td>q.v.</td>
<td>which see</td>
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<tr>
<td>R.</td>
<td>reading</td>
</tr>
<tr>
<td>Rab.</td>
<td>Rabbinic</td>
</tr>
<tr>
<td>ref.</td>
<td>referring to, reference</td>
</tr>
<tr>
<td>R.V.</td>
<td>Revised Version</td>
</tr>
<tr>
<td>S.</td>
<td>South</td>
</tr>
<tr>
<td>Sam.</td>
<td>Samaritan Pentateuch. Very ancient. Supposed to have come down from the Ten Tribes at least as early as fourth century B.C., and earlier than the Septuagint.</td>
</tr>
<tr>
<td>Sept.</td>
<td>Septuagint Version of the Hebrew Old Testament in Greek. Made in Alexandria the third or second century B.C. Valuable, because made from MSS. older than any now extant.</td>
</tr>
<tr>
<td>sig.</td>
<td>significance</td>
</tr>
<tr>
<td>sing.</td>
<td>singular</td>
</tr>
<tr>
<td>Sir.</td>
<td>Sirach</td>
</tr>
<tr>
<td>symb.</td>
<td>symbolic</td>
</tr>
<tr>
<td>Syr.</td>
<td>Syriac Version, made from the Hebrew for Christian use before the fourth century A.D.</td>
</tr>
<tr>
<td>Targ.</td>
<td>Targum</td>
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<tr>
<td>Theoc.</td>
<td>Theocritus</td>
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<tr>
<td>trs.</td>
<td>translate</td>
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<tr>
<td>v.</td>
<td>verse</td>
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<td>v.c.</td>
<td>verses</td>
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<tr>
<td>var.</td>
<td>various</td>
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<tr>
<td>vol.</td>
<td>volume</td>
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<tr>
<td>V. R.</td>
<td>various reading</td>
</tr>
<tr>
<td>Vulg.</td>
<td>The Vulgate, or Latin Version of the Bible, made by Jerome about close of fourth century A.D., and authorised by the Council of Trent, 1545-1563.</td>
</tr>
<tr>
<td>W.</td>
<td>West</td>
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<tr>
<td>wild.</td>
<td>wilderness</td>
</tr>
<tr>
<td>wisd.</td>
<td>wisdom</td>
</tr>
</tbody>
</table>
GENESIS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division).

A1 | 1.1—2.3. The Introduction.

A2 | 2.4—50.26. The Eleven "Generations" *.

Gen. 1.1—2.3. (A1 above) THE INTRODUCTION.

(Alternation.)

A1 | A | 1.1. "The World that then was" (2 Pet. 3, 6). Its Creation in Eternity Past
B | 1.2-. Its End. Ruin.
A | 1. -2-31. "The Heavens and the Earth which are now" (2 Pet. 3, 7). Their
      Creation in Time Present. (The Six Days.)

Gen. 2.4—50.26. (A2 above) THE ELEVEN "GENERATIONS" *.

(Extended Alternation with Introversion.)

A2 | C | E | "The Heavens and the Earth" (2.4—4.26)
   | F | ADAM (5.1—6.8)
   | G | NOAH (6.9—9.20)
       | Mankind in General.
   | H | THE SONS OF NOAH (10.1—11.12)
   | I | SHEM (11.10—11.26)
   | D | TERAH (11.27—25.11).
   | C | E | ISHMAEL (25.12—18)
   | F | ISAAC (25.19—35.29)
   | G | ESAU (36.1—8)
       | The Chosen People.
   | H | THE SONS OF ESAU (36.9—43)
   | I | JACOB (37.1—50.26)

* There are 14 altogether in the Bible:
The above in Genesis 11
The Generations of Aaron and Moses (Num. 3.1) 1
The Generations of Pharez (Ruth 4.18—22) 1
13
† The Book of the Generations of Jesus Christ (Matt. 1.1) 1
14

† This latter needed to complete the number of spiritual perfection (2x7 = 14). See Ap. 10.
THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

0. FIRST

IN the beginning "God" created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters.

3. And God said, "Let there be light:" and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

6. And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

2. And. Note the Fig. Polysyndeton (Ap. 6), by which the correct meaning of the first 6 verses is better understood.


God. Heb. Elohim, pl. First occurrence connects it with creation, and denotes, by usage, the Creator in relation to His creatures. See Ap. 4. The Heb. term Elohim places the emphasis, and gives pause, on "God" as being Himself the great worker, separating the Worker from His work.


which, in the 34 verses of this Introduction, each sentence has the important word "God" in v. 1. is carried like a lamp through the whole of this Introduction (1. — 2: 2).


-2. The Spirit of God moved (see Ap. 8) = the beginning of "the heavens and earth which are now" (2 Pet. 3: 7). It is even so in the New Creation. The Spirit moves (John 3: 3-5. Rom. 8: 9, 14. Gal. 4: 29. 2 Cor. 5: 17, 18).

3. God said (occurs 10 times in Introduction). This begins each day: 3rd day twice; 6th day four times. The second act is also of God (1 Pet. 1: 22-25). Ap. 5. 

be light = become light (as in v. 2), not the verb "to be". Light not located till 4th day. was = became, as in v. 2. It is even so in the New Creation: His Word enters and gives light (Ps. 119: 134. 2 Cor. 4: 6, 4. 5). Occurs 2 times in Introduction. Ap. 5.

-5. God made beautiful (Ecc. 3: 11). divided. Occurs twice. Ap. 5. Each day's work called "good", except the 2nd, because nothing created on that day: only division made.


-7. first day = day one. The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20: 9, 11. See Ap. 11.


8 Heaven = Heb. high, lofty.
9 And God said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear.” and it was so.
10 And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.
11 And God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth;” and it was so.
12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.
13 And the third day morning and evening were the third day.
14 And God said, “Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
15 And let them be for lights in the firmament of the heaven to give light upon the earth;” and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.
17 And God set them in the firmament of the heaven to give light upon the earth,
18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.
19 And the evening and the morning were the fourth day.
20 And God said, “Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”
21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, winged fowl after his kind: and God saw that it was good.
22 And God blessed them, saying, “Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”
23 And the evening and the morning were the fifth day.
24 And God said, “Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind;” and it was so.
25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.
26 And God said, “Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”
27 So God created man in His own image, in the image of God created He them; male and female created He them.
28 And God blessed them, and God said unto them, “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”
1. 29.

29 And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

B

(p. 1)

2 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

3 And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

A

(p. 5)

4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew:

B

a. for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

b. But there went up a mist from the earth, and watered the whole face of the earth.

c. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

C

d. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.

e. And out of the ground made the Lord God to bring every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

D

10 And a river went out of Eden to water the

6 But and mist = no mist = to water. The last of two or three negatives not necessary. Must be supplied by Fig. Ellipsis (Ap. 6. ili. 9), as in Deut. 33. 6. 1 Sam. 2. 3. Ps. 9. 18; 38. 1; 75. 5. Prov. 24. 12; 25. 27. Isa. 98. 18. &c.

7 formed. As a potter. Isa. 64. 8. man. Heb. 'eth-Had'dham (with art. and particle = 'this same man Adam'. See Ap. 14). Apposition (Ap. 17) = breath (that is) life. soul. Heb. nephesh. See (sil'la, 1. 20, and Ap. 13. Cp. 7. 27. 8-14 Fig. Pavobsias. Ap. 6. 8 garden. This garden may be additional to 1. 11, 12; 2. 4, 5. That creation concerns the "plants of the field" (1st occ.). This may have been a specific planting, and lost when the garden and Eden were lost. Note the three gardens: (1) Eden, death in sin; (2) Gethsemane, death for sin; (3) Segullah, death to sin. eastward in Eden = "in Eden, eastward." Eden. In the enneiform texts = the plain of Babylonia, known by its inhabitants Edinu. In Heb. 'ed'en. Sept. paradise. Occ. 2. 8. 10. 15; 3. 22, 24; 4. 15. Isa. 51. 3. Ezek. 28. 13; 31. 9. 16, 18. 18; 36. 33. Joel 2. 3. 9 tree of life. Gen. of cause (Ap. 17) = the Tree supporting and continuing the life which had been imparted. Cp. 3. 22. Hence "the bread of life," John 6. 48, 51, 53. midst. Cp. Rev. 2. 7. knowledge = sense or perception (Gen. 12. 13. Song 6. 11. Isa. 9. 8). good and evil. See on p. 17.

10 river = the Persian Gulf, known as much to the Accedians, in which the river became four mouths (or heads) at spots where they flowed into the source which received and fed them.
2. 10. GENESIS. 3. 1.

The name of the first is of Pison, the name of the second is of Gihon, the name of the third is of Hiddekel, the name of the fourth is of Euphrates. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it.

18 And the Lord God commanded the man, saying, “Of every tree of the garden thou mayest freely eat;” But of the tree of the knowledge of good and evil, thou shalt not eat of it: For in the day that thou eatest thereof thou shalt surely die.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;

but for Adam there was not found an helper meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

F 3 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, 

11 Pison = the river W. of the Euphrates, called Pallukat in reign of Nabonidos, last king of Babylon, or the Pallakopas Canal. compasseth. The Pallukat or Psion encircled the N. borders of the great sandy desert which stretched toward to the mountain chains of Midian and Sinai. Havilah = the region of Sand. Hiddekel = the great river.

12 onyx. Heb. she'hom, identified with Assy. sumtu, a gemstone.

13 Gihon = the river E. of the Tigris. The modern Kerkhah, and ancient Koospeus, rising in the mountains of the Kassian, Kas has been confused with the Heb. Cush. Cush is not the African Cush or Ethiopia, but the Accadian Kas.

14 Hiddekel = Accadian for the Tigris, which was Idiplt, or Idiqlat = “the encircling,” Assyria. Heb. Haskhur (Asshur). This is not Assyria, but the city of Assur, the primitive capital of Assyria which lay E. of the W. of the Tigris.

Euphrates. Heb. pe'rahîth. The Greek Euphrates comes from the old Persian Ufrato, and this from Pura or Paratu = the river. Sometimes Pura-num = the great river.


16 the man. Heb. hu’âdhâm (with art.) = the man Adam. See Ap. 14. i. freely. Heb. “Eating that mayest eat.” Fig. Polyptoton (Ap. 6) for emphasis, (see note on 26. 28). Here rightly marked by “freely”. Toned down by Eve in ch. 3. 3.

17 tree. Note the three trees: “Knowledge” (2. 9); man’s Ruin; “the Cross” (Acts 10. 39; 5. 36; 1 Pet. 2. 24), man’s Redemption; “the Tree of Life” (2. 9. Rev. 2. 7; 22. 2), man’s Regeneration.

good and evil. See on “knowledge”, v. 5. Obedience proving what was “good” (Deut. 6. 24), disobedience revealing what was “evil” (Rom. 3. 20).

in the day = when. See Ap. 18. Cp. 2. 4. 1 Kings 2. 17. Ezek. 36. 35, &c.

18 shall surely die. Heb. “lying thou shalt die”. Fig. Polyptoton, for emph. (Ap. 6). Cp. 30. 7; 26. 11. Ex. 19. 12; 21. 12, 14, 16, 17; 31. 14, 15. Lev. 20. 2, 9, 10, 11, 12, 13, 15, 16, 27; 24. 16, 17; 27. 29. Num. 15. 33; 26. 13; 35. 16, 17, 18, 21, 31. Judg. 13. 25; 15. 13; 21. 5. 1 Sam. 14. 39, 44; 22. 16. 18. 17. 42. 2 Kings 1. 4, 6, 10; 8. 10. Jer. 26. 8, 19; 38. 16. Ezek. 3. 18; 18. 13; 38. 8, 14. See note on ch. 26. 28 for the emphasis of this Figure exhibited in other ways; and cp. esp. note on Num. 26. 43. Here marked by the word “surely,” as in v. 16 by the word “freely.” This certainty changed by Eve in 3. 3 into a contingency.

19 meet = as his counterpart.

19 ground: giving the details of 1. 24.


24 Therefore, &c., quoted Matt. 19. 5, &c. 1 Cor. 6. 16. Eph. 5. 31.

25 naked. Heb. 'arâm, a Homonym. The same spelling as word rendered “subtil” in 3. 1.
3.1

"Yea, hath God said, 'Ye shall not eat of every tree of the garden?'"

2. And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

4. And the serpent said unto the woman, "Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, 'knowing good and evil.'"

6. And when the woman saw that the tree was good for food, and that it was to pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked;

8. And they sewed fig leaves together, and made themselves aprons.

9. And the Lord God called unto Adam, and said unto him, "Where art thou?"

10. And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And He said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

12. And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

13. And the Lord God said unto the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat."

14. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15. And I will put enmity between thee and the woman, and between thy seed and her Seed; 'She shall bruise thy head, and thou shalt bruise His heel.'

16. Unto the woman He said, "I will greatly multiply the pain of child-bearing with woman."

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"The Tree of Knowledge. Eating of it. Effect on both: the man and the woman.

H 

F [7]. Human provision: man-made aprons.

II 5-12. God's enquiry of the man.

K 15. God's enquiry of the woman.

K 12. Promise of the man.


K 20. Effect on both: the man and the woman.


F 22-24. The Tree of Life. Expulsion from it.


Not allegory: but literal history, emphasised by Figures of Speech.

Yes, hath God said — Can it be that God hath said. Not a Q., but Figure Erotesis (Ap. 6) for emph. Opposition to God's Word is Satan's sphere of activity. This is Satan's first utterance in Scripture. God — Elohim. 2 may eat. Misquoted from 2.16 by not repeating the emphatic Figure Polypetion (Ap. 8), and thus omitting the emph. "freely".

3 neither shall ye touch it. This sentence is added. Cp. 2.16, 17.

lest ye die. Misquoted from 2.16, 17, by not repeating the emphatic Figure Polypetion (Ap. 8), thus changing the emph. preserved in the word "surely".

4 Ye shall not surely die — Satan's second utterance. Contradiction of God's Word in 2.17. This has become the foundation of Spiritism and Traditional belief as to death. See note on 2.17.

5 ye shall be as gods — be as God, Heb. Elohim. This is the foundation of Satan's second lie: "The immortality of God in man."

6 good for food. See 1 John 2.16, "Lust of the flesh". Cp. Matt. 4.3.

7 pleasant to the eyes. See 1 John 2.16, "Lust of the eyes". Cp. Matt. 4.5.


gave. See 1 Tim. 2.14.


7 knew. Fig. Metonymy (of Subj.) Ap. 6. They knew before, but their knowledge now received a new meaning. Adam becomes "naked" by losing something of Elohim's glorious likeness. Rom. 8.5 may refer to this.

fig leaves. The man-made covering contrasted, in the structure, with the God-made clothing (v. 21).

aprons. Heb. word occurs only here.

8 voice = sound. (Ecc. 7.6 - cracking.) Here - footsteps, as in 2 Sam. 5.24. 1 Kings 14.6. 2 Kings 6.32.


9 Where art thou? The 1st Q. in O.T. comes from God to the sinner. Cp. 1st Q. in N.T. of the seeking sinner, "Where is He?" (Matt. 2.2).


11 blame to Jehovah as well as to his wife. 13 The serpent. See note on v. 1 and Ap. 19; and cp. 2 Cor. 11.5, 14.

13 said. God asks the serpent no question. There is no parley. Sentence at once pronounced. See Ap. 19. The words imply the utmost humiliation, as in Ps. 44.22. dust, &c. Fig. of utter defeat, as in Ps. 72.9. See Ap. 19.

15 lit. at the root of Malachi. the verb in sing. masc. shows that zer'a (seed) is here to be taken in singular, with Sept., i.e. Christ: see note on Gen. 17.7; 21.12, and Gal. 3.16. head, &c. heel. See Ap. 19.

No more literal than 1 Cor. 11.8, or Ps. 41.9, and John 18.18. They denote the temporary sufferings of the Seed, and the complete destruction of Satan and his works (Heb. 2.14. 1 John 3.8). Heel = lower part. Head = vital part. This is the first great promise and prophecy. Note its position in the centre of Scripture and the message.

16 greatly multiply. Heb. "multiplied" becomes "multiply". Fig. Polypetion (Ap. 8). Emph. preserved in word "greatly". Cp. v. 4, and see note on 28.28.
multiply thy sorrow and thy conception; "in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

17 And unto Adam He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' " cursed is the ground for thy sake; in sorrow shalt thou eat of all the days of thy life; 18 thorns also and thistles shalt thou bring forth to thee; and thou shalt eat the herb of the field; 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

20 And Adam called his wife's name "Eve;" because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, "Behold, the man is become as one of Us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:" 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

4 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, "I have gotten a man from the Lord." 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord; 4 and Abel, he also brought of the firstlings of his flock and of the fat thereof. 5 And the Lord had respect unto Abel and to his offering: 6 But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. 7 And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen?"

3 in process of time. Heb. at [the] end of days. 

20 Eve = Heb. Chavvah = Life, Life-spring. Showing that he believed God. The name "Eve" occ. 4 times: here; 4:1; 2 Cor. 11:3; and 1 Tim. 2:13.


22 Behold. Fig. Asterismos (Ap. 6).

J\^L | 1-16. Adam's sons: Cain and Abel.
L | 25. Adam's son: Seth.

1 Cain = acquisition.

18-23. The time as well as place and offering probably appointed. 


Abel = sanctity.

Theoros of all living. 

4 in process of time. Heb. at [the] end of days. 


offering, &c. = a sacrifice unto Jehovah. Most religious, but his own "way" (Jude 11); but not first-fruits as Abel's. Heb. minchah. See Ap. 43. II, iii. 

LORD = Jehovah. Note, the sacrifices both brought to Jehovah as the covenant God; not to Elohim, the Creator. See Ap. 4. 

4 brought: "by faith." Heb. 11:4, which came by hearing the word of God. (Rom. 10:17). 

firstlings of his flock and of the fat thereof.

5 and the fat, &c. Fig. Hendiadys. Ap. 6 = "the firstlings, and the fattest ones too." 

1 Chron. 21. 26. 2 Chron. 7. 1; and cp. Ps. 20. 3, and Heb. 11. 4. 

had respect. 

his offerings. 

had not respect.
7 If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou liestest the ground, it shall not henceforth yield unto thee his strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch; and he built a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Tubal-cain: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; Ye wives of Lamech, hearken unto my speech: For I have slain a man to my wounding, And a young man to my hurt.

24 If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold.

25 And Adam knew his wife again; and she bare a son, and called his name Seth: "For God," said she, "hath appointed me another seed instead of Abel, whom Cain slew."

26 And to Seth, to him also there was born a son; and he called his name Enos: then...
5 This is the Book of the Generations of Adam. In the day that God created man, in the likeness of God made He him;
2 Male and female created He them; and blessed them, and called their name Adam, in the day when they were created.
3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Enoch;
4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters;
5 And all the days that Adam lived were nine hundred and thirty years: and he died.
6 And Seth lived an hundred and fifty years, and begat Enos:
7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
8 And all the days of Seth were nine hundred and twelve years: and he died.
9 And Enos lived ninety years, and begat Cainan:
10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
11 And all the days of Enos were nine hundred and five years: and he died.
12 And Cainan lived seventy years, and begat Mahalaleel:
13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
14 And all the days of Cainan were nine hundred and ten years: and he died.
15 And Mahalaleel lived sixty and five years, and begat Jared:
16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.
18 And Jared lived an hundred sixty and two years, and he begat Enoch:
19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:
20 And all the days of Jared were nine hundred sixty and two years: and he died.
21 And Enoch lived sixty and five years, and begat Methuselah:
22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
23 And all the days of Enoch were three hundred sixty and five years:
24 And Enoch walked with God: and he was not; for God took him.
25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:
26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:
27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.
28 And Lamech lived an hundred eighty and two years, and begat a son:
29 And he called his name Noah, saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed."
30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
31 And all the days of Lamech were seven hundred seventy and seven years: and he died.
32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

6 And it came to pass, when ^men began to multiply upon the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man, for that he is also flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that He had made man on the earth, and it grieveth Him at His heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make of it. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

And, behold, I, even I, will bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; for them shall be male and female.

Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.

Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah, "Come thou and all thy house into the ark; for thou hast I seen righteous before Me in this generation.

Of every clean shalt thou bring to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;
19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man;

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

8 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of the heavens were stopped, and the rain from heaven was restrained;

3 And the waters returned from the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the sixth hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seventh and twentieth day of the month, was the earth dried.

19 And the waters. Fig. Anadiplosis (Ap. 6) for emphasis.

20 Exceedingly. The Flood universal. Fig. Epizeuxis (greatly greatly). See Ap. 6.

21 And. Note the Polyptoton (Ap. 6) in vv. 21-23, solemnly emphasizing the complete extinction of life. Many other examples in this narrative to emph. its complete details. Heaps of animals and birds found together, mostly on hills. Bones not gnawed or exposed to the weather. There is also a break—and a fresh beginning—in Egyptian monuments.


8, 1 God. Heb. 'Elohim = the Creator, because every living creature is included. Cp. 7:16, remembered. Fig. Anthropopathia. See Ap. 6.


3 windows. Heb. 'arubboth. See note on 7:11.


5 first day. Tuesday. (The only day named that is not a Sabbath.)


9 seven. The seven. Another Sabbath, 18th day of 11th month.

10 olive leaf. Heb. a newly-sprouted olive leaf.

11 olive leaf. Heb. a newly-sprouted olive leaf.

12 seven. Saturday, 25th day of 11th month.

13 six hundredth and first year: i.e. of Noah's life.

14 twenty-seventh day of second month. Completing one solar year from 7:11.


17 Bring forth. Elohim, speaking from without.

20 altar. The first mentioned in Scripture.

15 God spake unto Noah, saying,

16 "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the Lord; and took of every clean beast, and of (p. 11)
every clean fowl, and offered burnt offerings on the altar.

21 And the Lord smelled a sweet savour; and the Lord said in His heart, "I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."  

9 And God blessed Noah and his sons, and said unto them, "Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

7 And you, be ye fruitful, and multiply: bring forth abundantly in the earth, and multiply therein.”

8 And God spake unto Noah, and to his sons with him, saying,

9 "And I, behold, I establish My covenant with you, and with your seed after you; 10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 11 And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.”

12 And I God said, “This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: 13 I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth; 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the sky; and I will look upon it, that I may remember the everlasting covenant between Me and every living creature of all flesh that is upon the earth.”

18 And the sons of Noah, that went forth of the ark, were Shem, Ham, and Japheth: and Ham is the father of Canaan.

19 These are the sons of Noah: and of them was the whole earth overspread.  

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren."

26 And he said, "Blessed be the LORD God of Shem; and Canaan shall be his servant."

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.
10.

GENESIS.

10. 10.

{Babel, and Erech, and Accad, and Calneh, in the land of °Shinar.
11 Out of that land °went forth Asshur, and built °Nineveh (and °the city Rehoboth) and Calah.
12 And Resen between Nineveh and Calah: the same is °a "great city.
13 And °Mizraim begat °Ludim, and Anamim, and Lehabim, and Naphtuhim,
14 And Pathrusim, and Casluhim, (out of whom came °Philistim) and Caphtorim.
15 And Canaan begat °Sidon his firstborn, and °Heth,
16 And the °Jebusite, and the Amorite, and the Girgashite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
20 These are the sons of Ham, after their "tongues, in their countries, and in their nations.

B

21 Unto °Shem also, the father of all the children of Eber, the brother of Japheth °the elder, even to him were "children born.
22 The children of Shem; °Elam, and Asshur, and Arphaxad, and Lud, and Aram.
23 And the children of Aram; °Uz, and Hul, and Gether, and Mash.
24 And Arphaxad begat Salah; and Salah begat °Eber.
25 And unto Eber were born two sons: the name of one was °Peleg; for in his days was the earth "divided; and his brother's name was Joktan.
26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 And Hadoram, and Uzal, and Diklah,
28 And Obal, and Abimelech, and Sheba,
29 And Ophir, and Havilah, and Jobab: all these were sons of Joktan.
30 And their dwelling was from Mesha, as thou goest unto Sepher a mount of the east.
31 These are the sons of Shem, after their "families, after their tongues, in their lands, after their nations.
32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations "divided in the earth after the flood.

11.

11. 3.

THE NATIONS SCATTERED. (Introversion and Alternation.)

A2 E a

(p. 16)

And the whole °earth was of one "language, and of one speech.

2 And it came to pass, as they journeyed °from the east, that they found a plain in the land of °Shinar; and they dwelt there.

3 And they "said one to another, "Go to, let us make brick, and °burn them thoroughly."

1 earth = people of the earth. Fig. Metonymy (of Subject). Ap. 8; °"earth" put for inhabitants.

2 from the east = eastward.

3 said. Sin with their tongues punished in the same manner (v. 7).

burn, &c. Heb. °brick bricks, and burn a burning. 

Fig. Polyptoton. Ap. 6, emphasising their determination. Burning in fire, not waiting for sun. See note on °"brick-kiln", 2 Sam. 12. 5.
11. 3. And they had brick for stone, and slime had they for mortar.
4. And they said, "Go to, let us build us a city and a tower, whose top "may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

5 And the LORD * came down to see the city and the tower, which the children of men builded.

6 And the LORD said, "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
7 "Go to, let us go down, and there confound their language, that they may not understand one another's speech."

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 These are THE GENERATIONS OF SHEM: Shem was an hundred years old, and begat Arphaxad two years after the flood:
11. And Shem lived after he begat Arphaxad five hundred years; and begat sons and daughters.
2346
12 And Arphaxad lived five and thirty years, and begat Salah:
13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
2811
14 And Salah lived thirty years, and begat Eber:
15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
2247
16 And Eber lived four and thirty years, and begat Peleg:
17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
2217
18 And Peleg lived thirty years, and begat Reu:
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
2185
20 And Reu lived two and thirty years, and begat Serug:
21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
2155
22 And Serug lived thirty years, and begat Nahor:
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
2126
24 And Nahor lived nine and twenty years, and begat Terah:
25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

11. 30. slime = bitumen. So tenacious to-day that detachment almost impossible. Cp. the slime of Babel with the jewels of Zion (Rev. 21. 19).
4 may reach. No Ellipsis here. Heb. "and its top with the heavens", i.e. with the Zodiac depicted on it, as in ancient temples of Denderah and Eneh in Egypt.
8 scattered. Sept. same word as in Acts 8.1 (Acts 8.9). This was to preserve the revelation contained in the Zodiac and the constellations.
10 scatter. Sept. same word as in Acts 8.1. Result of which was the conversion of the Ethiopian (Acts 8.24).
11 Shem. A return to the main purpose of the Book. See notes on 5.32.
12 Salah. Luke 3.36 says Cainan, but this was probably a gloss from Sept., and crept into the text. No second Cainan in Heb. text here or elsewhere. Cp 1 Chron. 1.18.
13 Eber. See above, 10.24.
14 Peleg born (10.22) 14 years before v. 9.
24 Terah. Name prob. of traveller.

A3 25.5-11. Abram's history. Death. (Isaac's inheritance.)
27 Generations of Terah. The centre of the eleven. See page 1 and Ap. 29.
28 before his father. The first death so recorded. Ur the Ur or "city" of the cuneiform texts. Also Megugir on W. bank of Euphrates.
29 Jashar. See Ap. 29.
26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 Now these are THE GENERATIONS OF TERAH: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.
29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was barren; she had no child.
31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.  

19 2 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.'

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all the substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. (And the Canaanite was then in the land.)  

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there built he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he built an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.
11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, “Behold now, I know that thou art a fair woman to look upon:
12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, ‘This is his wife’: and they will slay me, but they will save thee alive.
13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and ‘my soul’ shall live because of thee.”
14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.
15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh’s house.
16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.
17 And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife.
18 And Pharaoh called Abram, and said, “What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?
19 Why saidst thou, ‘She is my sister’? so I might have taken her to me for wife: now therefore behold thy wife, take her, and go thy way.”
20 And Pharaoh commanded his men concerning him: and they sent him away, his wife, and all that he had.

13 And Abram went up out of Egypt; and he called his wife Sarai, and his name; and Lot with him, unto the south.
2 And Abram was very rich in cattle, in silver, and in gold.
3 And he went out, when he had made an end of his journey, from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;
4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.
5 And Lot also, which went with Abram, had flocks, and herds, and tents.
6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7 And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle: (and the Canaanite and the Perizzite dwelled then in the land).
8 And Abram said unto Lot, “Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for ‘I am a Saran’; separate thyself from me.
9 ‘Is not the whole land before thee? separate thyself, I pray thee, from me: if ‘thou wilt take’ the left hand, then I will go to the right; or if ‘thou depart’ to the right hand, then I will go to the left.”
10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.
11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.
13 (But the men of Sodom were wicked and sinners before the LORD exceedingly.)

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, will I give it to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

14 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tiriel king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slmepeits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14.1 came to pass in the days of. Heb. ’in yebi: occurs 6 times (see Ap. 10); always marks a time of trouble ending in blessing. Cp. Ruth 1.1, Isa. 7.1, Jer. 1.3, Est. 1.1, 2 Sam. 21.1 (cp. v. 14), in the days. Dated in the reign of a king of Babylon: the united forces led by a king of Elam. The Assyrian text says that Elam had conquered and overrun Babylonia. Amraphel reigned in N. (Shinar); Eri-Aku (Arioch), an Elamite prince, in the S. at Larsa (Ellasar). All the names here are found on one tablet.

15 Amraphel—Khammurabi of the Tablets. Ammurapi is Amraphel transcribed.

Arioch—Eri-aiku of the Tablets, in which it is found that his mother was sister to Chedorlaomer.

Chedorlaomer = the Kurud-Laghuugal of the Tablets.

Tidal—The Tadphila of the Tablets.

nations. The Tablet says he assembled the Ummananda, or the barbarian tribes of the Kushean mountains, and that he “did evil” to the land of Bel. The Assyrian tablets are therefore shown to be correct by their agreement with Genesis.

3 Zoar. Cp. 4.6 and 19.22.

3 vale. Afterward, the Salt (or Dead Sea), when Moses wrote.

Siddim—The Siddim.

12 Twelve. The No. of Government. See Ap. 10. served—had served. v. 4 goes back to the events leading up to the present war with Sodom. thirteenth. The first occ. Hence the No. of Rebellion. See Ap. 10.

15 Rephaim—a branch of the Nephtim. See Ap. 23. Supernatural beings, so called after one Rapha as the Anakim after Anak. See 15.20. Deut. 2.4, 20, 21; 3.11, 13. Josh. 12.4; 13.19; 15.8; 17.13; 18.16. See notes on 6.4; 12.8; 15.7; 14.5; 15.29, 21.


6 Horites. Deut. 2.12.

7 En-mishpat = the spring of judgment. Not yet Kadesh—the Sanctuary. all the country. Heb. “the whole field”, put by Synedoche (of the Part), Ap. 6, for country.

8 takes up the present war with Sodom.

20 Zoar. Cp. 2.2 and 19.22.

30 kings with five. See the No. of the number of Judgment. See Ap. 10.

10 slmepeits—pits of bitumen, still a feature of the shores of the Dead Sea.


13 Hebrew. So called from ’Eber (11.14. Cp. 10.21; 18.14; 41.12. Num. 24.24), from ’abur, “to pass on” = “he who passed over from beyond” (Gr. hyper), i.e. beyond the Euphrates (Josh. 24.2). he: emph. in contrast with Lot. these: emph, = these also having a covenant with Abram. See 18.17.
14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighty-three, and pursued them unto Damascus.
15 And he divided himself against them, and they and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.
16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

(18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God.)

19 And he blessed him, and said, "Blessed be Abram of the Most High God, the possessor of heaven and earth.
20 And blessed be the Most High God, Which hath delivered thine enemies into thy hand." And he gave him tithes of all.
21 And the king of Sodom said unto Abram, "Give me the persons, and take the goods to thyself.
22 And Abram said to the king of Sodom, "I have lifted up mine hand unto the LORD, the Most High God, the possessor of heaven and earth.
23 That I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, 'I have made Abram rich.'
24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mame; let them take their portion.

15 After these things the word of the LORD came unto Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

2 And Abram said, "LORD God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"
3 And Abram said, "Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir."

4 And, behold, the word of the LORD came unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
5 And He brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them;" and He said unto him, "So shall thy seed be." 

6 And he believed in the LORD; and He counted it to him for righteousness.
15. 7.

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GENESIS.

15. 1-21 (G e), THE COVENANT MADE.

The Seed and The Land.

(Repeated Alternation)

15. 1-21 (G e), 1. The Covenant Maker. (The Word of Jehovah.)

The Seed and The Land.

2. The Covenant. Announced. (The Seed.)

3. The Covenant. Accepted. (Belief.)

4. The Covenant. Revised. (Enquiry.)

5. The Covenant. Prepared. (An Answer.)

6. The Covenant. Solemnized. (Sabbath.)

7. And He said unto him, "I am Jehovah, the Lord God, who brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

8 And he said, "Lord God, whereby shall I know that I shall inherit it?"

9 And He said unto him, "Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an angel of the Lord stood before him, and a smoking furnace and a burning lamp that passed between those pieces.

13 In the same day Jehovah made a covenant with Abram, saying, "Unto thy seed shall I give this land, from the river of Egypt unto the great river, the river Euphrates:

14 The Kenites, and the Kenizzites, and the Kadmonites,

15 And the Hittites, and the Perizzites, and the Rephaims,

16 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

16 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress despised in her eyes.

5 And Sarai said unto Abram, "My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee."

6 But Abram said unto Sarai, "Behold, thy maid is in thy hand; do to her as it pleaseth thee."

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16. 6

G 1

(p. 18)

16. 1-21 (G e), THE COVENANT MADE.

The Seed and The Land.

(Repeated Alternation)

16. 1-21 (G e), 1. The Covenant Maker. (The Word of Jehovah.)

The Seed and The Land.

2. The Covenant. Announced. (The Seed.)

3. The Covenant. Accepted. (Belief.)

4. The Covenant. Revised. (Enquiry.)

5. The Covenant. Prepared. (An Answer.)

6. The Covenant. Solemnized. (Sabbath.)

7. And He said unto him, "I am Jehovah, the Lord God, who brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

8 And he said, "Lord God, whereby shall I know that I shall inherit it?"

9 And He said unto him, "Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an angel of the Lord stood before him, and a smoking furnace and a burning lamp that passed between those pieces.

13 In the same day Jehovah made a covenant with Abram, saying, "Unto thy seed shall I give this land, from the river of Egypt unto the great river, the river Euphrates:

14 The Kenites, and the Kenizzites, and the Kadmonites,

15 And the Hittites, and the Perizzites, and the Rephaims,

16 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

16 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress despised in her eyes.

5 And Sarai said unto Abram, "My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee."

6 But Abram said unto Sarai, "Behold, thy maid is in thy hand; do to her as it pleaseth thee."

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7 angel of the LORD. First occ. messenger = 2nd Person, as being sent. Elohim = as being commissioned by oath. the LORD. Heb. Jehovah. Ap. 4.

31. Shur = wall. The nearest way to her native land. Shur was the name of the fortified wall shutting Egypt off from Palestine, with its Migdol or Fort.

8 face = presence. Fig. Pleonasm. See Ap. 6.


17. 1. k1 | 1. Promise of seed to Abram.


k1 | 3-8. God’s talk with Abram. His seed.


18. f3 | k3 | 15, 16. Promise of seed to Sarah.

† | l 17. Prostration of Abraham, and joy.

k4 | 18-22. God’s talk with Abraham. Sarah’s seed.


This title assures Abram that He Who had called him would supply all his need. Cp. first occ. in N.T. (2 Cor. 5. 18), which assures us of the same supply.

walk = continue to walk.

2. exceedingly. Fig. Epiceneus (greatly greatly). Ap. 6.

3. fell. Cp. Mary (John 11. 32) and contrast Martha (John 11. 21).

God = Elohim, Creator. Used in this ch. (vv. 2, 3, 9, 15, 14, 22, 25) because He creates new names (vv. 8, 10), a new Sign of Covenant (vv. 9-14), and a new thing, from one as good as dead (Heb. 11. 15).

many. Enum. Fig. Antimeria (of Noun), for emphasis. Ap. 6.

5. Abraham. The fifth letter of Heb. alphabet (θ = H), put in middle of his name = No. 5. Grace. See Ap. 10. Abram = exalted father; Abraham = father of a multitude.

6. exceedingly. Fig. Epiceneus (greatly greatly). Ap. 6.

nations. Abraham was the progenitor not only of Israel, but of Ishmaelites, Midianites, Arabians, &c.

7. covenant: unconditional.

8. land ... stranger. Heb. land of thy sojournings.

9. thy seed. Still practised by Ishmaelites and others.

Non-circumcision was the “reproach” of Egypt (Josh. 5. 9).
11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant which I have made between Me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: that my covenant may be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant.

15 And God said unto Abraham, “As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.”

17 Then Abraham fell upon his face, and laughed, and said in his heart, “Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?”

18 And Abraham said unto God, “O that Ishmael might live before Thee!”

19 And God said, “Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, “I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall be born of him, and I will make him a great nation.

21 But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.”

22 And he left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

18 And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, “My Lord, if now I have found favour in Thy sight, pass not away, I pray Thee, from Thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and refresh ye your hearts; after that ye shall pass on: therefore are ye come to your servant.” And they said, “So do, as thou hast said.”

6 And Abraham hastened into the tent unto
Sarah, and said, "Make ready quickly three measures of fine meal, knead it; and make cakes upon the hearth."

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, "Where is Sarah thy wife?" And he said, "A Behold, in the tent."

10 And He said, "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son." And Sarah heard it in the tent door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, "After this manner shall I have pleasure, my lord being old also?"

13 And the LORD said unto Abraham, "O Abraham! Why did Sarah laugh, saying, Shall I of a surety bear a child, which is old?"

14 "Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

15 Then Sarah denied, saying, "I laughed not;" for she was afraid. And He said, "Nay; but thou didst laugh."

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

o q r

17 And the LORD said, "Shall I hide from Abraham that thing which I do; 18 knowing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham which hath spoken of him."

20 And the LORD said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, "I will know."

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, "Wilt Thou also destroy the righteous with the wicked?"

24 "Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that are therein?"

25 That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as

the wicked, that be far from Thee: Shall not the Judge of all the earth do right?"

26 And the LORD said, "If I find in Sodom fifty righteous within the city, then will I spare all the place for their sakes."

27 And Abraham answered and said, "Be-
18. 27.  

**GENESIS.**  

hold now, I have taken upon me to speak unto ⁰ the ⁰ LORD*, which am but ⁰ dust and ashes;  

28 Peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five?" And He said, "If I find there forty and five, I will not destroy it."  

29 And he spake unto Him, "Thee knoweth, and will speak: Peradventure there shall be found there." And He said, "I will not do it for forty's sake."  

30 And he said unto Him, "And let not the ⁰ LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there." And He said, "I will not destroy it for ten's sake."  

32 And he said, "Oh let not the ⁰ LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there." And He said, "I will not destroy it for ten's sake."  

33 And the LORD went His way, as soon as he had commingled with Abraham: and Abraham returned unto his place.  

19 And there came two angels to ⁰ Sodom at even; and Lot sat in the ⁰ gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;  

2 And he said, "Peradventure, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." And they said, "Nay; but we will abide in the street all night."  

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.  

4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:  

5 And they called unto Lot, and said unto him, "Where are the men which came in to thee this night? bring them out unto us, that we may ⁰ know them."  

6 And Lot went out at the door unto them, and shut the door after him,  

7 And said, "I pray you, brethren, do not so wickedly.  

8 Behold now, I have two daughters which have not ⁰ known ⁰ man; let me, I pray you, bring them out unto you, and do ye to them as ⁰ is good in your eyes; only unto these ⁰ men do nothing; for therefore came they under the shadow of my ⁰ roof."  

9 And they said, "Stand back." And they said again, "This one fellow came in to sojourn, and he will needs be a ⁰ judge: now will we deal ⁰ worse with thee, than with them." And they pressed sore upon the man, even Lot, and came near to ⁰ break the door.  

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.  

11 And they smote the men that were at the door of the house with ⁰ blindness, both small and great: so that they wearied themselves to find the door.  

12 And the men said unto Lot, "Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:  

13 For we ⁰ will destroy this place, because the cry of them is waxen great before the ⁰ face of the LORD; and ⁰ the LORD hath sent us to destroy it."  

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, "Up, get you out of this place; for ⁰ the LORD
will destroy this city." But he seemed as "one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the "iniquity of the city."

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

18 And Lot said unto them, "Oh, not so, my LORD: 19 Behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy, which Thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 Behold now, this city is near to flee unto; and it is a little one: Oh, let me escape thither; (is it not a little one?) and 'my soul shall live."

21 And He said unto him, "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for which thou hast spoken. 22 Haste thee, escape thither; for I cannot do any thing till thou be come thither." Therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from 'the LORD out of heaven;

25 And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he stood before 'the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, 'lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that He remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, "Our father is old, and there is not a 'man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."

one that mocked—talked nonsense. He had looked, and pitched his tent toward Sodom, had dwelt and made his home there, and married his daughters, and sat in its gate as a judge. No wonder he seemed as one that mocked. He chose Sodom (18, 11), and lingered in the place of his choice (v. 10). See note, 18.7.


16 lingered. See v. 14.


20 is it not a little one? Fig. Epitrepont. Ap. 6. (No ands, but climax.)

21 thee. Heb. thy face. Fig. Synedecmo (of the Part). Ap. 6.

Note the parallelism (Alternation).


28 looked toward. A different word from v. 27.


remembered. Lot's deliverance due to Abraham's prayer. Fig. Anthropopathia. Ap. 6.


32 wine. Heb. yayin. See Ap. 27. i.

33 nor - but. This clause is one marked with the "fifteen extraordinary points" calling attention to the ancient reading = "he did know when she arose," See Ap. 81.

33 And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, or when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, "Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father."

35 And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.
And the firstborn bare a son, and called his name "Moab:; the same is the father of the Moabites unto this day.

And the younger, she also bare a son, and called his name "Ben-ammi:; the same is the father of the children of Ammon unto this day.

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

And Abraham  said of Sarah his wife, "  is my sister:"

and Abimelech king of Gerar sent, and took Sarah.

3 But "God came to Abimelech in a dream by night, and said to him, " Behold, thou hast done a wicked thing; for thou hast taken a wife, for whom I have not given thee."  Abimelech had not come near her; and he said, "I am the LORD, wilt Thou slay also a righteous nation?

5 Said I am not unto thee, "  is my sister?" and Abimelech heard the voice of Sarah, and said, "I am thy brother, in the integrity of my heart and innocency of my hands have I done this."  And 3 said unto him in a dream, " Yea,  know that thou didst this in the integrity of thy heart; for  also withheld thee from sinning against Me: therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

Then Abimelech called Abraham, and said unto him, " What hast thou done unto me? and what have I done unto thee? and thou hast brought an evil thing upon me by this thing.

And yet indeed she is my sister;  is the daughter of my father, but not the daughter of my mother; and she became my wife.

And it came to pass, when  God caused me to wander from my father's house, that I said unto her, ' This is thy kindness, which thou shalt shew unto me: at every place whither we shall come, say of me, '  is my brother.' "  "

And Abimelech took sheep, and oxen, and servants, and maidservants, and gave them unto Abraham, and restored him Sarah his wife.

And Abimelech said, " Behold, my land is before thee: dwell where it pleaseth thee."  And unto Sarah he said, " Behold, I have given thy brother a thousand pieces of silver: behold,  is to thee a covering of the eyes, unto all that are with thee, and with all other;" thus she was reproved.
20. 17

GENESIS.


21. 1-8 (E b d p. 18).  MANIFESTATION OF SEED.
(Alternation.)

21. 1

"Isaac."  Ap. 17.  

E b d x (p. 29)

21 And the LORD visited Sarah as He had said, and the LORD did unto Sarah as He had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And when Isaac was eight days old, as God had commanded him.

5 And Isaac was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, "Who would have said unto Abraham, that Sarah should have given children? for I have born him a son in his old age."

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking.

10 Wherefore she said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir even with my son, Isaac."

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

13 And also of the son of the bondwoman will I make a nation, because he is thy seed."

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bow-shot: for she said, "Let me not see the death of the child." And she sat over against him, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, "What ailed thee, Hagar? fear not; for God hath heard the voice of the lad where he is."

17. 18


21. 9-21 (E b c p. 18).  SEPARATION OF ISHMAEL.
(Extended Alternation.)

21. 9

"Mocking."  Heb. "laughing" or "chaffing," or "mocking again" (as we say).

9 Cast out, &c.  See the Divine interpretation.

10 Cast out, &c.  See the Divine interpretation.

11 thing.  Heb. word.

12 Isaac . . . thy seed.  Here zôra is in the singular sense, because of the word "Isaac," and because of the sing. verb "it shall be called." Zôra is a collective noun (like Eng. "sheep"), but the context must determine whether it is singular or plural. It is to this verse Gal. 3. 14 refers; but not to 12. 7, where it is indefinite; or 17. 7 where the verb and pronoun show it is plural. See note there, and on Gal. 3. 16; and cp. Rom. 9. 7.  Heb. 11. 18.

"Thy seed" is therefore "Christ." The difference of the 90 years come in here: 490 to the Exodus (12. 40) from Gen. 12. 4, when Abraham was 75: 25 thence to Isaac's birth: and now, 5 to his recognition as the seed = 90 years.

14 bottle.  Cp. man's provision (a bottle) with God's (a well) (c. 19).

16 as it were, &c.  Fig. Epitheton.  Ap. 6.

not see, &c.  Fig. Tapiison.  Ap. 6.

lift up her voice = the boy lifted up his voice and wept.

17 heard.  Fig. Anthropopathia.  Ap. 6.

What, &c.  Fig. Erotobis.  Ap. 6.

heard.  Fig. Anthropopathia.  Ap. 6.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

19 And God opened her eyes, and she saw a
19 well. Heb. "mér, a well (digged); not 'agan, a spring or fountain; or bôr, a cistern (HEWN).
21. 22-34 (D, p. 18). SOJOURN IN GERAR.
\begin{center}
\textit{Introduction and Alteration.}
\end{center}
\textbf{x} | e | 25, 26. The well taken.
\textbf{f} | 27. Covenant.
\textbf{x} | e | 28-31. The well digged.
\textbf{f} | 32, 33. Covenant.
\textbf{d} | 34. Sojourning. Continued.

22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, "God is with thee in all that thou doest:
23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the 'kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.'
24 And Abraham said, 'I will swear.'

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had 'violently taken away.
26 And Abimelech said, "I 'wot not who hath done this thing: neither didst thou tell me, neither yet heard '3 of it, but to day.'

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and 'both of them 'made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, "What mean these seven ewe lambs which thou hast set by themselves?"

30 And he said, "For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba; because there they sware of both them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted a 'grob in Beer-sheba, and called there on the name of 'the LORD, 'the everlasting GOD.

34 And Abraham sojourned in the Philistines' land many days.

22. 1-19 (C, p. 18). ABRAHAM'S TRIAL.
\begin{center}
\textit{Repeated Alteration.}
\end{center}
\textbf{C.} g | 1, 2. Jehovah, Command.
\textbf{h} | 3-10. Abraham, Journey.
\textbf{g} | 11, 12. Jehovah, 1st call.
\textbf{g} | 15-18. Jehovah, 2nd call.
\textbf{h} | 19. Abraham, Return.

after, i.e. after 40 or 50 years in Canaan.
tempt. Heb. probe, so Ex. 15. 25; 16. 4; 20. 20. Deut. 8. 2, 16. Judg. 2. 22; 8. 1, 4. Ew. 2. 1; 7. 23. 1 Sam. 17. 39.
Behold. &c. - behold me.

2 lovest. Note the reference to the Antitype.
Moriah. Heb. - shown or revealed by Jah. Cp. 1 Chron. 21. 22; 22. 1. 2 Chron. 3. 1. Christ crucified also on one of these mountains. Matt. 27. 33.
and. Note the Fig. "Polyagymnion" (Ap. 6), emphasizing the calmness of Abraham's deliberate faith. Each "and" is to be noted, and each act weighed.


5 I and the lad. This is polite Hebrew, while "the lad and I" would be polite English.
yonder. Heb. as far as there (though pointing), come again. This was proof of Abraham's faith.
st pers. plural. "We will come again."

fire. Without doubt fire from Abraham's own altar (12. 7; 13. 4; 16; and see note on 21. 23), for God accepted a sacrifice only by fire from heaven. See on 4. 4.

9 And Abraham said unto his young men, "Abide ye here with the ass; and '3 and the lad will go 'yonder and worship, and 'come again to you."

8 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand,
and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, "My father!" and he said, "Here am I, my son." And he said, "Behold the fire and the wood: but where is the lamb for a burnt offering?"

8 And Abraham said, "My son, God will provide Himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, "Abraham, Abraham." And he said, "Here am I.

12 And He said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

13 And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, "In the mount of the LORD it shall be seen."

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, "By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withhold thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, "Behold, Milcah hath also born children unto thy brother Nahor:

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel."

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, sement also Tebah, and Gaham, and Thahash, and Maachah.

25 And both of them together. Cp. the Father and the Son in the antitype. Emph. by repetition in v. s. John 10, 39; 14, 10, 11; 16, 53. The sinner is not seen in the type; his part is subsequent to this, viz. to believe what the Father and the Son have done for him in substitution. See also Rom. 8, 32; 2 Cor. 5, 18.

7 Here, &c. Heb. Behold me, my son.

9 provide. Heb. yireh = God will see or look out. Himself— for Himself. a lamb. Heb. the lamb.

10 and. Each act is emph. by the Fig. Polyptoton (Ap. 6), and is to be dwelt upon and considered.

11 the altar. Heb. the altar.


13 lifted up his eyes. Fig. Ptoinos, for emph. (Ap. 6).

14 Jehovah-jireh. Heb. Jehovah will see, or provide, as in v. s. See Ap. 4.

15 in the mount, &c. Fig. Paramia. Ap. 6.

16 it shall be seen: it will be provided, or "in the mount Jehovah will be seen." So it was in 2 Sam. 24. 25. 1 Chron. 21. 26. 2 Chron. 7. 1–5.

17 the second time. Heb. a second time; the first time was for substitution; the second was for revelation.

18 sworn. This oath is the foundation of Israel's blessings (24. 7; 29. 3; 50. 24). Ex. 13. 2, 11; 83. 1. David's "sure mercies" all grounded on it (Ps. 89. 25; 132. 11. Ap. Luke 1. 73).

19 blessing I will bless. I will surely bless; or, I will richly bless. Fig. Polyptoton (Ap. 6), for emphasis.

20 stars... sand, &c. Fig. Paramia. Ap. 6. See note on 13. 16.

21 the gate. Fig. Synecdoche (of the Part), Ap. 6. "Gate" put for the cities.

22 all the nations. Proof that the "Mystery" does not mean blessing of Gentiles as such; but the secret concerning Christ and the church (Eph. 5. 32).

23 these eight. Nahor had 12 in all, as Ishmael had (25. 13–16), and as Jacob had (35. 23–27).

24 Maachah. See Deut. 3. 14. Josh. 12. 5. 7 Sam. 10. 6. 23. 1–24. 67 (A7, p. 17). ABRAHAM'S HISTORY. (OLD AGE.) [For Structure see next page.]

1 Sarah. The only woman whose age is mentioned in the Bible. In 22. 22 Rebekah is mentioned; one sun rising before the other sets.


23 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same
And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, 4. "O my children of Heth, I bury my dead out of my sight; give me a possession of a buryingplace with you, that I may bury my dead out of my sight." 5 And the children of Heth answered Abraham, saying unto him, 6. "Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." 7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. 8 And he communed with them, saying, "If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, 9. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much as money as it is worth he shall give it me for a possession of a buryingplace amongst you." 10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying; 11. "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it thee: bury thy dead." 12 And Abraham bowed down himself before the people of the land. 13 And he spake unto Ephron in the audience of the people of the land, saying, "But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there." 14 And Ephron answered Abraham, saying unto him, 15. "My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead." 16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. 17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure 18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. 19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.
And he said, "O Lord, God of my master Abraham, I pray Thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, 3 stand here by the 4 well of water; and the daughters of the 5 men of the city 6 come out to draw water: And let it come to pass, 8 before he 9 done speaking, that, 10 behold, Rebekah came out, who was 11 born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a 12 virgin, neither had any 13 man known her: and she went down to the 14 well, and filled her pitcher, and came up. And the servant ran to meet her, and said, 'Let me, I pray thee, drink a little water of thy pitcher.' And she said, 'Drink, my lord;' and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, 'I will draw water for thy camels also, until they have done drinking.' And she hastened and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And she ran and filled the pitcher, and ran, and put it on the camels. And the servant likewise said to her, 'Drink, and I will tells thee of all this things, which the Lord hath wrought for Abraham.' And she quickly let down her pitcher from her hand, and said, 'The Lord hath shewed his good kindness to thee; tell me, I pray thee, of all this things, and of all that thou hast done for Abraham.' She said, 'These things he doeth toward me, because I have 14 called upon Jehovah, the God of Abraham, the God of Isaac, to shew me kindness.' She said, 'I am the daughter.
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of 18 Bethuel the son of Milcah, which she bare unto 3 Nahor."
25 She said moreover unto him, "We have both straw and provender enough, and room to lodge in."
26 And the 3 man bowed down his head, and worshipped 4 the LORD.
27 And he said, "Blessed be 7 the LORD God of my master Abraham, Who hath not left destitute my master of His mercy and His truth: 5 being in the way, 7 the LORD led me to the house of my master's brethren."
28 And the damsels ran, and told them of her mother's house these things.
29 And Rebekah had a brother, and his name was 5 Laban: and Laban ran out unto the 26 man, unto the 13 well.
30 And it came to pass, 0 when he saw the 22 camels and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the 26 man unto me;" that he came unto the 26 man; and, behold, he stood by the camels at the 13 well.
31 And 5 he said, "Come in, thou blessed of 7 the LORD; wherefore standest thou without? for 3 have prepared the house, and room for the camels."
32 And the 26 man came into the house; and 0 he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the 5 men's feet that were with him.
33 And there was set meat before him to eat: but he said, "I will not eat, until I have told mine errand." And he said, "Speak on."
34 And he said, "3 am Abraham's servant.
35 And 7 the LORD hath blessed my master greatly; and he is become great: and He hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.
36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.
37 And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land 3 dwell:
38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.'
39 And I said unto my master, 'Peradventure the woman will not follow me.'
40 And he said unto me, 1 'The LORD, before Whom 0 I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:
41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.'
42 And I came this day unto the 13 well, and 8 said,
43 LORD God of my master Abraham, if now Thou do prosper my way which 3 go:

31, 32 he, i.e. Laban. 32 men. Heb. pl. of 'ish, or 'enosh. Ap. 14. 35 And. Note the Fig. Polysemydon, Ap. 8, to emphasise all the items which went to make up Abraham's wealth. Twelve "ands" (8 x 4 = 12) = abundance of earthly wealth. See Ap. 10. 40 I walk. I walk habitually. Heb. verb in Hithpael.
42 said. Eleazar repeats his prayer from memory, but inexacty. Who could have written the actual words (vv. 12-21) but the Holy Inspiring Spirit? He records both the prayer itself and Eleazar's reminiscence of it.
43 virgin. Heb. 'almah. Every 'bethulah is an 'almah, but every 'almah is not a 'bethulah: 'almah occ. 7 times, 24.12 (first occ.). Ex. 22. 2. Ps. 68. 25. Prov. 30. 19. Song, 1.5; 6.8. Isa. 7. 14. 'Bethulah occ. 49 times (Ap. 10. 47 face or nose. Cp. 2. 22. 48 led me in the right way. Cp. Ps. 107. 7. daughter. Fig. Synecdote (of the Species), Ap. 6, daughter put for granddaughter.
51 Behold. Fig. Asterisms. Ap. 6. as the LORD hath spoken = according as Jehovah, &c. Laban regards Jehovah as arranging all.

43 Behold, 3 stand by the 13 well of water: and it shall come to pass, that when the 3 virgin cometh forth to draw water, and I say to her, "Give me, I pray thee, a little water of thy pitcher to drink;"
44 And she say to me, "Both drink thou, and I will also draw for thy camels;" let the same be the woman whom the LORD hath appointed out for my master's son.
45 And before 3 had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the 13 well, and drew water:
46 and I said unto her, 'Let me drink, I pray thee.'
47 And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also:' so I drank, and she made the camels drink also.
48 And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him:' and I put the earring upon her 0 face, and the bracelets upon her hands.
49 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, Which had 0 led me in the right way to take my master's brother's 0 daughter unto his son.
50 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left." 50 Then Laban and Bethuel answered and said, "The thing proceedeth from the LORD: we cannot speak unto thee bad or good.
51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, 0 as the LORD hath spoken." 52 And it came to pass, that, when Abra- ham's servant heard their words, he wor-
24. 52.

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52. (P. 33)

And the servant brought forth jewels of silver, and jewels of gold, and s raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

And they rose up in the morning, and he said, "Send me away unto my master." And his brother and his mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go." And he said unto them, "Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master." And they said, "We will call the damsel, and enquire at her mouth." And they called Rebekah, and said unto her, "Wilt thou go with this man?" And she said, "I will go." And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his man.

Abraham's servant took Rebekah and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

And Isaac came from the way of the well of Lahai-roi; for he dwelt in the south country.

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she alighted off the camel.

For she had said unto the servant, "What man is this that walketh in the field to meet us?" And the servant had said, "It is my master." therefore she took a vail, and covered herself.

And the servant told Isaac all things that he had done.

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And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

25. 1

Then again Abraham took a wife, and her name was Keturah.

And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leumims. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;
12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to him, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the Lord for his wife; for she was barren: and the Lord opened her womb, and Rebekah her wife conceived.

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord.

23 And the Lord said unto her, Two nations are they in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 And when her days were fulfilled that she should be delivered, the twins were in her womb.

25 And the first came out red, all over like hairy flesh; and they called his name Esau:

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-score years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he loved of his venison: but Rebekah loved Jacob.

29 And Jacob said, I pray thee, Feed me, I pray thee, with that same red pottage; for I am faint: and Esau said, Art thou indeed my soul? sell me this day thy birthright.

30 And Jacob said, Sell me this day thy birthright.

31 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?
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33 And Jacob said, “Swear to me by the LORD, this day, and he sware unto him: and he said to the LORD 31 his 30 birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; 32 and he did eat and drink, and rose up, and went his way: thus Esau 33 despired his 30 birthright.

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DE (p. 36)

26 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto 3 Abelmelech king of the Philistines unto Gerar.

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2 And the LORD appeared unto him, and said, 3 Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for 4 unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed My 6 voice, and kept My 7 charge, My 8 statutes, and My 9 laws.

6 And Isaac dwelt in Gerar:

7 And the men of the place asked him of his wife; and he said, 8 She is my sister: 9 for he feared to say, 10 She is my wife; 11 lest, said he, 12 the men of the place should kill me for Rebekah; 13 because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was 14 sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, 15 Behold, of a surety she is thy wife: and how saist thou, 16 She is my sister? 17 And Isaac said unto him, 18 Because I said, Lest I die for her.

10 And Abimelech said, 19 What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

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12 Then Isaac sowed in that land, and received in the same year an hundredfold: and 2 the LORD blessed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants, and the Philistines envied him.

15 For all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called 19 their names after the names by which his father had called them.

19 And Isaac’s servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac’s herdmen, saying, “The water is ours;” and he called the name of the well 2 Eshek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it 2 Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it 2 Rehoboth; and

26 (D E, p. 36). ISAAC’S JOURNEY TO GERAR.

1 famine. Accounts for Esau’s despair of living, and hence selling his birthright. 25, 26-24.

3 Abelmelech = official name. Not the same as ch. 20, 2.


7 see Ps. 15 and 44.iii.

8 sister. See Ap. 10 and note on John 1. 17.

9 sporting with, or caressing.

10 Behold. Fig. Asterism. Ap. 6.

11 brother. Fig. Erotesis. Ap. 6.

12 What ... ? Fig. Asterism. Ap. 6.

13 how ... ? Fig. Erotesis. Ap. 6.

14 guiltiness. See Ap. 15 and 44.ii.

15 sight. One of the Laws given and observed before Moses. See Ap. 15.

16 received. Heb. found. Fig. Synecdoche (of the Species). Ap. 6. Cp. 6, 8. Rom. 4. 1.

17 store - body.

18 the valley. Some distance from the city.

19 in the days of Abraham his father. Isaac a placid character: shown by his obedience (22, 4), his meekness in betrothal (34), his mourning for his mother (24, 63-67; cp. note on v. 63), his following in his father’s steps to Gerar (20, 1) in denying his wife there (80), his finding an Abimelech and Phichol there, and digging wells there, renewing the oath and renaming the well.

20 their names. Cp. the four names below and their special meaning.


23 Eshek. Heb. striving or contention.

24 Sitnah. Heb. opposition.

26. 22.  

he said, “For now the LORD hath made room for us, and we shall be fruitful in the land.”

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, ‘3 am the God of Abraham thy father: fear not, for 3 am with thee, and will bless thee, and multiply thy seed for My servant Abraham’s sake.’

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac’s servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, “Wherefore come ye to me, seeing ye hate me, and have sent away from you?’

28 And they said, ‘We saw certainly that the LORD was with thee: and we said, ‘Let there be now an oath betwixt us, even betwixt thee and us, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: 4 then art thou blessed of the LORD.’

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac’s servants came, and told him concerning the well which they had digged, and said unto him, “We have found water.”

33 And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

34 And Esau was forty years old when he took to wife Judith the daughter of Beer-lahith, and Basemath the daughter of Elon the Hitite:

35 Which were a grief of mind unto Isaac and to Rebekah.

27 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, “My son;” and he said unto him, “Behold, here am I.”

2 And he said, “Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

4 And make me savoury meat, 5 such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.”

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, 1 “Behold, I heard thy father speak unto Esau thy brother, saying, 2 ‘Bring me venison, and make me savoury
meat, that I may eat, and bless thee before the LORD before my death.
8 Now therefore, my son, obey my voice according to that which I command thee.
9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:
10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.
11 And Jacob said to Rebekah his mother,
"Behold, Esau my brother is a hairy *man*, and I am a smooth *man*:
12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."
13 And his mother said unto him, "Upon me be thy curse, my son: only obey my voice, and go fetch me them."
14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.
15 And Rebekah took *goodly* raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:
16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:
17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.
18 And he came unto his father, and said, "My father;" and he said, "Here am I; who art thou, my son?"
19 And Jacob said unto his father, "*I am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that *thy* soul may bless me."
20 And Isaac said unto his son, "How is it that thou hast found it so quickly, my son?"
And he said, "Because the LORD thy God brought it to me."
21 And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."
22 And Jacob went near unto Isaac his father; and he felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau."
23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.
24 And he said, "Art thou my very son Esau?"
And he said, "*I am.*"
25 And he said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to him, and he did eat: and he brought him wine, and he drank.
26 And his father Isaac said unto him,"Come near, now, and kiss me, my son."
27 And he came near, and kissed him: and he smelled the smell of his *blessing*, and he blessed him, and said, "See, the smell of my son is as the smell of a field which the LORD hath blessed:
28 Therefore *God* giveth thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
29 Let *peoples* serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."
30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet *scarcely* gone out from before Isaac his father, that Esau his brother came in from his hunting.
31 And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of the venison which I have brought, and bless me."
32 And Isaac his father said unto him, "*Who* art thou?" And he said, "*I am thy son, thy firstborn Esau."
33 And Isaac trembled exceedingly, and said, "*Who?* where is he that hath taken venison, and brought it me, and I have eaten all before thou camest, and have blessed him? yes, and he shall be blessed."
34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, *even* me also, O my father."
35 And he said, "*Thy* brother came with subtlety, and hath taken away my blessing."
36 And he said, "*Is it not* rightly named
27. 36. GENESIS.

"Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?"

37 And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thy son?"

38 And Esau said unto his father, "Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that I will shatter his yoke from off thy neck."

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth prepare himself, purpose to kill thee."

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence; "why should I be deprived also of you both in one day?"

44 And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, "what good shall my life do me?"

And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan."

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 "And GOD ALMIGHTY bless thee, and make thy name fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which GOD gave unto Abraham."

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, "and sent him away to Padan-aram, to


supplanted. Jacob or over-reached me. See note on 25. 26 and 32. 28.

blessing. This blessing is the "it" of Heb. 12. 17.

37 Behold. Fig. Asterisms. Ap. 6.


wine. See note on v. 28 above.

38 wept. See Heb. 12. 17, but could not change his father's mind.

39 Behold. Fig. Asterisms. Ap. 6.

the fatness of the earth, and of. Heb. of the fatness, &c. The "of", which is omitted in the first clause, is the prep. to, which means "from". R.V. marg. away from. Cp. Jsa. 22. 3. Jer. 48. 33. Lam. 4. 8. Should be "Far from the fatness of the earth shall be thy dwelling, and far from the dew of the heavens," &c. Jacob had already received the blessing "of" the fatness of the earth or the land (v. 28). Esau's was to be far from it, in the desert; and so it was.

40 serve. See 1 Sam. 14. 17. 2 Sam. 8. 14. 2 Kings 8. 20, and cp. 1 Kings 22. 47.

thou shalt break. Fulfilled in 2 Kings 8. 20, 22. 2 Chron. 21. 8-10.

41 at hand. Isaac mistaken, vv. 1, 2. Esau mistaken here.

42 Behold. Fig. Asterisms. Ap. 6.

43 flee thou. Heb. flee for thyself.

Haran. See 11. 81.

44 a few days. Rebekah mistaken, for he was there 20 years.

45 why...? Fig. Erotesis. Ap. 6.

both. Jacob by Esau's hand, and Esau by the avenger of blood. 9. 6.

46 daughters of Heth. Refers to Esau's wives. 26. 34, 35.

what good. Fig. Erotesis, and Fig. Apostrophe, Ap. 6, Ltr. "Wherefore to me life?" Eng. Idiom. "What good would my life be to me?"

28 blessed. This blessing God endorses (vv. 13-15), by sending Jacob to Haran, as he had blessed Abraham to bring him from Haran (12. 1-5).

Thou shalt not take. See 24. 3.

2 Padan-aram. the plain of Syria.

3 And. Note the Fig. Polysyndeton in vv. 3 & 4 (Ap. 6), marking 4 items in blessing. See Ap. 10.

GOD ALMIGHTY. El Shaddai. See Ap. 4.


4 wherein thou art a stranger. Heb. of thy sojournings.


6 and. Note the Fig. Polysyndeton (Ap. 6), emphasizing (vv. 6-8) the effort of Esau to note what would please his parents.

Canaan. Cp. 24. 3, and remember who these Cannanites were. See note on 12. 6.


9 Malalath. She had a second name, Baschemath. See ch. 36. 3.

I take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan;"

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the
daughter of Ishmael Abraham’s son, the sister of Nebajoth, to be his wife.

10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob arose out of his sleep, and said, Surely the LORD is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Bethel: but the name of that city was Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father’s house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be to God’s house: and of all that Thou shalt give me I will surely give the tenth unto Thee.”

29 Then Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and beheld a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well’s mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well’s mouth, and watered the sheep, and put the stone again upon the well’s mouth in his place.

4 And Jacob said unto them, “My brethren, whence be ye?” And they said, “Of Haran are we.”

5 And he said unto them, “Know ye Laban the son of Nahor?” And they said, “We know him.”

6 And he said unto them, “Is he well?” And they said, “He is well: and, behold, Rachel his daughter cometh with the sheep.”
7 And he said, "Lo, it is yet high day; neither is there time that the cattle should be gathered together; water ye the sheep, and go and feed them."
8 And they said, "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."
9 And while he yet spake with him, Rachel came with "her father's sheep: for she kept them.
10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.
11 And Jacob kissed Rachel, and lifted up his voice, and wept.
12 And Jacob told Rachel that he was her father's ° brother, and that he was Rebekah's son: and she ran and told her father.
13 And it came to pass, when Laban "heard the tidings of Jacob his sister's son, that he ran to meet him, ° and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.
14 And Laban said to him, "Surely thou art my bone and my flesh." And he abode with him ° the space of a month.

15 And Laban said unto Jacob, "Because thou ° art my ° brother, shouldst thou serve me for nought? tell me, what shall thy wages ° be?"
16 And Laban had two daughters: the name of the elder was ° Leah, and the name of the younger was ° Rachel.
17 Leah was ° tender eyed; but Rachel was ° beautiful and ° well favoured.
18 And Jacob loved Rachel; and said, ° I will serve thee ° seven years for Rachel thy younger daughter.'" °
19 And Laban said, ° It is better that I give ° her to thee, than that I should give ° her ° to another man: ° abide with me." °
20 And Jacob ° served ° seven years for Rachel; and they seemed unto him ° but ° a few days, for the love he had to ° her.
21 And Jacob said unto Laban, ° Give me my wife, ° for my days are fulfilled, that I may go ° in unto her."
22 And Laban gathered together all the men of the place, and made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought ° her to him; ° and he went in unto her.
24 And Laban gave unto his daughter ° Leah ° Zilpah ° his maid ° for an handmaid.°
25 And it came to pass, that in the morning, ° behold, it ° was ° Leah: and he said to Laban, ° What ° is this ° thou ° hast ° done unto me? ° did ° not ° I ° serve with thee ° for Rachel? ° wherefore ° then ° hast ° thou ° beguiled ° me?°
26 And Laban said, ° It ° must ° not ° be ° so ° done ° in ° our ° country, ° to ° give ° the ° younger ° before ° the ° firstborn.°
27 Fulfil ° her ° week, ° and ° we ° will ° give ° thee ° this ° also ° for ° the ° service ° which ° thou ° shalt ° serve ° with ° me ° yet ° seven ° other ° years.°
28 And Jacob ° did ° so, ° and ° fulfilled ° her ° week.°

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(p. 41)
And she conceived again, and bare a son; and said, "Now will I praise the LORD; therefore she called his name Judah; and left bearing.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, "Give me children, or else I die."  
And Jacob's anger was kindled against Rachel: and he said, "Am I in God's stead, Who hath withheld from thee the fruit of the womb?"  
And she said, "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that she may have children also by her."  
And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

And Bilhah conceived, and bare Jacob a son.

And Rachel said, "God hath judged me, and hath also heard my voice, and hath given me a son:" therefore called she his name Dan.

And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

And Rachel said, "With wrestlings have I wrestled with my sister, and I have prevailed:" and she called his name Naphtali.

When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

And Zilpah Leah's maid bare Jacob a son.

And Leah said, "A troop cometh," and she called his name Gad.

And Zilpah Leah's maid bare Jacob a second son.

And Leah said, "Happy am I, for the daughters will call me blessed:" and she called his name Asher.

And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, "Give me, I pray thee, of thy son's mandrakes."  
And she said unto her, "Is it a small matter that thou hast taken my husband? and wouldst thou take away my son's mandrakes also?" And Rachel said, "Therefore shall he lie with thee to night for thy son's mandrakes."  
And Jacob came out of the field in the evening, and Leah went out to meet him, and said, "Thou must come in unto me; for surely I have hired thee with my son's mandrakes."  
And he lay with her that night.

And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

And Leah said, "God hath given me my hire, because I have given my maid to my husband:" and she called his name Issachar.

And Leah conceived again, and bare Jacob the sixth son.

And Leah said, "God hath ended me with a good dowry; now will my husband dwell with me, because I have borne him six sons:" and she called his name Zebulun.

And afterwards she bare a daughter, and called her name Dinah.

And God remembered Rachel, and God hearkened to her, and opened her womb.
28 And he said, “Appoint me thy wages, and I will give it.”
29 And he said unto him, “Thou knowest how I have served thee, and how thy cattle was with me.
30 For it was little which thou hadst before I came, and it is now increased unto a multitude;
and the LORD hath blessed me since my coming: and now when shall I provide mine own house also?”

And he said, “What shall I give thee?”

And Jacob said, “Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.
32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.
33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.”

34 And Laban said, “Behold, I would it might be according to thy word.”
35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.
36 And he set three days’ journey betwixt himself and Jacob: and Jacob fed the rest of Laban’s flocks.
37 And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and piled white strakes in them, and made the white appear which was in the rods.
38 And he set the rods which he had piled before the flocks in the gutters in the watering troughs where the flocks came to drink, that they should conceive when they came to drink.
39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.
40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban’s cattle.
41 And it came to pass, whosoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.
42 But when the cattle were feeble, he put them not in: so the feeble were Laban’s, and the stronger Jacob’s.
43 And the man increased exceedingly, and had much cattle, and maid servants, and menservants, and camels, and asses.

And he heard the words of Laban’s sons, saying, “Jacob hath taken away all that was our father’s; and of that which was our father’s hath he gotten all this glory.”

2 And Jacob beheld the countenance of Laban, and, “Behold, it was not toward him as before.
3 And the LORD said unto Jacob, “Return unto the land of thy fathers, and to thy kindred; and I will be with thee.”

4 And Jacob sent and called Rachel and Leah to the field unto his flock.
5 And said unto them, “I see thy father’s countenance, that it is not toward me as before; but the God of my father hath been with me.
6 And I am great, and I have served thy father’s.
7 And thy father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.
8 If he said thus, ‘The speckled shall be thy wages;’ then all the cattle bare speckled: and if he said thus, ‘The ringstraked shall be thy hire;’ then bare all the cattle ringstraked.
9 Thus God hath taken away the cattle of thy father, and given them to me.
10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.
11 And the angel of God spake unto me in a dream, saying, ‘Jacob’: And I said, ‘Here am I.’
12 And he said, ‘Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.
13 And am the GOD of Beth-el, where thou anointest the pillar, and where thou vowest a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred.’

14 And Rachel and Leah answered and said unto him, “Is there yet any portion or inheritance for us in our father’s house?
15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.”
18 For all the riches which God hath taken from our father, both of us, and our children's: now then, whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel stole the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river; and set his face toward the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, "Take heed that thou speak not to Jacob either good or bad." Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, "What hast thou done, that thou hast stolen away images unawares to me, and carried away my daughters, as captives taken with the sword?" Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do 

34 And Jacob answered and said to Laban, "Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, 4 let him not live: before our brethren discern thou what is thine with me, and take it to thee." For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and set upon them. And Laban searched all the tent, but found them not. And she said to her father, "Let it not displeasure my lord that I cannot rise up before thee; for the custom of women is upon me." And he searched, but found not the images. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, "What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was born of beasts I brought not unto thee; 3 bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.
41 Thus have I been thirty-two years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight. 43 And Laban answered and said unto Jacob, "These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? 44 Now therefore come thou, let us make a covenant, I and thou: and let it be for a witness between me and thee."

45 And Jacob took a stone, and set it up for a pillar. 46 And Jacob said unto his brethren, "Gather stones!" and they took stones, and made an heap: and they did eat there upon the heap. 47 And Laban called it "Jegar-sahadutha: but Jacob called it "Galeed.

48 And Laban said, "This heap is a witness between me and thee this day." Therefore was the name of it called Galeed;

49 And "Mizpah; for "he said, ""The LORD watch between me and thee, when we are absent one from another. 50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness between me and thee."

51 And Laban said to Jacob, "Behold this heap, and behold this pillar, which I have cast betwixt me and thee; 52 This heap be witness, and this pillar be witness; that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us." And Jacob swore by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

32. 1, 2. JACOB'S VISION AT MAHANAIM.

32. 3—33. 17 (f. p. 32). THE RECONCILIATION OF ESAU (Introversion and Alternation).
8 And said, "If Esau come to the one company, and smite it, then the other company which is left shall escape."

9 And Jacob said, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee."

10 "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for fear of him, lest he will come and smite me, and the mother with the children.

12 And Jacob said, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'"

13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, and ten milk camels with their colts, forty kine, and ten bullocks, twenty asses, and ten foals.

15 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, "Pass over before me, and put a space between me, and put a space between the droves."" And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose art thou? and whither goest thou? and whose are these before thee?'

16 Then thou shalt say, 'They be thy servants Jacob's; it is a present sent unto my lord Esau: and, 'beloved, also he is behind us.'"

17 And so commanded he the second and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau, when ye find him.

18 And say ye moreover, 'Behold, thy servant Jacob is behind us.'" For he said, "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."

19 So went the present over before him: and himself lodged that night in the company.

20 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

21 And he took them, and sent them over the brook, and sent over that he had.

22 And Jacob was left alone; and there wrestled a Man with him until the breaking of the day.

23 And when he saw that he prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as He wrestled with him.

24 And He said, "Let Me go, for the day breaketh." And he said, "I will not let Thee go, except Thou bless me."
31 And as he passed over Penuel the sun rose upon him, and "he" halted upon his thigh. 
32 And of the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because He touched the hollow of Jacob's thigh in the sinew that shrank.

33 And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred "men."

1 And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.
3 And "he" passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
4 And Esau ran to meet him, and embraced him, and fell on his neck, "and" kissed him: and they wept.
5 And "he" lifted up his eyes, and saw the women and the children; and said, "Who are those with thee?" And he said, "The children which God hath graciously given thy servant."
6 Then the handmaids came near, 7them and their children, and they bowed themselves. 8And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.
9 And he said, "What meanest thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord."
10 And "he" said, "I have "enough, my brother; keep that thou hast unto thyself."
11 And Jacob said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
12 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have "enough."
13 And he urged him, and he took it. 14 And he said, "Let us take our journey, and let us go, and I will go before thee."
15 And he said unto him, "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if "men should overdrive them one day, all the flock will die.
16 Let my lord, I pray thee, pass over before his servant: and 17will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.
18 And Esau said, "Let me now leave with thee some of the folk that are with me." And he said, "What needeth it? let me find grace in the sight of my lord."
19 So Esau returned that day on his way unto Seir.
20 And Jacob journeyed to Succoth, and built him an 2house, and made 2booths for his cattle: therefore the name of the place is called Succoth.
21 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
22 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of 2Homer, Shchem's father, for an hundred pieces of money.
23 And he erected there an altar, and called it 2El-eboh-Isreal.
24 And Dinah the 2daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
25 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took 3her, and lay with her, and defiled her.
26 And "his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake 3kindly unto the damsel.
27 And Shechem spake unto his father Hamor, saying, "Get me this damsel to wife."
28 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.
6 And Hamor the father of Shechem went out
unto Jacob to commune with him.
7 And the sons of Jacob came out of the field
when they heard it: and the men were
grieved, and they were very wroth, because
he had wrought folly in Israel in lying to
Jacob's daughter; which thing ought not to
be done.
8 And Hamor communed with them, saying,
"The soul of my son Shechem longeth for your
daughter: I pray you give her to him to wife.
9 And make ye marriages with us, and give
your daughters unto us, and take our daugh-
ters unto you.
10 And ye shall dwell with us: and the land
shall be before you: dwell and trade ye therein,
and get you possessions therein.
11 And Shechem said unto her father and unto
her brethren, "Let me find grace in your eyes,
and what ye shall say unto me I will give.
12 Ask me never so much dowry and gift, and
I will give according as ye shall say unto
me: but give me the damsel to wife."
13 And the sons of Jacob answered Shechem
and Hamor his father deceitfully, and said,
because he had defiled Dinah their sister:
14 And they said unto them, "We cannot
do this thing, to give our sister to one that
is uncircumcised; for that were a reproach
unto us:
15 But in this will we consent unto you: If
ye be as we be, that every male of you be
circumcised;
16 Then will we give our daughters unto
you, and we will take your daughters to us,
and we will dwell with you, and we will be-
come one people.
17 But if ye will not hearken unto us, to be
circumcised; then will we take our daughter,
and we will be gone." And their words pleased
Hamor, and Shechem Hamor's son.
19 And the young man deferred not to do
the thing, because he had delight in Jacob's
daughter: and she was more honourable than
all the house of his father.
20 And Hamor and Shechem his son came
unto the gate of their city, and communed with
the men of their city, saying,
21 "These men are peaceable with us: therefore
let them dwell in the land, and trade therein;
for the land, "behold, it is large enough for them;
let us take their daughters
to us for wives, and let us give them our
daughters.
22 Only herein will the men consent unto
us for to dwell with us, to be one people, if
every male among us be circumcised, as thy
are circumcised.
23 "Shall not their cattle and their substance
and every beast of theirs be ours? only let us
consent unto them, and they will dwell with us."
24 And unto Hamor and unto Shechem his
son hearkened all that went out of the gate of
his city; and every male was circumcised, all
that went out of the gate of his city.
25 And it came to pass on the third day, when
they were sore, that two of the sons of Jacob,
Simeon and Levi, Dinah's brethren, took each
man his sword, and came upon the city boldly,
and slew all the males.

Israel. The first occ. in a collective sense.
8 soul. Heb. nephesh. Ap. 13. Fig. Sympochoe (of Part) and Pleasom (Ap. 6), to emphasise
the intensity of the longing.
9 gift. The noun put by Melonyus for the verb -
ask me to give. &c. See Ap. 6.
10 deceitfully. Jacob's character his own scourge.
The first and only occ. in Gen.
11 behold. Fig. Asterismen. Ap. 6.
12 Shall not, &c. Fig. Erotësia. Ap. 6.
14 edge. Heb. mouth. Fig. Pleasom. Ap. 6.
The acts of Jacob and his sons at Shechem may be
contrasted with those of Abram (12. 6), and of Joshua
(Josh. 24. 1-37), and of Christ (John 4. 2).
15 The sons. Some MSS. read "And the sons".
16 and. Note the Fig. Polygymnelon, Ap. 6, to
emphasise each item, in vv. 28, 29.
17 wealth. Heb. strength. Fig. Melonyus (of Ad-
acquires.
18 Canaanites. Descendants of the Nephilim. See
12. 6 and Ap. 29 and 25.
19 I. Fig. Repetitio. Ap. 6, to emphasise Jacob's
perturbation.
20 Should he...? Fig. Erotësia. Ap. 6.
22 Jacob. See notes on Bz. 22; 48. 8; 45. 26, 28.
when. Cp. 27. 15.
23 Put away. Purification necessary in going up to
Bethel=the house of God.
24 strange gods. Doubtless part of the spoils taken from
the houses of the Shechemites. Cp. v. 4, and see 34.
28, 29, and. Fig. Polygymneton. Ap. 6.
25 be clean. First occ. Here and always used of cer-
emonial cleansing.
26 with me. Cp. 28. 20; 31. 3, 42.
27 The sons of Jacob came upon the slain,
and spoiled the city, because they had defiled
their sister.
28 They took their sheep, "and their oxen, and
their asses, and that which was in the city, and
that which was in the field. And all their
wealth, and all their little ones, and their wives
took they captive, and spoiled even all that was
in the house.
29 And Jacob said to Simeon and Levi, "Ye
have troubled me to make me to stink among
the inhabitants of the land, among the Ca-
nanites and the Perizzites: and being few
in number, they shall gather themselves to-
gether against me, and slay me; and I shall be
destroyed, ""and my house."
31 And they said, "Should he deal with our
sister as with an harlot?"
32 And they slew Hamor and Shechem his son
with the "edge of the sword, and took Dinah
out of Shechem's house, and went out.
27 °The sons of Jacob came upon the slain,
and spoiled the city, because they had defiled
their sister.
28 They took their sheep, "and their oxen, and
their asses, and that which was in the city, and
that which was in the field. And all their
wealth, and all their little ones, and their wives
took they captive, and spoiled even all that was
in the house.
30 And Jacob said to Simeon and Levi, "Ye
have troubled me to make me to stink among
the inhabitants of the land, among the Canaanites and the Perizzites: and being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, and my house."
31 And they said, "Should he deal with our sister as with an harlot?"
32 And God said unto Jacob, "Arise, go
up to Bethel, and dwell there: and
make there an altar unto GOD, That appeared
to thee when thou fleddest from the face of
Esau thy brother."
2 Then Jacob said unto his household, and
to all that were with him, "Put away the
strange gods that are among you, and be
clean, and change your garments:
3 And let us arise, and go up to Bethel: and
I will make there an altar unto GOD, Who
answered me in the day of my distress, and was
with me in the way which I went."
4 And they gave unto Jacob all the 2 stranger gods which were in their hand, and all their earings which were in their cars; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of 0 God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 So 1 Jacob came to 0 Luz, which is in the land of Canaan, that is, Beth-el, 

7 And he build there an altar, and called the place El-Beth-el: because there 3 God appeared unto him, when he fled from the face of 4 his brother.

8 But 1 Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called 5 Allon-bachuth.

9 And 6 God appeared unto 1 Jacob again, when he came out of Padan-aram, and blessed him.

10 And 7 God said unto him, "Thy name is 1 Jacob: thy name shall not be called any more Jacob, but "Israel shall be thy name:" and He called his name 8 Israel.

11 And 6 God said unto him, "I am 9 GOD Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and 8 kings shall come out of thy loins;

12 And the land which 8 I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

13 And 7 God went up from him in the place where He talked with him.

14 And 9 Jacob set up a pillar in the place where He talked with him, even a pillar of stone: and he 10 poured a drink offering thereon, and he poured oil thereon.

15 And 9 Jacob called the name of the place where 7 God spake with him, Beth-el.

And they journeyed from Beth-el; and there was but a little way to come to 5 Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, "Fear not: thou shalt have this son also."

18 And it came to pass, as 8 her soul was in departing, (for she died) that she called his name 8 Ben-oni: but his father called him 8 Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which is 8 Beth-lehem.

20 And 7 Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 And 9 Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when 10 Israel dwelt in that land, that Reuben went and 8 lay with Bilhah his father's concubine: and Israel heard it.

Now the sons of Jacob were 12 twelve:

23 The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

27 And 7 Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and 8 was gathered unto his people, being old.
(Introduction and Extended Alternation.)

A
B
a | a 2. Adah.
   b | 3. Aholibamah.
   c | 4. Esau’s son, Eliphez.
   d | 5. Eliphaze’s son, Reuel.
   e | 6. Aholibamah’s sons, Jeush, &c.
A
6.8 Esau. Removal from Canaan.

1 generations. Given here, as no more is to be said about him.
2 Adah. Her second name was Bashemath, 26. 24.
   Aholibamah. Her second name was Judith, 26. 24; and her father, Adah, got a second name also from his discovery of the hot springs (see note on “mules”, 26. 24). In 26. 24, called Hittite, because Hittite included Hivite.
3 Bashemath also had a second name, Mahalath, 28. 9 and . Note the Fig. Polysodyton, Ap. 6, pointing with emphasis to each item.
   Canaan. Esau’s sons, born in the land, went out of it, Jacob’s sons, all born out of it and went into it.
   Jacob. “Unto Seir” should be added, according to Gv. Heb. Text.
8 Esau is Edom. Should be “Esau, he is Edom.”
9 And these. See p. 45.

(Introduction and Repeated Alternation.)

H
A
9. Sons of Esau (Edom). B
   a | a 1. Eliphez, Adah’s son.
      b | 2. Reuel, Bashemath’s son.
      c | 3. Sons of Eliphez.
      d | 4. Sons of Reuel.
      e | 5. Jeush, &c., Aholibamah’s sons.
B
   a | a 6. Dukes of Eliphez (Adah).
      b | 7. Dukes of Reuel (Bashemath).
   A
11. Teman. Whence came Eliphez the Temanite.
   Job 2. 11; 15. 1.
   sons. The “sons” of Adah are her sons and grandsons.
13 duk es. Heb. chiefs, or, chieftains.
14 who inhabited, &c. The Horites were a branch of the Nephilim. See Ap. 23 and 25.
15 children = sons.
17 both. Some codices, with Sam., Sept., and Syr., omit “both”.

Ahobilamah the daughter of Anah, Esau’s wife.
19 These are the sons of Esau, who is Edom, and these are their dukes.
20 These are the sons of Seir the Horite, who inhabited the land: Lotan, and Shobal, and Zibeon, and Anah.
21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.
22 And the children of Lotan were Hor, and Haman; and Lotan’s sister was Timna.
23 And the children of Shobal were these: Alvan, and Manahath, and Ebal, Shepho, and Onam.
24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah
that  

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.
26 These are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.
28 The children of Dishan are these; Uz, and Aran.
29 These are the duke that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah.
30 Duke Dishon, duke Ezer, duke Dishan: these are the dukers that came of Hori, among their dukers in the land of Seir.
31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.
32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.
33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
34 And Jobab died, and Husham of the land of Temani reigned in his stead.
35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his stead.
37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.
38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.
39 And Baal-hanan the son of Achbor died, and Hador reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.
40 And these are the names of the dukers that came of Esav, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Kenaz, duke Teman, duke Mibzar,
43 Duke Magdiel, duke Iram: these be the dukers of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

37 And Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.
3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.
4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

found. Heb. mā'āz, to happen on, discover (not inven); to find (not find out). mules. Heb. hayyēmim, hot springs (with Vulg. and Syr.), hence Anah got the name of Beer from Beer, a wall, cp. 26, 34; and to distinguish him from the Anah of v. 26.
31 before there reigned. The ref. is to 17. 6 and 20. Deut. 17. 14–20.
37 the river. i.e. the Euphrates.


I | 37.1. Jacob in Canaan.
B | 37.2–45. 28. Sons of Jacob. Posternity (Joseph and brethren).
B2 | 46.8–27. Sons of Jacob. (Posterity.)

37. 2–45. 28 (B, above). THE SONS OF JACOB; Joseph and his brethren (Alternation).
D | 50.1–2. His brother (Judah).
C | 56. 1–41. 27. Joseph in Egypt.
D | 42.1–45. 26. His brethren.

37. 2–36 (C, above). JOSEPH IN CANAAN. (Alternation.)

C a | 1–4. With his brethren.
b | 5–11. His dreams (communicated).
a | 12–17. Seeking his brethren.
b | 18–36. His dreams (counteracted).

1 Jacob. See notes on 22. 23; 43. 8; 45. 26, 28, wherein = of his father's sojournings.
2 Bilhah. i.e. Dan and Naphtali, 30. 6–8.
3 Zilpah. i.e. Gad and Asher, 30. 10–13.
4 Joseph. Heb. son.
5 dreamt a dream, Fig. Polypptoton. Ap. 6. For emphasis had a significant dream.
6 bredden. Heb. sons.
7 Joseph, Fig. Asterismos. Ap. 6. in the field = in the midst of the field.

And he said unto them, "Hear, I pray you, this dream which I have dreamed:
7 For, behold, we were binding sheaves in the field, and, lo, my sheaf rose, and also the sheaf stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."
8 And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.
9 And he dreamed yet another dream, and told it his brethren, and said, "Behold, I have dreamed a dream more; and, behold, the sun...
9 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?  
10 And his brethren envied him; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.  
13 And Israel said unto Joseph, Do not thy brethren feed their flock in Shechem? and I will send thee unto them. And he said to him, "Here am I."  
14 And he said to him, "Go, I pray thee, see whether it be well with thy brethren, and with the flocks; and bring me word again.  
15 So he sent him out of the vale of Hebron, and he came to Shechem.  
16 And a certain man found him, and behold, he was wandering in the field: and the man asked him, saying, What seest thou?  
17 And he said, "I seek my brethren: tell me, I pray thee, where they feed their flocks."  
18 And the man said, "They are departed hence; for I heard them say, 'Let us go to Dothan.'" And Joseph went after his brethren, and found them in Dothan.

19 And when they saw him afar off, even before he came near unto them, they conspired against him, to slay him.  
20 And they said one to another, Behold, this dreamer cometh.  
21 Come now therefore, and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him': and we shall see what will become of his dreams."  
22 And Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him."  
23 And Reuben said unto them, "Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him;" (that he might rid him out of their hands, to deliver him to his father again).  
24 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him;  
25 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.  
26 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.  
27 And Judah said unto his brethren, "What profit is it if we slay our brother, and conceal his blood?  
28 Then there passed by Midianites merchants; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, "The child is not; and,  
31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;  
32 And they sent the coat of many colours, and they brought it to their father; and said, "This have we found: know now whether it be thy son's coat or no."  
33 And he knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.  
34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.  
35 And all his sons and all his daughters
And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and called his name Er. And she conceived again, and bare a son; and called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

And Judah took a wife for Er his firstborn, whose name was Tamar. And Judah's firstborn was wicked in the sight of the LORD; and the LORD slew him. Then Judah said unto Tamar, Go in unto thy brother's wife, and marry her; and raise up seed to thy brother.

And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

And the thing which he did displeased the LORD: wherefore he slew him also. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

And in process of time the daughter of Shuaah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnah, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold thy father in law goeth up to Timnah to shear his sheep.

And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnah: for she saw that Shelah was grown, and she was not given unto him to wife.

When Judah saw her, he thought her to be an harlot; because she had covered her face.

And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? And he said, Will thou give me a pledge, till thou send it? And she said, Thy signet, and thy tokens, and thy staff that is in thine hand.

And he gave it her, and came in unto her, and she conceived by him.
38. 26.

that I gave her not to Shelah my son.” And he knew her again, no more. 27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, “This came out first.” 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, “How hast thou broken forth? this breach be upon thee:” therefore his name was called Pharez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

39. 1

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. 2 And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. 4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. 5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had in the house, and in the field. 6 And he left all that he had in Joseph’s hand; and he knew not ought he had, save the bread which he did eat.

And Joseph was a goodly person, and well favoured. 7 And it came to pass after these things, that his master’s wife cast her eyes upon Joseph; and she said, “Lie with me.”

8 But he refused, and said unto his master’s wife, “Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; 9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because then art his wife: how then can I do this great wickedness, and sin against God?”

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. 11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. 12 And she caught him by his garment, saying, “Lie with me;”

and he left his garment in her hand, and fled, and got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth.

14 That she called unto the men of her house, and spake unto them, saying, “See, he hath brought in an Hebrew unto us to mock us; he
came in unto me to lie with me, and I cried with a loud voice:
15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.’
16 And she laid up his garment by her, until his lord came home.
17 And she spake unto him according to these words, saying, “The Hebrew servant, whom thou hast brought unto us, came in unto me to mock me:
18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.”
19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me." that his wrath was kindled.
20 And Joseph’s master took him, and put him into the prison. a place where the king’s prisoners were bound: and he was there in the prison.

But the LORD was with Joseph, and shewed him “mercy, and gave him favour in the sight of the keeper of the prison.
22 And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.
23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.
2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.
3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.
4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
5 And they dreamed a dream both of them; each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.
6 And Joseph came in unto them in the morning, and looked upon them, and, "Behold, they were sad.
7 And he asked Pharaoh’s officers that were with him in the ward of his lord’s house, saying, “Wherefore look ye so sadly to day?" 8 And they said unto him, “We have dreamed a dream, and there is no interpreter of it.” And Joseph said unto them, “Do not interpretations belong to God? tell me them, I pray you.”

9 And the chief butler told his dream to Joseph, and said to him, “In my dream, behold, a vine was before me;
10 And in the vine were three branches: and it was as though it budded, and her blossoms

shot forth: and the clusters thereof brought forth ripe grapes:
11 And Pharaoh’s cup was in my hand: and I took the grapes, and “pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.”
12 And Joseph said unto him, “This is the interpretation of it: The three branches are three days:
13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh’s cup into his hand, after the former manner when thou wast his butler.
14 But “think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.”
16 When the chief butler saw that the interpretation was good, he said unto Joseph, “3 also was in my dream, and, behold, I had three white baskets on my head:
17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.”
18 And Joseph answered and said, “This is
the interpretation thereof: The three baskets were three days. 19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.”

20 And it came to pass the third day, which was Pharaoh’s birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh’s hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, “Behold, he stood by the river. 2 And, behold, there came out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. 3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. 5 And he slept and dreamed the second time: and, “Behold, seven ears of corn came up upon one stalk;” rank and good. 6 And, “Behold, seven thin ears and blasted with the east wind sprung up after them. 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, beheld, it was a dream. 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9 Then spake the chief butler unto Pharaoh, saying, “3 Do “remember my faults this day: 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard’s house, both me and the chief baker: 11 And we dreamed a dream in one night, and: we dreamed each “man according to the interpretation of his dream. 12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13 And it came to pass, “as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.”

14 Then Pharaoh sent and called Joseph, and they “brought him hastily out of the dungeon: and he “shaved himself, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, “I have dreamed a dream, and there is none that can interpret it: and 3 have heard say of thee, that thou canst understand a dream to interpret it.” 16 And Joseph answered Pharaoh, saying, “It is not in me: “God shall give Pharaoh an answer of peace.”

17 And Pharaoh said unto Joseph, “In my dream, behold, I stood upon the bank of the river: 18 And, “behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: 19 And, “behold, seven other kine came up after them, poor and very ill favoured and lean-
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fleshed, such as I never saw in all the land of Egypt for badness:
20 And the lean and the ill favoured kine did eat up the first seven fat kine:
21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning.

So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:
23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:
24 And the thin ears devoured the seven good ears; and I told this unto the magicians; but there was none that could declare it to me;”

25 And Joseph said unto Pharaoh, “The dream of Pharaoh is one: 16 God hath shewed Pharaoh what He is about to do.
26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.
27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.
28 And, behold, 16 the thing which I have spoken unto Pharaoh: What God is about to do He shall sheweth unto Pharaoh.
29 Behold, there come seven years of great plenty throughout all the land of Egypt:
30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;
31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.
32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God; and God will shortly bring it to pass.
33 Now therefore let Pharaoh look out a discreet and wise, and set him over the land of Egypt.
34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.
35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.”

25 is. Heb. “it [is]”.
26 are. Heb. “they [are]”.
30 seven years. This explains and confirma the hieroglyphic discovery by Wilbour at Khât (first century).
31 It is referred to in another inscription in the tomb of Bakh, at El-Kab, translated by Brugsch (History of Egypt, 1, 304). In July 1908, Brugsch Bey discovered inscriptions which tell how “for seven successive years the Nile did not overflow, and vegetation withered and failed; that the land was devoid of crops, and that during these years, famine and misery devastated the land of Egypt”. The date is given as 1700 b.c., which cannot be earlier, therefore, than the last year of the famine. The last year of the seven years of plenty was in a.c. 1709, according to Ussher (Gen. 41. 29), with which the inscription agrees. See further, Ap. 37, the land. Fig. Metonymy (of Subject). Ap. 6. i.e. the people in the land.
34 do this = take action.

41. 37-56 (p. 57). FULFILMENT.

(Repeated Alternation.)

n 2 r 1 | 37-36. Joseph’s Exaltation.
37 | 47-49. Joseph of ears fulfilled.
38 | 50-52. Joseph’s Fruitfulness.
39 | 53-56. Joseph’s Authority.
41 word. Heb. mouth. Metonymy (of Cause). Ap. 36. Mouth is put for the commands uttered by it.
42 and. Note the Fig. Polysemy (Ap. 6) in vv. 42 and 43, emphasizing each act.
43 they. Some codices, with Sam., Sept., and Syr., read “one”.
44 Bow the knee. This is not Heb. “tender father”, as A.V. marg., but Egyptian. Abrek = bend or bow the knee. See v. 49 above, and Ps. 2. 12. Cp. 45, and John 8. 6, 7 (Coptic N.T. (“stooped down”). A command still used in Egypt to make camels kneel (“Abrek”). According to Sayce, Abrek is a Samarian title = “The Seer”. This would demand prostration.
45 Zaphnath-paaneah. This, too, is not Heb., but Egyptian. Zap = abundance; 3ath (worth) = of; pa = the; anch = life. The whole name = abundance of life, or, of food for the living.

41 And Pharaoh said unto Joseph, “See, I have set the over all the land of Egypt.”
42 And Pharaoh took off his ring from his hand, 6 and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
43 And he made him to ride in the second chariot which he had; and they cried before him, “Bow the knee:” and he made him ruler over all the land of Egypt.
44 And Pharaoh said unto Joseph, “I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.”
45 And Pharaoh called Joseph’s name Zaphnath-paaneah; and he gave him to wife
41.  45.

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41.  45.

"Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: "For God hath made me forget all my toil, and all my father's house." And the name of the second called he Ephraim: "For God hath caused me to be fruitful in the land of my affliction."

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according to as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do." And the famine was over all the face of the land:

And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to buy corn; because that the famine was so sore in all lands.

42.  1

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?"

And he said, "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die." And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befal him."

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and the famine was sore in all the earth.

Asenath = an Egyptian name. Poti-pherah, The Egyptian priest of On = "City of the Sun", called in Heb. Aven and Bethephra (Jer. 43.13), and in Greek Heliopolis. It was the university of Old Egypt.

All the food. Fig. Synedrion (of the Whole), food put for corn. (Ap. 6).

which were, Sam. and Sept. read "in which there was plenty".

sand, &c. Fig. Paronomasia (Ap. 6).

name. Fig. Pluralism (Ap. 6).

Manasseh . forget. Fig. Paronomasia (Ap. 6).


Ephraim . to be fruitful. Fig. Paronomasia (Ap. 6). Ephraim = hiphrami.

was = came to pass. See note on 1. 2.

dearth. One of 18 famines. See note on 12. 16.

all countries. Fig. Metonymy (of Subject). Ap. 6.

people from all countries.

all lands. Fig. Synedrion (of the Whole). Ap. 6.

i.e. all neighbouring lands.

42.  1—45.  28 (D, p. 59). JOSEPH'S BRETHREN. (Extended Alternation, with Introversion.)

D  F  t  |  Ap. 6.  2.

Commission to buy corn.

u  z  |  2.

Journey.

a  t  |  3.

Benjamin left.

v  s  |  5.

Arrival.

w  m  |  6.  24.

Meeting with Joseph.

x  j  |  22, 26.

Dismissal.

y  p  |  27, 32.

Return.

F  t  |  43.

Commission to buy corn.

u  a  |  2.

Benjamin taken.

z  j  |  3, 15.

Journey.

v  s  |  15.

Arrival.

w  m  |  16, 24.

Meeting with Joseph.

x  j  |  24, 41—45, 24.

Dismissal.

y  p  |  45, 22, 28.

Return.

42.  1 Why . . .? &c. Fig. Erotéasis. Ap. 6. That is what we all too often do when in trouble or difficulty.

2 Behold. Fig. Asterismos. Ap. 6.

and not die. Fig. Pluralism. Ap. 6, for emphasis.

3 in Egypt. Some Codices read "from the Egyptians".

was. Heb. "& [was]."

bowed down. Cp. 37. 7, 8.

7 roughly. Each step in Joseph's treatment must be noted, all tending to one end: viz.: to bring them back to the pit at Dothan, convict them of their sin, and compel their confession of it. That climax is not reached till verse 31. Judah's words voice it, 44. 18—31.

9 remembered. Cp. 37. 5, 8.

nakedness. Fig. Prosopopoeia. Ap. 6.

11 We are, &c. Heb. "all of us the sons of one man [are] we".


bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food."

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye are spies; to see the nakedness of the land ye are come."

10 And they said unto him, "Nay, my lord, but to buy food are thy servants come.

We are all one man's sons; we are true men, thy servants are no spies."
12 And he said unto them, “Nay, but to see the nakedness of the land ye are come." 
13 And they said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." 
14 And Joseph said unto them, "That I am that ye spake unto thy brother, saying, 'Ye are spies'; 
15 Hereby shall ye be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 
16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies." 
17 And he put them all together into ward three days. 
18 And Joseph said unto them the third day, "This do, and live; for 3 fear 4 God; 
19 If ye be true men, let one of your brethren be bound in the house of your prison: go, carry corn for the famine of your houses: 
20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so. 
21 And they said one to another, "Surely 5 there be guilty among us, because we are provoking the anger of this 6 God." 
22 And Reuben answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child;' and ye would not hear? therefore 7 he is dead; his blood be required." 
23 And they knew not that Joseph 8 understood them; for 9 he spake unto them by an interpreter. 
24 And he turned himself aside from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. 
25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; 
26 And they laded their asses with the corn, and departed thence. 
27 And as one of them opened his sack to espie his money; for, behold, it was in his sack's mouth. 
28 And he said unto his brethren, "My money is restored; and, lo, it is even in my sack:" and their heart failed them, and they were afraid, saying one to another, "What is this that God hath done unto us?" 
29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, 
30 'The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. 
31 And we spake unto him, 'We are true men; we are no spies: 
32 We be twelve brethren, sons of our father; 
33 And the man, the lord of the country, said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren here with me, and take 10 food for the famine of your households, and be gone: 
34 And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men;' so will I deliver you your brother, and ye shall traffic in the land.' 
35 And it came to pass as they emptied their sacks, that, 11 behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. 
36 And Jacob their father said unto them, "My children are bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." 
37 And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver 12 him into my hand, and 3 will bring him to thee again." 
38 And he said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down 13 my gray hairs with sorrow to 14 the grave." 
39 And the famine was sore in the land. 
40 And it came to pass, when they had eaten up the corn which they had brought out.
of Egypt, their father said unto them, “Go again, buy us a little food.”

3 And Judah spake unto him, saying, “The man did solemnly protest unto us, saying, ‘Ye shall not see my face, except your brother be with you.’”

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou will not send him, we will not go down: for the man said unto us, ‘Ye shall not see my face, except your brother be with you.’”

6 And Israel said, “Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?”

7 And they said, “The man asked us straitly of our state, and of our kindred, saying, ‘Is your father yet alive? have ye another brother?’ and we told him according to the tenor of these words: could we certainly know that he would say, ‘Bring your brother down?’”

8 And Judah said unto Israel his father, “Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 ¶ will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered surely now we had returned this second time.”

11 And their father Israel said unto them, “If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And GOD ALMIGHTY give you mercy before the man, that he may send away your other brother, and Benjamin. If 3 be bereaved of my children, I am bereaved.”

15 And the men took that present, and they took double money in their hand, and Benjamin;

and rose up, and went down to Egypt,

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, “Bring these 10 men home, and slay, and make ready; for these men shall dine with me at noon.”

17 And the man did as Joseph bade; and the man brought the 10 men into Joseph’s house.

18 And the men were afraid, because they were brought into Joseph’s house; and they said, “Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.”

19 And they came near to the steward of Joseph’s house, and they communed with him at the door of the house.

20 And said, “O sir, we came indeed at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man’s money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.”

23 And be said, “Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money.” And he brought Simeon out unto them.

24 And the man brought the 10 men into Joseph’s house, and gave them water, and they washed their feet; and he gave their ass provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and
43. 27. GENESIS. 44. 15.

said, "Is your father well, the old man of whom ye spake? Is he yet alive?"
28 And they answered, "Thy servant our father is in good health, he is yet alive." And they 
29 bowed down their heads, and made obeisance.
30 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, 
"Is this your younger brother, of whom ye spake unto me?" And he said, 29 God be gracious unto thee, my son."
30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and "wept there."
31 And he washed his face, and went out, and refrained himself, and said, "Set on my bread."
32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.
33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelling one at another.
34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

44 And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth."
2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, "Wherefore have ye rewarded evil for good?"
5 Is not this that in which my lord drinketh, and whereby indeed he is divineth? ye have done evil in so doing."
6 And he overtook them, and he spake unto them these same words.
7 And they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:
8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?
9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."
10 And he said, "Now also let it be according unto thy words: he with whom it is found shall be my servant; and ye shall be blameless."
11 Then they speedily took down every man his sack to the ground, and opened every man his sack.
12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

27 your father... the old man... aged father.
28 bowed down, &c. Cp. ch. 37. 7-10.
30 wept. See note on 42. 24.
33 they sat. Egyptian pictures show that it was the custom to sit at meals.
34 took and sent, &c. Heb. "lifted liftings." Fig. Polyptoton (Ap. 6), for emphasis—sent choice portions. five times. The number of grace. See Ap. 10, and cp. 41. 21; 45. 22; 47. 2, 8. were merry. Heb. drank abundantly. Cp. Hag. 1. 6. John 2. 10.

2 cup. Heb. q'det'a, out of which wine was poured; distinguishing from the smaller cups from which it was drunk. Jer. 35. 5. youngest. This was the third step to try them, and to prove they were the same brethren still, and would treat Benjamin as they had treated Joseph.
4 Wherefore. Fig. Erotesis. Ap. 6. Sept. and Syr. insert "Wherefore then have ye the silver cup?"
5 divineth. This was to confirm their belief that Joseph was an Egyptian. Emphasised by Fig. Polyptoton (Ap. 6). Hab. divining he divineth, evil. Heb. K'da'a. See Ap. 44. viii.
7 God forbid. No word for "God" here. Heb. = Far be it from thy servants.
8 Behold, Fig. Adetimos (Ap. 6).
9 let him die. This was the penalty in the Code of Khummurabi, with which they were acquainted in Canaan (§ 68); death for stealing from a palace. Property more sacred than life.
13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; for we were yet there: and they fell before him on the ground.

15 And Joseph said unto them, "What deed
16 And Judah said, t "What shall we unto my lord? what shall we speak? or how shall we clear ourselves? 1 God hath found out the iniquity of thy servants: behold, we are my lord's servants, both me, and he also with whom the cup is found."

17 And he said, t "God forbid that I should do so: but the man in whose hand the cup is found, let him be my servant; and as for you, get you up in peace unto your father."

18 Then Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, 'Have ye a father, or a brother?'

20 And we said unto our lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.'

21 And thou saydest unto thy servants, 'Bring him down unto me, that I may see mine eyes upon him.'

22 And we said unto our lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.'

23 And thou saydest unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'

24 And it came to pass when we came up unto thy servant my father, we told him the words of our lord.

25 And our father said, 'Go again, and buy us a little food.'

26 And we said, 'We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.'

27 And thy servant my father said unto us, 'I know that my wife bare me two sons: 28 And the one went out from me, and I said, 'Surely he is torn in pieces; ' and I saw him not since: 29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.'

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; 31 It may come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant my father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.'

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up unto my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father:'

45 Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, "Am not Joseph; doth my father yet live?" And his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, whom ye sold me into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, at that ye sold me hither: 6 For God did before bring it to pass, saying, 'Seven years shall be of dearth; and three years shall be of plenteous harvest; and all the plenty that shall come shall be stored up for the seven years of dearth, that the land might not be desolate.' 7 Now therefore let my father and my brethren come into the land of Egypt, unto Pharaoh; 8 And I will cause you to know that your father and your brethren are". (p. 63)
with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earring nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen and thou shalt be near unto me, thy father, and thy children, and thy children's children and thy flock and thy herd, and all that thou hast.

11 And there I will nourish thee; for yet there are five years of famine; lest thou and thy household, and all that thou hast, come to poverty.'

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.'

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, 'Joseph's brethren are come': and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, 'Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.'

19 Now the art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard not your stuff; for the good of all the land of Egypt is yours."

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, 'See that ye fall not out by the way.'

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 26 And told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt." And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."
And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob." And he said, "Here am I." 2 And He said, "3 am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 3 will go down with thee into Egypt; and 3 will also "sue 'bring thee up again: and Joseph shall put his hand upon thine eyes." 5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and his little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt. 2 Jacob, and all his seed with him: 7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 And these are the names of the children of Israel, which came into Egypt, 2 Jacob and his sons: Reuben, Jacob's firstborn. 9 And the sons of Reuben; Hanoch, and Phallu, and Zerah, and Shaul. 10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 11 And the sons of Levi; Gershon, Kohath, and Merari. 12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died before they came into the land of Canaan. 13 And the sons of Pharez were Hezron and Hamul. 14 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. 15 And the sons of Zebulun; Sered, and Elon, and Jaaleel. 16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, and Eliada, and Ard. 17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. 18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these bare unto Jacob, even sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin. 20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath the daughter of Poti-parah priest of On bare unto him. 21 And the sons of Benjamin were Belah, and Becher, and Ashbel, and Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard. 22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23 And the sons of Dan; Hushim. 24 And the sons of Naphtali; Jahzel, and Guni, and Jezer, and Shillem. 25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

26 All the souls that came with Jacob into Egypt, which came "out of his loins, besides Jacob's sons' wives, all the souls were three-score and six:

27 And the sons of Joseph, which were born unto him...
28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, "Now let me die, since I have seen thy face, because thou art yet alive."

31 And Joseph said unto his brethren, and unto his father's house, "I will go up, and shew Pharaoh, and say unto him, 'My brethren, and my father's house, which were in the land of Canaan, are come unto me:"

32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have."

Then Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen."

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, "What is your occupation?" And they said unto Pharaoh, "Thy servants are shepherds, both we, and also our fathers."

4 They said moreover unto Pharaoh, "For to sojourn in the land we are come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

5 And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee:"

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle."

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, "How old art thou?"

9 And Jacob said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

13 And there was no bread in all the land; for the famine was very sore, so that the land..."
of Egypt and all the land of Canaan, he faint by reason of the famine.
14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh’s house.
15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.
16 And Joseph said, Give your cattle; and I will give you your cattle, if money fail.
17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.
18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from our lord, how that our money is spent; our lord also hath our herds of cattle; there is nought left in the sight of my lord, but our bodies, and our lands:
19 Wherefore shall we die before thine eyes, both we and our land? buy we and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land not desolate.
20 And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh’s.
21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.
22 Only the land of the priests bought he not; for the priests had a portion assigned unto them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.
23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.
24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.
25 And they said, Thou hast saved our lives: let us find grace in the sight of our lord, and we will be Pharaoh’s servants.
26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh’s.
27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.
28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.
29 And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him,
30 If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:
31 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace.” And he said, “I will do as thou hast said.”
32 And he said, “Swear unto me.” And he sware unto him. And Israel bowed himself upon the bed’s head.
48 And it came to pass "after these things, that one told Joseph, "Behold, thy father is sick." And he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee;" and "Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, "GOD ALMIGHTY appeared unto me at Luz in the land of Canaan, and blessed me. And said unto me, "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine; and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem."

8 And Israel beheld Joseph's sons, and said, "Who are these?"

9 And Joseph said unto his father, "They are my sons, whom God hath given me in this place." And he said, "Bring them, I pray thee, unto me, and I will bless them."

10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, "I had not thought to see thy face: and, lo, God hath let me see my face again.

12 And Joseph brought them out from between his knees, and bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

15 And he blessed Joseph, and said, "God before Whom my fathers Abraham and Isaac did walk, the God Which fed me all my life long unto this day, 16 The Angel Which redeemed me from all evil, bless the lad; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, "Not so, my father: for this is the firstborn; put thy right hand upon his head."

19 And his father refused, and said, "I know it, my son, I know it: he also shall become a people; and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations:"

20 And he blessed them that day, saying, "In thee shall Israel bless, saying, "God make thee as Ephraim and as Manasseh:" and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers."
49 And *Jacob called unto his sons, and said, * Gather yourselves together, that I may tell you what shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as a water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couche.

5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed be his anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in *Israel.

8 Judah, thou *art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

13 Zebulun shall dwell at the haven of the sea; and by his hand shall he be for an haven of ships; and his border shall be unto Zidon.

14 *Issachar is a strong ass compassing a burden between two burdens;

15 And he said that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.


lawgiver. First occ. Cp. Num. 23. 18. Ps. 33. 7. "From between his feet" from his posterity. Put by Fig. Euphem. (Ap. 6). Sept. and Onk. read "from his thighs", i.e. "his seed". Cp. Deut. 28. 57. until Shiloh come; and He, Shiloh, comes. So Aq., Syr., Gr. Note the six Pentateuch titles: "Seed" (G. 10), "Shiloh" (40. 9), "Sceptre" (49. 10), "Shepherd" and "Stone" (49. 24), "Star" (Num. 24. 17), gathering. Heb. yehudah = obedience, submission (not kohab, as in Jer. 31. 10).

Note the Structure of this verse (Alternation).

a | The Sceptre shall not depart from Judah,
 b | Nor a Lawgiver from his seed,

11 wine. So plentiful in Judah, that people were without care in such matters. wine. Heb. yaqin (Ap. 27). There was more than enough to lavish.

Couching down among the folds; he preferred to pay tribute to the Canaanites rather than engage in the struggle to expel them.
18 Dan shall judge his people, as one of the tribes. (p. 69)
17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward.
18 I have waited for Thy salvation, O Lord.

19 Gad, a troop shall overcome him: but he shall overcome at the last. (Isa. 14:22.
33 Num. 22:23.)
20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 Naphtali is a hind let loose: he giveth goodly words.
22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:
23 The archers have sorely grieved him, and shot at him, and hated him:
24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel;) 25 Even by the God of thy father, Who shall help thee; and by the Almighty, Who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:
26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.
27 Benjamin ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. 30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 32 The purchase of the field and of the cave that is therein was from the children of Heth." 33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. Refers to body, as the previous gathering (v. 32) refers to his feet. See on v. 29. He was aged 147.

50. 1 wept. See note on 42:24.
2 Israel. See notes on 32:28; 43:8; 45:22, 28.
3 for so, &c. Israelites never embalmed. Hence the need of this parenthetical explanation. See Ap. 6.
4 Joseph spake. He could not speak before, for, in mourning, Egyptians never shaved, and Joseph, therefore, was not presentable. See on 41:14.
5 Jo. 3. 5. My father made me swear, saying, "Lo, I die: in my grave which I have digged for me embalmed: and the Egyptians mourned for him threescore and ten days.
4 And when the days of his mourning were past. Joseph spake unto the house of Pharaoh, saying, "If now I have found grace in your eyes, speak, I pray you, in the ear of Pharaoh, saying, 5 My father made me swear, saying, "Lo, I die: in my grave which I have digged for me
in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again."

6 And Pharaoh said, "Go up, and bury thy father, according as he made thee swear."

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: (only their little ones, and their flocks, and their herds, they left in the land of Goshen.)

8 And there went up with him both chariots and horsemen: and it was a very great company.  

9 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.  

10 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians:" wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

11 And Joseph returned into Egypt, both he, and his brethren, and all that went up with him to bury his father, after he had buried his father.  

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.  

14 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: (only their little ones, and their flocks, and their herds, they left in the land of Goshen.)

15 And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we have done unto him."

16 And they sent a messenger unto Joseph, saying, "Thy father did command before he died, saying,  

17 'So shall ye say unto Joseph, 'Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: this and now, we pray thee, forgive the trespass of the servants of the 'God of thy father.'"

18 And Joseph wept when they spake unto him.  

19 And his brethren also went and fell down before his face; and they said, "Behold, we be thy servants."

20 And Joseph said unto them, "Fear not: for 'am I in the place of 'God?'

21 But as for you, ye thought evil against me; but 'God meant it unto good, to bring to pass, as it is this day, to save much people alive.  

22 Now therefore fear ye not: '3 will nourish you, and your little ones." And he comforted them, and spake "kindly unto them."

23 And Joseph dwelt in Egypt, both he, and his father's house: and Joseph lived an hundred and ten years.

24 And Joseph saw Ephraim's children of the third generation: and the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

25 And Joseph said unto his brethren, "3 die: and 'God will surely visit you, and bring you out of this land unto the land which He sware to 'Abraham, to 'Isaac, and to 'Jacob."

26 And Joseph took an oath of the children of Israel, saying, "'God will surely visit you, and ye shall carry up my bones from hence."

27 So Joseph died, being an hundred and ten years old:  

and they embalmed 'im, and he was put in a coffin in Egypt.
EXODUS.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Alternation.)
A | 1.1—2.10. THE BONDAGE OF ISRAEL BEGUN.
B | 2.11—14.31. FREEDOM EFFECTED.
A | 15.1—21. THE BONDAGE OF ISRAEL ENDED.
B | 15.22—40.38. FREEDOM USED.
THE SECOND BOOK OF *MOSES,
CALLED
EXODUS.

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Asher. 5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. 6 And Joseph died, and all his brethren, and all that generation. 7 And the children of Israel were fruitful, and increased abundantly, and multiplied; and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, "Behold, the children of Israel are more and mightier than we: 10 Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there be an out war, the join also unto our enemies, and fight against us, and so get them out of the land." 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh storecities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, 15 exceeding, was in brick, and in all manner of work in brick. 16 So the children of Israel groaned under their bondage; and cried: and their groaning was in unto the ears of God. 17 And God looked upon the children of Israel; and God remembered his covenant.

18 And God remembered his covenant with Abraham, with Isaac, and with Jacob. 19 And God looked upon the children of Israel; and God had respect unto them.

20 And he said, "I will go down now, and I will see whether it be so, that it is evil as they cry unto me, that it is evil as they tell me; and they have cast my name upon them." 21 So the Lord went down to see it, and what they did.

22 And the Lord said, "I have surely seen the affliction of my children, which is in Egypt; and I have heard their cry, and I have known their sorrow; and I am come down to save them.

23 And now come, I will go down, and I will shew you what I can do for them. And they answered God, and said, "We will go up now, and we will be your servants." 24 And God said, "My name shall be in the midst of them, and I will go down, and I will be their God, and they shall be my people. 25 And they shall know that I the Lord am the God of Israel, that went up from the heavens to the earth. 26 And they saw the God of Israel, and feared, and fell down to the earth, and worshipped. 27 And he said, "I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. And they feared the Lord, and said, "We have spoken out of the heart of our fathers in this manner, but now we will rather serve the Lord."
1.14. EXODUS.

wherein they made them serve, was 13 with rigour.
15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiprah, and the name of the other Puah:
16 And he said, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live."
17 But the midwives feared God, and did not as 12 the king of Egypt commanded them, but saved the men children alive.
18 And the king of Egypt called for the midwives, and said unto them, "Why have ye done this thing, and have saved the men children alive?"
19 And the midwives said unto Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them."
20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.
21 And it came to pass, because the midwives feared God, that He made them 9 houses.
22 And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

2.1-10 (a, p. 73). ISRAEL'S SONS, MOSES. (Alteration.)

A3 c (p. 74)

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1. 14. EXODUS.

15 the king of Egypt. See Ap. 37.
16 them: i.e. the children.
17 stools. Heb. "two stones". Probably the stone bath in which the children were bathed.
18 kill him. This was another assault of Satan, to destroy the male children, and so prevent "the seed of the woman" from coming into the world. See Ap. 23.
19 But God intervened by providing the Hebrew midwives, and preserving and preparing Moses.
21 houses = familiæ or progeny. Fig. Metonymy (of Subject). Ap. 6.
22 born. Sam. Onk., Jon., and Vulg. add "to the Hebrews."

save alive = suffer to live.

2. 1-10 (a, p. 73). ISRAEL'S SONS, MOSES. (Alteration.)

A3 c | 1-2. The child concealed.
| d | 4. The sister watching.
| c | 5, 6. The child discovered.
| d | 7-10. The sister interposing.
2 house = lineage. Fig. Metonymy (of Subject). Ap. 6.
3 Levi. For Genealogy see Ap. 29.
2 a son. Moses was the seventh from Abraham, Abraham the seventh from Heber, Enoch the seventh from Adam. Miriam already born (v. 4. Num. 26, 59).
Also Aaron (7, 1).
6 bulrushes = papyrus, made by the same Divine instructions as Noah's (Rom. 10, 17).
8 sister = Miriam. to wit = to know.
9 the babe wept. Heb. a babe weeping.
10 compassion. In that tear lay the defeat of the enemy, the preservation of the Nation, the faithfulness of Jehovah's word, the bringing to naught "the wisdom of Egypt", and the coming of "the seed of the woman", Gen. 3, 15. Cp. 1, 16 and Job 5, 12, 13. (See Ap. 23.)
11 her son - as her son.
12 Moses, prob. Egyptian water-swallowed, or Heb. drawn out of the water. No record of his Hebrew name.

2. 11-14. 31 (p. 74). FREEDOM EFFECTED. (Repeated Alteration.)

[For Structure see next page.]

11 grown; and learned in all the wisdom of Egypt, but not yet of God.
12 unto his brethren. Acts 7, 23. "It came into his heart",
13 looked on: more than merely saw = regarded with lively sympathy.
14 an Egyptian = a man (ish), an Egyptian (Ap. 14, ii).
16 he saw that there was no man: i.e. to help. Cp. same words in Is. 59, 16; 93, 5, and context there.
17 Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren.
18 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.
13 And when he went out the second day, behold, two men of the Hebrews "strove together: and he said to him that did the wrong, "Wherefore smitest thou thy fellow?"

14 And he said, "O who is this prince and a judge over us? intendest thou to kill me, as thou didst the Egyptian?" And Moses feared, and said, "Surely this thing is known."

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. The priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and "drew them away: but Moses stood up and "helped them, and watered their flock.

18 And when they came to "Reuel their father, he said, "How is it that ye are come so soon today?"

19 And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock."

20 And he said unto his daughters, "And where is he? why is it that ye have left the man? call him, that he may eat bread."

21 And Moses was "content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name "Gershom: for he said, "I have been a stranger in a strange land."

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel "sighed by reason of the bondage, and they "cried, and their "cry came up unto "God by reason of the bondage.

24 And "God heard their "groaning, and "God "remembered His covenant with Abraham, "with Isaac, and "with Jacob.

25 And "God "looked upon the "children of Israel, and "God "had respect unto them.

3 Now Moses "kept the flock of "Jethro his father in law, the priest of "Midian: and he led the flock to the "backside of the desert, and came to the mountain of "God, even to "Horeb.

2 And the "Angel of "the LORD "appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the "bush burned with fire, and the bush was not consumed.

3 And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt."

4 And when "the LORD saw that he turned God, repeated five times. Also the Fig. Anthropopathia (Ap. 6).

3.1 kept the flock. Forty years, Acts 7. 30.


3. 2 — 4. 17. [For Structure see next page.]

3. 4. EXODUS.

aside to see, “God called unto him out of the midst of the bush, and said, “Moses, Moses.” And he said, “Here am I.”

5 And he said, “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest 0 is holy ground.”

6 Moreover he said, “I am am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face; for he was afraid to look upon God.

7 And he said, “I have surely seen the affliction of My People which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Caanaanites, and of the Hittites, and of the Amorites, and of the Perizzites, and of the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My People the children of Israel out of Egypt.”

11 And Moses said unto God, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”

12 And he said, “Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people of the out of Egypt, ye shall serve God upon this mountain.”

13 And Moses said unto God, “Behold, when come unto the children of Israel, and shall say unto them, ‘The God of your fathers hath sent me unto you;’ and they shall say to me, ‘What is His name?’ what shall I say unto them?”

14 And he said unto Moses, “I AM THAT I AM:” and he said, “Thus shalt thou say unto the children of Israel, ‘I AM hath sent me unto you.’”

15 And God said moreover unto Moses, “Thus shalt thou say unto the children of Israel, ‘The LORD your God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name forever, and this is My memorial unto all generations.”

3. 2—4. 17 (s. p. 73). INTERPOSITION OF JEHovah (Repeated Alternation).

2 g | 3. 2. Vision of the Burning Bush.

h | 3. 3. Moses’ curiosity.

i | 3. 4—18. Divine revelation and commission.

j | 3. 11. Moses’ inquiry “Who am I?”


m | 3. 14—22. Divine commission.

n | 4. 1. Moses’ doub1.


p | 4. 10. Moses’ inefficiency.

q | 4. 11, 12. Divine power and inspiration.

r | 4. 13. Moses’ request.


Moses, Moses. Fig. Epiceneus (Ap. 6). Cp. Gen. 22. 11.

He (God = Elohim) said. Occ. four times in Ex. (3. 6, 6, 12, 14). Is. Heb. “it is”.

Holy. Separated, or set apart (for God). Always the rendering of Heb. kodesh (first occ. here) except Ps. 42. 4, where it is kodesh — holy day; and De. 33. 8, Ps. 16. 7; 86. 2; 89. 17; 145. 17, where it is hallowed — favour, or grace. Kodesh must have one identical meaning (as above) in all passages; and shall not imply moral quality except when used of God Himself. It is rendered “consecrated”, “dedicated”, “hallowed”, “holiness”, “saint”, and “sanctuary”, which are distinguished in the notes under their respective occurrences. g. I. Pronoun emphatic.

God = Elohim, the Creator. Note the five-fold repetition. (Ap. 10). Christ rounds the doctrine of Resurrection on this verse. See note on Matt. 22. 31, 32.


7 the Lord said = Jehovah said (Hab. “shammah, requiring the words spoken). This expression occurs forty-five “sundry times” in Exodus, and in ten “divers manners” (see Ap. 10), and cp. Lev. 1. 1; 6. 14, Num. 3. 40, and see note on 6. 10—

(1) The Lord said, 3. 7; 33. 21.

(2) To Moses (or “him”), 4. 2, 4, 6, 11, 19. 6. 1; 7. 1, 11; 9. 22; 10. 1, 12, 21; 11. 1, 9; 14. 26; 16. 4, 28; 17. 5; 19. 9, 10, 24; 24. 12; 32. 7, 9, 33; 33. 1, 17; 34. 1, 27.

(3) To Moses to say unto Aaron, 8. 16.

(4) To Moses to say unto Pharaoh, 4. 21 (cp. 22); 8. 20; 9. 1, 13.

(5) To Moses to rehearse to Joshua, 17. 14.

(6) To Moses to charge the people, 19. 21.

(7) To Moses to speak to the people, 11. 1 (cp. 2).

(8) To Moses to say to the children of Israel, 14. 15; 20. 22; 33. 5.

(9) To Moses and unto Aaron, 9. 8; 12. 43.

(10) To Aaron, 4. 27.

I have surely seen. Heb. “seeing I have seen”. Fig. Polyptoton (Ap. 6); see note on Gen. 26. 28. All begins with God. All is of His grace. Note the five-statement in v. 7, 8; and “My People”. Cp. Duot. 32. 8, 9 deliver. Connect this “serve” in v. 12; and connect both with I Thess. 1. 9, 10.

good. Five-fold description of the land: good, large, milk, honey, place of the nations. See Ap. 10.

milk and honey. Fig. Synecdoche (of Species). Ap. 6. Canaanites. Six nations named. The number of man (see Ap. 10).


Occupation with self is the cause of all distrust. Note these four instances. Cp. 4. 1, 10—13. Very different from the Moses of 2. 11—14. 12 I will be with thee. Here the meaning of name Jehovah is anticipated.


14 God (Elohim) said. This expression occurs twice in Ex., only Heb. “shammah = saher ‘shem’ I will be what I will be (or become). Ap. 48.

I AM. Heb. ‘echeh = I will be (speaking of Himself).

15 The Lord. Heb. Jehovah = He will be, spoken of by others. See Ap. 4 and cp. Rev. 1. 4, “which is” = continuance in time present; “which was” = continuance in time past: “which is to come” = continuance for ever. The French “le Nom de l’Eternel” is a much better rendering than Loan, which = Master and Owner. What will be the need be filled up, owing to the need of those with whom He is in covenant? He who becometh Saviour, Redeemer, Deliverer, Strengthened, Comforter, &c.

for ever. He changeth not.

Mal. 3. 6. He is therefore Israel’s God to-day, as then.
16 Go, and gather the elders of Israel together, and say unto them, 1 The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, "I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey;"

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, "The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may 'sacrifice to the LORD our God.'"

19 And 3 I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall 'borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.'

4 And Moses answered and said, "But, 6 behold, they will not believe me, nor hearken unto my voice: for they will say, 'The LORD hath not appeared unto thee.'"

9 And 6 it shall come to pass, if they will not believe also 6 these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water shall become blood upon the dry land."

10 And 6 Moses said unto 3 the LORD, "O 3 my LORD, 3 am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but 3 am 6 slow of speech, and of a 6 slow tongue.

11 And 3 the LORD said unto him, "Who hath made man's mouth? or Who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the LORD?"

12 Now therefore go, and 6 3 will be with thy mouth, and teach thee what thou shalt say."

13 And he said, "O 6 6 my LORD, send, I pray Thee, by the hand of Him Whom Thou wilt send."

14 And the anger of 3 the LORD was kindled against Moses, and 3 He said, "Is not Aaron
1491 "the Levite thy brother? I know that he can speak well. And also, behold, he come thither to meet thee; and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and thou shalt put words in his mouth: and 3 will be with thy mouth, and with his mouth, and will teach thee what ye shall do.

16 And 3 shall be the thy spokesman unto the People; and 3 shall be to thee instead of a mouth, and thou shalt be to him instead of 5 God.

17 And thou shalt take this rod in thine hand, whereby thou shalt do signs." 

E' 18 And Moses went and returned to Jethro, his father in law, and said unto him, "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive." And Jethro said to Moses, "Go in peace."

19 And the LORD said unto Moses in Median, "Go, return into Egypt: for all the men are dead which sought thy life."

20 And Moses took his wife and his sons, and his ass, and went forth, and returned to the land of Egypt: and Moses took the rod of 5 God in his hand.

F3 21 And the LORD said unto Moses, "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put thee to do: but 2 will harden his heart, that he shall not let the People go.

22 And thou shalt say unto Pharaoh, 4Thou shalt say, 1 the LORD is My son, even My firstborn:

23 And I say unto thee, 1 Let My son go, that he may serve Me: and if thou refuse to let him go, behold, 3 will slay thy son, even thy firstborn.""

E' 24 And it came to pass 4 by the way in the inn, that 1 the LORD met him, and said to kill 3 him.

25 Then Zipporah took a sharp 4 stone, and cut off the foreskin of her son, and cast it at his feet, and said, "Surely a bloody husband art thou to me."

26 So 3 he go: then she said, "A bloody husband thou art, because of the circumcision."

F4 27 And the LORD said to 4 Aaron, "Go into the wilderness to meet Moses." And he went, and 3 met him in the mount of 5 God, and kissed him.

28 And Moses told Aaron all the words of 1 the LORD Which had sent him, and all the signs which He had commanded him.

E' G (p. 79) 29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 And Aaron spake all the words which 1 the LORD had spoken unto Moses, and did the signs in the sight of the People.

H 31 And the People believed: and when they heard that 1 the LORD had 3 visited the 29 children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.
And afterward Moses and Aaron went in, and told Pharaoh, 'Thus saith the LORD God of Israel, Let My People go, that they may hold a feast unto Me in the wilderness.' And Pharaoh said, 'Who is the LORD, that I should obey His voice to let Israel go? I know not the LORD, neither will ² I let Israel go.'

And they said, 'The ¹ God of the Hebrews hath met us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the ¹ LORD our ¹ God; lest He fall upon us with pestilence, or with the ⁵ sword.'

And Pharaoh said, 'Who is the LORD, that I should obey His voice to let Israel go?'

And Pharaoh said, 'Behold, the People of the land now are many, and ye make them rest from their burdens.'

And Pharaoh commanded the same day the ¹ taskmasters of the People, and their ¹ officers, saying,

'⁴ Ye shall no more give the people ⁵ straw to make brick, as heretofore: let them go and gather straw for themselves.

And the ⁷ tale of the bricks, which they did make heretofore, ye shall lay upon them: ye shall not diminish ⁸ ³ ⁹ thereof: for they be idle; therefore they cry, saying, 'Let us go ⁴ and ⁴ sacrifice to our ¹ God.'

Let there more work be laid upon the men, that they may labour therein; and let them not regard ¹ vain words.'

And the ⁵ taskmasters went out, and their ¹ officers, and they spake to the People, saying, 'Thus saith Pharaoh, 'I will not give you ⁷ straw.'

Go ye get you ⁸ straw where ye can find it: yet not of your work shall be diminished.'

So the People were scattered abroad throughout all the land of Egypt to gather ⁶ stubble instead of straw.

And the ⁶ taskmasters hasted ⁶ them, saying, 'Ye shall work no more your daily tasks, as when there was straw.'

And the ¹ ¹ ¹ officers of the ⁹ children of Israel, which Pharaoh's ⁶ taskmasters had set over them, were beaten, and demanded, 'Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?'

Then the ¹ ¹ ¹ officers of the ¹ ¹ ¹ children of Israel came and cried unto Pharaoh, saying, 'Wherefore dealest thou thus with thy servants?

There is no ⁷ straw given unto thy servants, and they say to us, 'Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.'

But he said, 'Ye are idle, ye are idle: therefore ² ² shall we go and do ³ sacrifice to the ¹ ¹ ¹ LORD.'

Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the ⁶ tale of bricks.'

And the ¹ ¹ ¹ officers of the ¹ ¹ ¹ children of Israel did see ² ² that they were in evil case, after it was
21 abhorred, &c. Heb. "stink in the eyes". Fig. Catachresis (Ap. 8) for emphasis.
22 LORD. One of the 184 places where Jehovah in the Primitive Text was altered to Adonai. See Ap. 32. wherefore...? why...? Fig. Erotia (Ap. 6). We, like Moses, are full of similar questions, to our sin and sorrow, evil entreated. Heb. Idiom - suffered to be evil entreated. Heb. Ra'a. Ap. 44. viii. See note on 4. 21.
23 delivered Thy People at all. Fig. Polyptoton (Ap. 6). Heb. "delivering Thou hast not delivered Thy People". Fig. used for great emphasis. See Gen. 29. 28.

2 God spake. Occurs only twice in Exodus: here, and 20. 1. See notes on 3. 7 and 6. 10.
3 Jehovah. Note the repetition five times in this revelation, vv. 2, 3, 5, 7, 8, and see Ap. 10.
4 known. Heb. - perceived or understood. The name Jehovah was known as the covenant name; but was not known so as to be understood. The Ellipsis may be better supplied "in the character of El Shaddai". Cp. 7. 6.
5 I have. Note the three repetitions in vv. 4, 5. See Ap. 10.
6 them - individually (see on Gen. 50. 24). This is why this revelation of Jehovah as "the God of the living" ensures their resurrection. See on ch. 3, 6, and cp. Deut. 44. 23.
7 dwell. They "sojourned" in Canaan, and they "dwelt" in Egypt.
8 and. Read "I also have:" i.e. as well as thou, children = sons.
9 remembered. My covenant. All Israel's blessings based on this. See 2. 24.
10 and. Note the Fig. Polyptoton (Ap. 6) in vv. 8-9, to emphasise every detail. Cp. Deut. 7. 8.
12 swear. Heb. "I lifted up mine hand". Fig. Metonymy (of Adjunct). Ap. 6. Act put for the thing accomplishing it: rightly rendered "swear". The Fig. Anthropopathia is also involved in it.

6. 9-12. 30 (Ex. 76, p. 75). MOSES AND AARON IN EGYPT (Repeated Alternation).

10. 10 the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of...
Egypt, to bring the children of Israel out of the land of Egypt.

14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.
15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.
16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.
17 The sons of Gershon; Libni, and Shimi, according to their families.
18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uziel; and the years of the life of Kohath were an hundred thirty and three years.
19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.
20 And Amram took him °Jochebed his father’s sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.
21 And the sons of Izhar; Korah, and Nepheg, and Zichri.
22 And the sons of Uziel; Mishael, and Elzaphan, and Zethri.
23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.
24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.
25 And Eleazar Aaron’s son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.
26 These are that °Aaron and Moses, to whom °the LORD said, °Bring out the children of Israel from the land of Egypt according to their armies. °
27 °First are they which spake to °Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that °Moses and Aaron.

6. 28—7. (N², p. 80). COMMISSION REPEATED (Introdution).
d | 6. 30. Excuse—inaclonence.
c | 7. 1-5. Mission.

29 the LORD (Heb. Jehovah) spake. See note on v. 10, and cp. note on 8. 7.

7. 1 the LORD (Heb. Jehovah) said. See note on 8. 7, and cp. note on 0. 16, made—given (as in Eph. 4. 11) as such. god. I.e. in God’s stead. Elohim = one appointed by oath. Elohim is thus used of those so given and appointed. Ps. 82. 1, 6, John 10. 34, 35.

7. 2 children = sons.
3 harder. See note on 4. 21.
4 armies = hosts.
and. No “and” required.
5 shall know: i.e. by a great experience. That was the great object of all these ten plagues; as it will be in the coming day of the judgments described in the Apocalypse. Rev. 16. 5-7.
6 as = according as.

7. 8-13 (N³, p. 80). COMMISSION AND CREDENTIALS (Alteration).
N³ e | 8, 9. Command for miracle.
e | 11, 12. Imitation of miracle.
8 the LORD (Heb. Jehovah) spake. See note on 6. 10, and cp. note on 8. 7.

multiply My signs and My wonders in the land of Egypt.
4 But Pharaoh shall not hearken unto you, that I may lay My hand upon Egypt, and bring forth Mine °armies, °and °My People the children of Israel, out of the land of Egypt by great judgments.
5 And the Egyptians °shall know that °am °the LORD, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them.
6 And Moses and Aaron did °as °the LORD commanded them, so did they.
7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto °Pharaoh.
8 And °the LORD spake unto Moses and unto Aaron, saying,
7. 9. EXODUS.

9 "When Pharaoh shall speak unto you, saying, 'Shew a miracle for you'; then thou shalt say unto Aaron, 'Take thy rod, and cast it before Pharaoh,' and it shall become a "serpent.'"

10 And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

14 And the Lord said unto Moses, "Pharaoh's heart is hardened, he refuseth to let the People go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against him; and the rod which was turned to a serpent shalt take in thine hand.

16 And thou shalt say unto him, 'The Lord God of the Hebrews hath sent me unto thee, saying, 'Let My People go, that they may serve Me in the wilderness:' and, behold, hitherto wouldest not hear.'

17 Thus saith the Lord, 'In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.'"

20 And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments:

and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about their streams = canals.


(Extended and Repeated Alteration.)

O | P | Q | R | S

14—10 First Plague (Blood). Warning. 14—10 First Plague (Blood). Warning.

Second Plague (Frogs). Warning. 8—10. Third Plague (Lice). No warning.


Sixth Plague (Boils). No warning.


Ninth Plague (Darkness). No warning.

It will be noticed that the number nine is connected with judgment (see Ap. 10), and that the third plague of each three is without warning. To make the symmetry complete, Aaron was used in the infliction of the first three, and Moses of the last three.

7. 14—25 (P, above), FIRST PLAGUE (Blood). (Introversion.)

14 the Lord said. See note on 3. 7 and 6. 10.

20 river. Probably the Nile canals.

21 the Lord spake. See note on 6. 19, and cp. note on 3. 7.

22 streams = canals.

rivers = the seven streams of the Delta.

ponds = lakes where reeds grew.


20 river. This first plague was directed against the Nile, an object of worship, which was thus polluted, and became a means of pollution to the people. Cp. 12. 12.

21 and. Note the Fig. Polypodaton in vs. 22, 21.

22 magicians = did so. Evidently from the water referred to in v. 24.

hardened. See note on 4. 21.

24 about: i.e. on either side of.
And the LORD spake unto Moses, "Go unto Pharaoh, and say unto him, 'Thus saith the LORD: 'Let My people go, that they may serve Me.'"

And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.'"

Then Pharaoh called for Moses and Aaron, and said, "Intreat the LORD, that He may take away the frogs from me, and from my people; and I will let the People go, that they may do sacrifice unto the LORD."

And Moses said unto Pharaoh, "*Glory* over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thine houses, that they may remain in the river only?"

And he said, "*To morrow*." And he said, "He it is according to thy word: thou mayest know that there is none like unto *the LORD* our *God*.

And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy fields; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which He had brought against Pharaoh.

And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

And they gathered together upon heaps: and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

And the LORD said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.'"

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, "E'lis is the *finger* of *God*:"

and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.
20 And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, 'Thus saith the LORD, 'Let My People go, that they may serve Me.'

21 Else, if thou wilt not let My People go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground wherein they are.

22 And I will sever in that day the land of Goshen, in which My People dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put a division between My People and thy people: to-morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the land of Egypt: and Pharaoh's servants, his priests, and all his people, saw a great multitude of these flies; and their hearts were amazed.

25 And Pharaoh called for Moses and for Aaron, and said, "Go ye, 'sacrifice to your God in the land.'" 26 And Moses said, "It is not meet so to do: for we shall 'sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we 'sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

27 We will go 'three days' journey into the wilderness, and sacrifice to the LORD our God, as He shall command us.

28 And Pharaoh said, "I will let you go, that ye may 'sacrifice to the LORD your God in the wilderness: only ye shall 'not go very far away': intreat for me.

29 And Moses said, "Behold, I will go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, his servants, and his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the People go to 'sacrifice to the LORD.'

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the People go.
there shall nothing die of all that is the children's of Israel.
5 And the LORD appointed a set time, saying, "To morrow the LORD shall do this thing in the land."
6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.
7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead.
8 And the heart of Pharaoh was hardened, and he did not let the People go.
9 And the LORD said unto Moses and unto Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt."
10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.
11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.
12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.
13 And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, 'Thus saith the LORD God of the Hebrews, 'Let My People go, that they may serve Me.'"
14 For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; and thou mayest know that there is none like Me in all the earth.
15 For now will I stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.
16 And in very deed for this cause have I raised thee up, for to shew in thee My power; and that My name may be declared throughout all the earth.
17 As yet exaltest thou thyself against My People, that thou wilt not let them go?
18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.
19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.'"
20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:
21 And he that regarded not the word of the LORD left his servants and his cattle in the field.
4 children = sons.
6 all the cattle. Fig. Synecdoche (of Genus), Ap. 6 = all kinds of cattle.
7 Israelites. Some codices, with Sam., Jon., and Sept., read "sons of Israel".
28 hardened. See note on 4. 21.
12-15 (R. v. 12. 16. S. L. L. PLAGUE (Boils). (Introversion). R. 12. 16. Jehovah's command (no warning). s 10. Plague inflicted. s 11. Plague not inflicted. r 12. Jehovah's hardening (1st occ.). 9 man. Heb. 'adam, with art. = mankind. beast. Other than those "in the field", n. 3. 10 ashes of the furnace: i.e. one of the altars on which human sacrifices were sometimes offered to propitiate their god Typhon (i.e. the Evil Principle). These were doubtless being offered to avert the plagues, and Moses, using the ashes in the same way, produced another plague instead of averting it.
11 Egyptians. Some codices, with Sept., Syr., and Vulg., read "all the land of Egypt." 12 as = according as.
13 Warning given.
14 Upon = into.
15 raised thee up = made thee to stand, i.e., with Sept., "preserved thee" through all the plagues and till the end.
19 and shall not be brought home = Fig. Pleonasm (Ap. 6).
20 mingled = catching hold of itself like a chain.
25 all the land. Fig. Synecdoche (of Genus), Ap. 6, i.e. all parts of it.
27 sinned. Heb. charrâ. See Ap. 44. i. righteous = the righteous. Only wicked = wicked ones. Heb. rashâ. See Ap. 44. x. 28 mighty thunders = Heb. "voices of Elohim" = a strong superlative.
22 And the LORD said unto Moses, "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."
23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.
24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
26 Only in the land of Goshen, where the children of Israel were, was there no hail.
27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time: the LORD is righteous, and 3 and my people are wicked.
28 Intreat the LORD (for it is enough) that there be no more mighty thunders and
hail; and I will let you go, and ye shall stay no longer."  
29 And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD’s.  
30 But as for the thunders and the servants, I know not whether the LORD will yet fear the LORD God.  
31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was boiled.  
32 But the wheat and the rye were not smitten: for they were not grown up.  
33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.  
34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.  
35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.  

Q1 v. (p. 80)

10 And the LORD said unto Moses, "Go in unto Pharaoh: for 3 have hardened his heart, and the heart of his servants, that I might shew these My signs before him."  
2 And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and My signs which I have done among them; that ye may know how that 3 am the LORD."  
3 And Moses and Aaron came in unto Pharaoh, and said unto him, "Thus saith the LORD God of the Hebrews, How long will thou refuse to humble thyself before Me? "Let My People go, that they may serve Me.  
4 Else, if thou refuse to let My People go, behold, to morrow will I bring the locusts into thy coast:  
5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is esd, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:  
6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers’ fathers have seen, since the day that they were upon the earth unto this day."  
7 And he turned himself, and went out from Pharaoh.  

w 7 And Pharaoh’s servants said unto him, "How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?"  
8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve the LORD your God: but who are they that shall go?"  
9 And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD."  

10 And he said unto them, "Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.  
11 Not so: go now ye that are men, and serve the LORD; for that ye did desire." And they were driven out from Pharaoh’s presence.  

12 And the LORD said unto Moses, "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."  

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.  
14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.  
15 For they covered the face of the whole..."
EXODUS.

10. 15.

15 earth = land.
16 sinned. Heb. châf'd. Ap. 44. i.
17 death. Fig. Metonymy (of Effect), Ap. 6, death put for the plague which caused it.
18 And he. Some codices, with Sam., Sept., and Syr., read "So Moses".
19 mighty strong. Fig. Synonymia. Ap. 8. Locusts are always brought by east wind and carried away by west wind.
20 the LORD hardened. Again this is stated. Cp. 4, 21.


(Introversion).


21 the LORD (Heb. Jehovah) said. See note on 3, 7, and cp. note on 6, 10.
23 let your flocks and your herds be stayed. Pharaoh's second objection to Jehovah's fifth and final demand in 10, 9.
26 hoof. Fig. Synecdoche (of Part), Ap. 6, "hoof" put for whole animal.
we know not. Note the contrast between the "thou" of v. 23 and the "we" of v. 26.
until we come thither. Note the spiritual lesson.

Not until we leave the world can we have a true conception of Jehovah's requirements: "if any man do His will he shall know of the doctrine" (John 7, 17).
27 hardened. See on 4, 21.
29 no more. Moses did not leave Pharaoh's presence till 11, 8. So this is the Fig. Protepsila (Ap. 6).


N¹ a N, 1-10. The Tenth Plague threatened.
1-10. Passover commanded.
1-10. Passover command communicated.
2 N, 12, 29, 30. The Tenth Plague inflicted.

11. 1-10 (a, above). THE TENTH PLAGUE THREATENED (Introversion).

a c 1. God's word to Moses as to the Tenth Plague.
c 12. 21-29. Passover command communicated.
d 12. 29, 30. The Tenth Plague inflicted.

d About midnight will 3 go out into the midst of Egypt:
5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that is in the midst of his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.
6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.
11. 7.  

EXODUS.  

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7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.  

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, 'Get thee out, and all the People that follow thee: and after that I will go out.' And he went out from Pharaoh in a great anger.  

9 And the LORD said unto Moses, "Pharaoh shall not hearken unto you; that My wonders may be multiplied in the land of Egypt."  

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.  

12 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,  

2 "This month shall be unto you the beginning of months: it shall be the first month of the year to you.  

3 Speak ye unto all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:  

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take a lamb according to the number of the souls; every man according to his eating shall make your count for the lamb.  

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:  

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.  

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.  

8 And they shall eat the flesh in that night, roasted with fire, and unleavened bread; and with bitter herbs they shall eat it.  

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.  

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.  

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.  

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.  

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.  

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.  

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whatsoever is leaven found in the houses of Israel shall be unto you as if it were angels or blood.  

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be a holy convocation.
12. 16. EXODUS.

12. 38.

14. 9. be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat; that only may be done of you.

17. And ye shall observe the feast of unleavened bread;

(p. 86) 26. for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever.

18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.'

21. Then Moses called for all the elders of Israel, and said unto them, 'Draw out and take you a lamb according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23. For I the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, I the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25. And it shall come to pass, when ye be come to the land which I the LORD will give you, according as He hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, 'What mean ye by this service?'

27. That ye shall say, 'It is the sacrifice of I the LORD's passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And thePeople bowed the head and worshipped.

28. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29. And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30. And Pharaoh rose up in the night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31. And he called for Moses and Aaron by night, and said, 'Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.'

32. Also 'take your flocks and your herds, as ye have said, and be gone; and bless me also.'

33. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, 'We be all dead men.'

34. And the People took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35. And the children of Israel did according to the word of Moses; and they 'borrowed of the Egyptians 'jewels of silver, and 'jewels of gold, and raiment:

36. And 'the LORD gave the People favour in the sight of the Egyptians, so that they 'lent unto them 'such things as they required. And they spoiled the Egyptians.

37. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38. And "a mixed multitude went up also with
were the children of Israel, (who dwelt in Egypt), was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out of the land of Egypt.

It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

And the Lord said unto Moses and Aaron, "This is the ordinance of the passover: There shall no stranger eat thereof:

But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

And a foreigner and an hired servant shall not eat thereof.

In one house shall it be eaten; thou shalt not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof.

All the congregation of Israel shall keep it.

And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.'

By the Lord commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

And the Lord spake unto Moses, saying,

2 Sanctify unto Me all the firstborn, whatsoever openseth the womb among the children of Israel, both of man and of beast: it is Mine.'

And Moses said unto the People, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

This day shall be a memorial unto you; ye shall keep it a feast unto the Lord.

Unleavened bread shall be eaten seven days, and in the seventh day shall be a feast unto the Lord.

Some codices, with Jon., Sept., and Syr., have this word, "even" in the text.


Sojourning. Commenced with Gen. 12. 1. Quite a different subject from the dwelling in Egypt. See Ap. 50. iii.

Israel = Fig. Synecdoche (of the Part), Ap. 6, by which one man's name, Israel, is put for his father and grandfather.

who dwelt in Egypt. Fig. Epigenon (Ap. 6). A form of Parenthesis used to further define the People and connect the two parts of their history.

The dwelling in Egypt was only 215 years (see Ap. 50), and is to be distinguished from the "sojourning", which was another 215 years. See note above.

The sojourn in Egypt was the fifteenth year of the seventh month. The years of the solar cycle show that it was the day that Abraham left "Er of the Chaldees".

Much observed. Heb. shimmurim, a night of watchings. Occurs only here.


One house = the same house. Cp. v. 4.

With thee. Some codices, with Sam., Jon., Onk., Sept., and Syr., read "with you".

Uncircumcised person shall eat. Were they circumcised during the three days' darkness and were the command then given, the word against which they did not rebel? (Ps. 105. 28).

Arms = hosts.


Sanctify. Fig. Metonymy (of Subject). Ap. 6. = Declare that I will sanctify (or set apart), which Moses did in ex. 11. 12.

Children = sons.


The Ordinance of Phylacteries (Extended Alternation).

And it shall be, "And it shall be," etc. Cp. Gen. 4. 1-7. Separation of days.

Thy son's instruction.

The Sign.

Reason, "For by a strong hand."

And it shall be," etc.

Separation of First-born.

Thy son's instruction.

The Token.

Reason, "For by strength of hand."

There are two pairs of Phylacteries, so called (in Greek) from their use — a prayer-fillet or band worn to-day on forehead and hands during prayer. First pair here, Ex. 13. 3-19 and 13. 11-16. Second pair in Deut. 6. 4-9 and 11. 13-21. Cp. the structures in De. 6. 4-9.

Leavened = fermented. Jewish tradition says that in this month Abram was called, Isaac was born, Israel delivered from Egypt, and Tabernacle reared up. The Talmud further says: "As in Nisan there had been redemption, so in Nisan there should be redemption." (Bab. fol. 11). John's preaching began and the Lord's death occurred in this month.

The Lord. Some codices, with Sam., Jon., and Sept., add "thy God."

Canaanites. The Perizzites and Girgashites not included in this list. 

And. Note the Fig. Polygeneton in this verse. (Ap. 6)
13. 7. EXODUS.

13. ass. Fig. Synecdoche (of Species), Ap. 6, “ass” put for all animals not offered in sacrifice.
redeem = ransom. Heb. pāḏēth = to redeem (from bondage, by power). First occ. Not g’dal. See note on 6, 4.
all. Ellipsis to be supplied “every [beast]”.
16 token. See the Structure on p. 90.

13. 17-22 (m, p. 89). DEPARTURE: SUCCOTH TO ETHAM (Introversion).

18. The bones of Joseph.
harnessed = armed, as Josh. 1. 14. Judg. 7. 11, 1 Chron. 7. 21; or marshalled by fives, as in 2 Kings 1. 2. Isa. 5. 3 (the number of grace, see Ap. 10). To this day five is an evil number in Egypt. Whichever is the meaning, both point to order and organization. They were an ordered “host” (12. 4), and not a disorderly rabble.
24. took away. See note on 40. 36-38.


1 l | 1-4. Prediction.
3 z | 10-12. Israel troubled.
4 a | 13, 14. Salvation promised.
5 x | 15-18. Prediction.
6 y | 19-23. Fulfilment.
7 z | 24, 25. Egyptians troubled.
8 a | 26-31. Salvation realized.

2. Children = sons Migdol. The great fortress on the “Shur” or wall, built to protect Egypt from Asia. The present geography of the Eastern Delta does not, to day, agree with the Biblical record. But its geography in the nineteenth dynasty is well known from papyri, and is in perfect accord with it, as given in Exodus.
3. For. The assault of the enemy foreseen and provided against by Jehovah.

22. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the People.

14. And the Lord spake unto Moses, saying,
2. “Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.
3. For Pharaoh will say of the children of Israel, ‘They are entangled in the land, the wilderness hath shut them in.’
4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honor unto Pharaoh, and I will set him over all his host; that the Egyptians may know that I am the LORD. And they did so.

5 And it was told the king of Egypt that the children of Israel were gone out of the land of Egypt. Now Pharaoh's heart was hardened; and he set his heart to make Israel to serve with rigor.

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, "Wherefore hast thou taken us away to die in the wilderness? what hast thou dealt thus with us, to carry us forth out of Egypt?"

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve Pharaoh? Is it better for us to serve Pharaoh, or are we better off with thee? Wherefore now are we dead, both we and our cattle?"

13 And Moses said unto the people, "Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace."

15 And the LORD said unto Moses, "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden Pharaoh's heart, and follow after them; and I will set my hand upon Pharaoh, and upon his host, and upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am in the midst of the sea, and that I am the LORD; when I have gone honour upon Pharaoh, upon his chariots, and upon his horsemen."

19 And the Angel of God, Which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, "Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians."

26 And the LORD said unto Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength..."
when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained of not so much as one of them.

29 But the children of Israel went out stiff armed out of the midst of the Egyptians, and did not so much as look behind them: and Pharaoh and his host came up after, and they stood by the sea shore.

30 And the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.

15 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

2 "I will sing unto the Lord for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.

3 The Lord is my strength and Song, And He is become my salvation:

It is my God, and I will prepare Him an habitation;

My father's God, and I will exalt Him.

4 The Lord is a man of war:

The Lord is His Name.

5 Pharaoh's chariots also are drowned in the Red Sea.

6 Thy right hand, O Lord, is become glorious in power:

Thy right hand, O Lord, hath dashed in pieces the enemy.

7 And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee:

Thou sentest forth Thy wrath, which consumeth them as stubble.

8 And with the blast of Thy nostrils the waters were gathered together, The floods stood upright as an heap,

And the depths were congealed in the heart of the sea.

9 The enemy said, "I will pursue, I will overtake, I will divide the spoil; My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them."

10 Thou didst blow with Thy wind, the sea covered them:

They sunk as lead in the mighty waters.

11 Who is like unto Thee, O Lord, among the gods?

28 not so much as one of them. This implies that Pharaoh himself did not come. See Ex. 15:21; 1 Kgs. 8:66. His body may have been washed up on the shore, cp. v. 30, and "also" in 15:4.

31 His servant Moses. First occ. See the five, Ex. 14:8, 10, 14, 22, 26, and cp. notes on Num. 13:8; Deut. 31:2, 1 Kgs 8:66. Neh. 10:29.

15. 1 Moses began and ended his wilderness career with a song. Cp. Deut. 32, which is "the" song referred to in Rev. 15, 3. The structure gives the scope:—

15. 1-31 (p. 72). THE BONDAGE OF ISRAEL ENDED. THE SONGS OF MOSES AND MIRIAM.

(Alternation and Intonation.)

A b e f 1-7. Singers: Moses and the men. Moses' Song.

f - 1. The Theme.

G d g h i 2-5. Praise.

d g h 4-12. Overthrow of Pharaoh.

i j 13. Israel's guidance. The Song of itself.

j k 14-16. Overthrow of Egyptians.

k l 17. Israel's settlement.

l m 18-20. Praise.


o f 21. The Theme.

The song proper occupies 4-17. It is preceded and followed by praise with introduction and conclusion.

Then sang. There was no singing in Egypt, only sighing and groaning (2, 23, 24). children-sons.


2 THE LORD—Heb. JAH, the Eternal, inhabiting eternity. See Ap. 4. The first occ. of this Title: connects it with Redemption.


of war. This is what He is out of Christ; and to those who are not the subjects of His redeeming power.

4-12 (g, above). OVERTHROW OF PHARAOH.

(Alternation and Intonation.)

g a 4, 5. The Enemy overthrown.

b c e 6. Thy right hand.

d f 7, 8. Thou, Thee, Thy.

a 9. The Enemy's words.

b d 10, 11. Thou, Thee, Thee.

c f 12. Thy right hand.

6 right hand. Fig. Anthropopathia. Ap. 6.


nostrils. Fig. Anthropopathia. See Ap. 8.

9 I will pursue. Note the Fig. Aspelmol (Ap. 6), in vv. 9 and 10. No "ands": to hasten on to the grand climax—"they sank as lead" (v. 10).


lead. First occ.

11 Who is like unto Thee? This is over the saints' noblest praise. Emphasised by the Fig. Erection. (Ap. 6). Cp. Deut. 32: 26, 27. 1 Sam. 2: 2. 1 Ch. 17: 25. Ps. 85: 10; 71: 19; 73: 25; 86: 8; 89: 6, 8; 113: 5. gods = mighty ones, as in v. 11. Heb. Elim. See note on 22, 8.
15. 11.

EXODUS.

1491 "Who is like Thee, glorious in holiness,
Fearful in praises, doing wonders?
12 Thou stretchedst out Thy right hand,
The earth swallowed them.
13 Thou in Thy mercy hast led forth the People which Thou hast redeemed:
Thou hast guided them in Thy strength unto Thy holy habitation.
14 The people shall hear, and be afraid:
Sorrows shall take hold on the inhabitants of Palestine.
15 Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt away.
16 Fear and dread shall fall upon them;
By the greatness of Thine arm they shall be as still as a stone;
Till Thou pass over, O 1 LORD, Till the People pass over, which Thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of Thine inheritance,
In the place, O 1 LORD, which Thou hast made for Thee to dwell in,
In the Sanctuary, 2 O LORD, which Thy hands have established.
18 1 The LORD shall reign for ever and ever.
19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

B S | 15. 22—19. 2 Journeymings to Sinai.

B S | 15. 22—19. 2 Journeymings to Sinai.


T U | 24. 9—32. 14. Ascent IV: First 40 days (De. 9. 9). and 1st Tables.
X | 32. 31—33. Ascent V: Manifestation of glory.
Y | 32. 34—34. 3. Descent.
X | 34. 4—28. Ascent VI: Second 40 days (De. 10. 10). and 2nd Tables.
Y | 34. 29—35. 3. Descent.
V | 35. 4—40. 35. Making of Tabernacle.

S | 40. 33—38. Journeymings from Sinai.

Note the journeys at the extremes; with the six ascents and descents of Moses, separated by the two principal subjects of the book: the giving of the Law and the making of the Tabernacle.

In Ch. 24 the fourth ascent is given as consisting of several stages.

15. 22—19. 2 [For Structure see next page].

22 Shur. Name given from the great wall built to protect Egypt from Asia, with its great Migdol, or fortress. See note on 14. 2.

EXODUS

15. 26.

26 1 And said, "If thou wilt 2 diligently hearken to the voice of 1 the LORD thy 2 God, and wilt do that which is right in His sight, and wilt give ear to His commandments, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for 3 am 4 the LORD That healeth thee."

27 And they came to Elim, where 5 were 6 twelve wells of water, and 7 threescore and 8 ten palm trees: and they encamped there by the waters.

16 And they took their 9 journey from Elim, and all the congregation of the 10 children of Israel came unto the wilderness of Sin, which is between Elim and 11 Sinai, on the 12 fifteenth day of the second month after their departing out of the land of Egypt:

2 And the whole congregation of the 1 children of Israel 2 murmured against Moses and Aaron in the wilderness:

3 And the 4 children of Israel said unto them, "Would to God we had died by the hand of 5 the LORD in the land of Egypt, when we sat by the flesh pots, 6 and when we did eat 7 bread to the full; for ye have brought us out into this wilderness, to kill this whole assembly with hunger."

4 Then 8 said 9 the LORD unto Moses, 0 Behold, I will rain 1 bread from heaven for you; and the People shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that 1 which they bring in; and it shall be twice as much as they gather daily."

6 And Moses and Aaron said unto all the 1 children of Israel, "At even, then ye shall know that 2 the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of 3 the LORD; for that He heareth your murmurings against 4 the LORD: and 5 what are we, that ye murmur against us?"

8 And Moses said, "This shall be, when 2 the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that 3 the LORD heareth your 4 murmurings which ye murmur against Him: and what are we 5? your murmurings are not against us, but against 3 the LORD."

9 And Moses spake unto Aaron, "Say unto all the congregation of the 1 children of Israel, 'Come near before 3 the LORD: for He hath heard your murmurings.'"

10 And it came to pass, as Aaron spake unto the whole congregation of the 1 children of Israel, that they looked toward the wilderness, and, 4 beholding, the glory of 3 the LORD appeared in the cloud.

11 And 2 the LORD spake unto Moses, saying, 12 "I have heard the murmurings of the 1 children of Israel: speak unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that 3 am 4 the LORD your 5 God."

15. 23—27 (k, above). EVENTS IN WILDERNESS

OF SHUR (Repeated Alternate).

k 1] 23. Marah's bitter water.

m 1] 24. Murmuring of people.

n 1] 25. Marah's sweet water.

m 2] 26, 27. Ordinance of God.

p 1] 27. Eilim's well of water.

26 And [He, Jehovah] said, See note on 4. 3. diligently hearken. Fig. Polyptoton (Ap. 6). Heb. "if an hearkening thou hearken", the LORD That healeth thee. Jehovah rophethuka, one of the Jehovah titles. See Ap. 4.

27 were. Supply Elliptics, "they found", instead of "were". Cp. Num. 21, 16-18. The sons at Rephidim (ch. 17) after the thirty-nine years was because they expected God to provide for them still, twelve...threesome...ten. See Ap. 10.

16. 1—36 (k, above). EVENTS IN WILDERNESS

OF SIN (Introversion).


q 1] 9, 10. Promise fulfilled through Moses.


1 journey. The Egyptian kings of twelfth dynasty worked copper and turquoise mines in peninsula of Sinai. Afterward disused until eighteenth dynasty, Old roads left. See Ap. 50, vii. 2, on the forty years' wandering; and note on Num. 33, 1. children = sons.


2 murmured. Murmuring mentioned eight times in these verses; viz. 1, 2, 3, 6, 8, 9, 12.

3 the LORD. Heb. Jehovah. Ap. 4. bread. Fig. Synedocoe (of Part), put for all kinds of food (Ap. 6), not for water, because of 15. 27.

4 said the LORD. See notes on 3. 7. and 6. 19.

Behold. Fig. Asterismos. Ap. 8.

7 what...? Fig. Erotasia. Ap. 6.

8 murmuring which ye murmur. Fig. Polyptoton. Ap. 6. = your wicked or terrible murmurings.

16. 11—31 (o, above). PROMISE OF JEOV р

FULLFILLED (Extended Alternate).


r 13, 14. Giving of the food.

s 15. Name: "Manna."


t 16—30. Gathering of the food.

u 21. Name: "Elohim."

11 the LORD spake. See note on 6. 10, and cp. note on 3. 7.

13. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the "host.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a "round thing, as "small as the hoar frost on the ground.

15. And when the "children of Israel saw it, they said one to another, "'It is manna': "for they "wist not what "it was. And Moses said unto them, "'This is the bread which the LORD hath given you to eat.'

16. This is the thing which the LORD hath commanded, "Gather of it every "man according to his eating, an "omer for every man, according to the number of your "persons; take ye every "man for them which are in his tents.'

17. And the "children of Israel did so, and gathered, some more, some less.

18. And when they did mete it with an "omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19. And Moses said, "Let no man leave of it till the morning.'

20. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses wroth with them.

21. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, "it melted.

22. And it came to pass, "that on the sixth day they gathered twice as much bread, two "omeers for one "man: and all the rulers of the congregation came and told Moses.

23. And he said unto them, "'This is that which the LORD hath said, "To morrow is "the rest of the holy sabbath unto the LORD: "bake that which ye will bake to day, "and seethe that ye will seethe; and that which remaineth over "lay up for you to be kept until the morning.'"

24. And they laid it up till the morning. "as Moses bade: and it did not stink, neither was there any worm therein.

25. And Moses said, "Eat that to day; for to day is "a sabbath unto the LORD: to day ye shall not find it in the field.

26. Six days ye shall gather it; but on the seventh day, "which is the sabbath, in it there shall be none.'

27. And it came to pass, "that there went out some of the People on the seventh day for to gather, and they found none.

28. And the LORD said unto Moses, "'How long refuse ye to keep My commandments and My laws?"

29. 'See, for that the LORD hath given you the sabbath, therefore "giveth he you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the "sabbath day.'

30. So the People rested on the "sabbath day.

31. And "the house of Israel called the name thereof "Manna: and it was like coriander seed, white; and the taste of it was like "wafers made with honey.

32. And Moses said, "This is the thing which the LORD commandeth, Fill an "omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.'

33. And Moses said unto Aaron, "Take a "pot, and put an "omer full of manna therein, and lay it up before "the LORD, to be kept for your generations.'

34. As "the LORD commanded Moses, so Aaron laid it up before "the Testimony, to be kept.
35 And the children of Israel did eat manna forty years; until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. 36 Now an omer is the tenth part of an ephah. 17 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the People to drink. 2 Wherefore the People did chide with Moses, and said, “Give us water that we may drink.” And Moses said unto them, “Why chide ye with me? wherefore do ye tempt the Lord?” 3 And the People thirsted there for water; and the People murmured against Moses, and said, “Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?” 4 And Moses cried unto the Lord, saying, “What shall I do unto this People? they be almost ready to stone me.” 5 And the Lord said unto Moses, “Go on before the People, and take with thee of the elders of Israel; and thy rod, wherewith thou smostest the River, take in thine hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the People may drink.” And Moses did so in the sight of the elders of Israel. 7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, “Is the Lord among us, or not?” 8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, “Choose us out men, and go, fight with Amalek: to morrow 3 will stand on the top of the hill with the rod of God in mine hand.” 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other
on the other side; and his hands were steady
until the going down of the sun.
13 And Joshua discomfited Amalek and his
people with the edge of the sword.

14 And the LORD said unto Moses, "Write
this for a memorial in a book, and rehearse it
in the ears of Joshua: for I will utterly put
out the remembrance of Amalek from under
heaven.

15 And Moses built an altar, and called the
name of it Jehovah-nissi:
16 For he said, "Because the LORD hath sworn that the LORD will have war with
Amalek from generation to generation."

17 When Jethro, the priest of Midian, Moses' father in law, heard of all that
the LORD had done for Moses, and for Israel His
People, and that the LORD had brought Israel
out of Egypt:
2 Then Jethro, Moses' father in law, took
Zipporah, Moses' wife, after he had sent her
back,
3 And her two sons; of which the name of the one was Gershom; for he said, "I have been
an alien in a strange land;"
4 And of the name of the other was Eliezer;
"for the LORD my father," said he, "was mine help, and delivered me from the sword of
Pharaoh:"
5 And Jethro, Moses' father in law, came
with his sons and his wife unto Moses into the
wilderness, where he encamped at the mount of
Jehovah:
6 And he said unto Moses, "And thy father in
law Jethro am come unto thee, and thy wife,
and her two sons with her."
7 And Moses went out to meet his father in
law, and did obeisance, and kissed him; and
they asked each other of their welfare; and
they came into the tent.
8 And Moses told his father in law all that
the LORD had done unto Pharaoh and to the
Egyptians for Israel's sake, and all the travail
that had come upon them by the way, and how
the LORD delivered them:
9 And Jethro rejoiced for all the goodness
which the LORD had done to Israel, whom He
had delivered out of the hand of the Egyptians.
10 And Jethro said, "Blessed be the LORD,
Who hath delivered you out of the hand of the
Egyptians, and out of the hand of Pharaoh,
Who hath delivered the People from under the
hand of the Egyptians.
11 Now I know that the LORD is greater
than all gods: for in the thing wherein they
dealt proudly He was above them."
12 And Jethro, Moses' father in law, took
a burnt offering and sacrifices for the LORD: and
Aaron came, and all the elders of Israel, to eat
bread with Moses' father in law before the LORD.
13 And it came to pass on the morrow, that
Moses sat to judge the People: and the People
stood by Moses from the morning "unto the even.
14 And when Moses' father in law saw all
that he did to the People, he said, "What is this
thing that thou dost to the People? why sittest
thou thyself alone, and all the People stand
by thee from morning unto even?"

18. 1 When. This chapter is a parenthesis (Ap. 6).
Introduced here because Jethro, though he lived among
the Amalekites, yet was not under their curse (17, 14-16).

The event occurred between Ex. 16 and Num. 13.
Jethro's counsel was given, and taken, when Israel was
ready to depart from Sinai (Deut. 17-14).

Jethro. Cp. 8. 1. Probably a descendant of Abraham
by Keturah, and not, therefore, an idolater. Cp. v. 12
and context.

Egypt. A reading (Sevir) reads "land of Egypt."
See Ap. 34.
2 sent her back. Probably at Ex. 4. 26.
3 Gershom = a stranger.
4 Eliezer = God [is] my helper.
5 I. The Sam., Sept., and Syr. read " Lo", or " Be-
hold": in which case we must read instead of " ha",
v. 6, " and one said unto Moses, ' Behold, thy father-in-
law cometh', " &c.
10 Blessed. Fig. Benediction. Ap. 6.
hand. Thrice put for "power" by Fig. Metonymy
11 greater. Fig. Anthropopathia. Ap. 6. Magni-
tude attributed to God.
13 unto. Some codices, with one early printed edi-
tion, Sam., and Syr., read "even until".
16 statutes of God. Those before Sinai. See Ap. 16.
18 will surely wear away. Fig. Polyptoton (Ap. 6).
15 And Moses said unto his father in law,
"Because the People come unto me to enquire
of the LORD:"
16 When they have a matter, they come unto
me; and I judge between one and another, and
I do make them know the statutes of God,
and His laws."
17 And Moses' father in law said unto him,
"The thing that thou dost is not good.
18 Thou wilt surely wear away, both thou,
and this People that is with thee: for this
thing is too heavy for thee; thou art not able
to perform it thyself alone.
19 Hearken now unto my voice, I will give
thee counsel, and God shall be with thee: Be
then for the People to God-ward, that thou
mayest bring the causes unto God:
19. 19. 19. 19. The all and 12 Fig. kingdom while Moses' shall all Descents. Heb. Sixteenth. Now it and Ps. Mai. Now it indeed, priests, Jacob, these of every father and mand of seasons: 6 and Mine: 7 And Moses' came and called for the elders of Israel, and laid before their faces all these words which the LORD commanded him. And all the People answered together, and said, "All that the LORD hath spoken we will do." And Moses returned the words of the People unto the LORD. 9 And the LORD said unto Moses, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." And Moses told the words of the People unto the LORD. 10 And the LORD said unto Moses, "Go unto the People, and sanctify them to day to morrow, and let them wash their clothes, and to be ready against the third day; for the third day the LORD will come down in the sight of all the People upon mount Sinai. And thou shalt set bounds unto the People round about, saying, 'Take heed to yourselves, and receive and give His laws and ordinances. The following is a summary: 

**Ascents.**


Note that the two sets of three each are marked off by the two great events: the giving of the Law, and the setting up of the Tabernacle; while the fourth and sixth ascents are marked by the giving of the first and second tables (See Ap. 10). The fourth and sixth ascents are the fullest, and receive special expansion. See above X* (p. 94), 20 21—24, and X (p. 94), 24 32 15. 


5 peculiar treasure - a treasure acquired for a possession. Cp. 1 Chron. 29. 3. Ecc. 2. 8. 1 Pet. 2. 9. Heb. segullah. First occ. Eight times: 19. 5, and Deut. 7. 6; 14. 2; 26. 18. Ps. 139. 6. Mal. 3. 17, where it is used of Israel; and in 1 Chron. 29. 3 and Ecc. 7. 8, where it is used of purchased and personal property. It denotes a treasure reserved for one's own. The Lat. sigillo, to seal up, is from this Heb. word. Cp. Matt. 13. 44. 

people - peoples. God's People are: - 

A separated People. Ex. 33. 12. 
A People of inheritance. Deut. 4. 20. 
A special People. Deut. 7. 6. 
A purchased People. Ex. 16. 16; Ps. 74. 2. 
A holy People, Deut. 7. 6; 16. 13. 
A redeemed People. Ex. 15. 16. 
A sanctified People. Isa. 63. 18. 
all the earth is Mine. Cp. Ps. 24. 1; 50. 12. 

6 kingdom of priests. Not the genius of character (Ap. 17), which would be priestly kingdom. But by the Fig. Antipolysis (Ap. 6) "a royal priesthood", as explained in 1 Pet. 2. 9. The whole nation being a priest with respect to other nations, as the tribe of Levi for Israel. Now in abeyance, because Israel did not fulfill the condition in 6. 5. But in the future it will be realized (Isa. 61. 6; 66. 21). 

7 came. Moses' first descent. See note on 19. 3. 
8 returned. Moses' second ascent, vv. 18—19. See note on 19. 3. 
9 the LORD said. See note on 3. 7, and cp. note on 6. 10. Lo. Fig. Asterismos. Ap. 6. 

speak... believe. Cp. Rom. 10. 17. "Faith cometh by hearing".

And Moses returned the words of the People unto the LORD. 9 And the LORD said unto Moses, "Lo, I come unto thee in a thick cloud, that the People may hear when I speak with thee, and believe thee for ever." And Moses told the words of the People unto the LORD. 10 And the LORD said unto Moses, "Go unto the People, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the People upon mount Sinai. And thou shalt set bounds unto the People round about, saying, 'Take heed to yourselves,
19. 12. **EXODUS.**

13 it = him: i.e., not arrested or seized lest trespass on mount incurred.

Y

(p. 94)

18th Sivan

19th Sivan

that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:
13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: 'tis when the trumpet soundeth long, they shall come up to the mount.'

14 And Moses went down from the mount unto the People, and sanctified the People; and they washed their clothes.
15 And he said unto the People, "Be ready against the third day: come not at your will." They came not up.
16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the People that was in the camp trembled.
17 And Moses brought forth the People out of the camp, to meet with God; and they stood at the nether part of the mount.
18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.
20 And the LORD came down upon mount Sinai, 'on the top of the mount; and the LORD called Moses up to the top of the mount; and Moses went up.
21 And the LORD said unto Moses, "Go down, charge the People, lest they break through unto the LORD to gaze, and many of them perish.
22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.'
23 And Moses said unto the LORD, "The People cannot come up to mount Sinai: for they charged us, saying, 'Set bounds about the mount, and sanctify it.'"
24 And the LORD said unto him, "Away, get thee down, and thou shalt come up, (Josh. and Aaron with thee: but let not the 'priests and the People break through to come up unto the LORD, lest He break forth upon them.'"
25 So Moses went down unto the People, and spake unto them.

V

a A

(p. 100)

20 And "God spake "all these words, saying,
(I.) 2 "to thee the LORD thy God, Which have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before Me.

(II.) 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Ap. 4. **2 the LORD (Heb. Jehovah) thy God.** This must go with Com. I., or we should not have the five repetitions of it in the first five.

3 before Me = before My face. **4 make.** The making is equally forbidden as the worshipping. **graven image.** Heb. pesel, a sculpture. First occ.
5 Thou shalt not bow down thyself to them, nor serve them: for 3 the LORD thy God am I a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;

6 And shewing mercy unto thousands of them that love Me, and keep My commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.”

18 And all the People saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the People saw it, they removed, and stood afar off.

19 And they said unto Moses, “Speak thou with us, and we will hear: but let not 1 God speak with us, lest we die.”

20 And Moses said unto the People, “Fear not: for 1 God is come 3 to prove you, and that His fear may be before your faces, that ye sin not.”

21 And the People stood afar off,

and Moses drew near unto the thick darkness where 1 God was.

22 And the LORD said unto Moses, “Thou shalt say unto the children of Israel, ‘9t two have seen that I have talked with you from heaven.

23 Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold.

24. An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, and thy son's sacrifice, and thine oxen: in all places where I record My name will I come unto thee, and I will bless thee.

25. And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.

21. Now these are the judgments which thou shalt set before them.

2. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3. If he came in himself, he shall go out by himself: if it were married, then his wife shall go out with him.

4. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be his master's, and he shall go out by himself.

5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:—

6. Then his master shall bring him unto the judges: he shall also bring him to the door, and unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

7. And if a man sell his daughter to be a maid-servant, she shall not go out as the maidservants do.

8. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation she shall have no power, seeing he hath dealt deceitfully with her.

9. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10. Or she take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

11. And if he do not these three unto her, then shall she go out free without money.

12. He that smiteth a man, so that he die, shall be surely put to death.

13. And if a man lie not in wait, but a God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14. But if a man come presumptuously upon his neighbour, to slay him with his guile; thou shalt take him from mine altar, that he may die.

15. And he that smiteth his father, or his mother, shall be surely put to death.

16. And he that stealeth a man, and selletteth him, or if he be found in his hand, he shall surely be put to death.

17. And he that curseth his father, or his mother, shall surely be put to death.

18. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

20. 21-23. 33 (c, p. 100).  GENERAL LAWS.  (Repeated Alternation).


E1  [22. 24-31.  Man (Oppression and Property).


E1  [23. 10-15.  Man (Falsehood and Oppression).


24. of earth. in all places. Shiloh was the first place, Jer 7. 12; Bethel, I Sam. 10. 5; then Zion, Ps. 76. 6; "Where'er we seek Thee Thou art found".}


25. not hewn stone. No human handiwork to be used in approaching God in worship.

too. Man's work, in this sphere, pollutes.

by steps. Only exposes nakedness. "I will come unto thee" (v. 24) is the essence of worship. Our approach is quite secondary. Whether by "tool" or "steps", it either pollutes the Divine or exposes the human.


e 22. 16, 17.  Persons.

21. 1-32 (e, above).  LAWS RELATING TO PERSONS (Alternation and Introversion).


i  j 15.  Parents (Smiting).


h  j 17.  Parents (Cursing).

i 18-32.  Violence.

Chapters 21-29 are an expansion of chapter 20.


5 shall plainly say. Heb. "saying shall say". Fig. Polyptoton (Ap. 6) for emphasis. See note on Gen. 26. 29. children = sons.

8 the judges. See note on 22. 9. bore his ear. Hence a symbol of obedience and perpetual servitude. Cp. Ps. 40. 4. Isa. 48. 8: 50. 5; and see note on Heb. 10. 5.

for ever. Fig. Synecdoche (of Whole). Ap. 6. All time put for limited time: "for life"; or till the jubilee. Lev. 25. 12, 26. 40, 41.


8 nation = people.

power = authority.

13 God [Heb. Elohim] deliver. Heb. idiom, by which God is said to do what He allows to be done. deliver. Heb. permit him to meet, or come.

14 guile thou. Fig. Ellipsis (Ap. 6); between these two words, supply: "and then seek refuge at mine altar." 15 smiteth. Here and elsewhere in this chapter (except v. 26) to smite to death, or seriously.

16 a man. (Heb. 'ish. Ap. 14.) Aram. and Sept. add "of the sons of Israel".


18-32 (i, above). VIOLENCE: RELATING TO PERSONS (Extended Alternation). [For Structure see next page.]

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite his servant, or his maid, or shall sin against them; he shall let him go free for his eye’s sake.

27 And if he smite out his manservant’s tooth, or his maidservant’s tooth; he shall let him go free for his tooth’s sake.

28 If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his owner shall not be punished: but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master seven shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 And if one man’s ox hurt another’s, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead be his own.

22 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.
22. 9. EXODUS.

9 For all manner of trespass, whether it be for ox, or ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or ox, or sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing it:

11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour’s goods; and the owner of it shall accept thereof, and he shall not make it good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

14 And if a man borrow of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

16 And if a man entice a maid that is not betrothed, and lie with her, she shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry;

24 And My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of My People that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down;

27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious.

28 Thou shalt not revile the gods, nor curse the ruler of thy People.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto Me,

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it Me.

31 And ye shall be holy men unto Me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

23 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest
forbear to "help him, thou shalt "surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the "wicked.

8 And thou shalt take no gift: for the gift blindeth the "wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the "heart of a stranger, seeing we were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the "fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what ye leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, "and with thy oliveyard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be "refreshed.

13 And in all things that I have said unto you "be circumspect: and "make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 That three times thou shalt keep a feast unto Me in the year:

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, "as I commanded thee, in the time appointed of the "month Abib; for in it thou camest out from Egypt: and none shall "appear before Me "empty).

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear "before THE LORD GOD.

18 Thou shalt not "offer the blood of My "sacrifice with leavened bread: neither shall the fat of My "sacrifice remain until the morning.

19 The first of the firstfruits of thy land thou shalt bring into the house of "the LORD thy "God.

20 Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your "transgressions: for "My name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak: then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For "Mine angel shall go before thee.
and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill.

27 I will send My fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from thee one year, lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into thy hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their gods, it will surely be a snare unto thee.'"

24 And He said unto Moses, "Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but thine shall not come nigh; neither shall the People go up with him."

3 And Moses came and told the People all the words of the LORD, and all the judgments: and all the People answered with one voice, and said, "All the words which the LORD hath said will we do."

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins: and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the People: and they

the Hivites. Some codices, with Sam., Onk., and one early printed edition, read "and the Hivites", them = the six nations. See Ap. 10.

24 images = sacred pillars or statues. 24, 4; 34, 13.

See note on Ex. 20, 1.

25 bread, and thy water. Fig. Syneddoche (of Species), Ap. 6, put for all kinds of food and drink.

27 My fear = a terror of me.


31 sea of the Philistines = the Mediterranean or "Great Sea.

from the desert = the desert of Shur, the river = the Euphrates.

the inhabitants. Some codices, with Jon, and one early printed edition, read "all the inhabitants".


24, 1 He (Elohim of 20, 1) said. See note on 4, 3, the LORD. Heb. Jehovah. Ap. 4.

Nadab, and Abihu. Aaron's eldest two sons. 

seventy. See Ap. 10.

afar off. See note on 20, 21. near = near unto.

3 came. Moses' fourth descent. See note on 19, 3, all the words. (1) The Ten Commandments. Ex. 20, 1-17. (2) all the judgments, chaps. 21-23.

4 wrote. See note on Ex. 17, 14, and Ap. 47.

the hill = the mountain.

5 young men. The whole nation as yet were priests, represented in the fathers and elder sons. Probably the redeemed first born from all the tribes. children = sons.

offered. Heb. 'olah. See Ap. 43, 1, vi.


5-8 This is the subject of Heb. 9, 15-23, where "testament" should be rendered covenant, and the word "men", which is not in the text, should be "over the dead sacrifices" referred to here. (Gr. epi metarhos).

6 on the altar. This was pledging Jehovah to this conditional covenant. See Heb. 9, 18, where the book also is said to be sprinkled.

7 be obedient. Connect this with the sprinkling of the blood in next verse; and connect both with 1 Pet. 1, 2.

8 the blood = the other half of the blood. Fig. Syneddoche (of the Part), Ap. 6. See Heb. 9, 20.

the People. Thus pledging them to their part of the covenant, which was thereby made conditional; unlike that with Abraham in Gen. 15, which was unconditional. Behold. Fig. Asterismos (Ap. 6).

24, 9-32. 14 (X', p. 94). THE FOURTH ASCENT.

THE MAKING OF THE TABERNACLE.

(Introspection and Repeated Alternation.)

[For Structure see next page.]

9 went up. Moses' fourth ascent. See note on 19, 5.


under. Was this seen from beneath?

said, "All that the LORD hath said will we do, and be obedient."

8 And Moses took the blood, and sprinkled it on the People, and said, "Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; 10 And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.
And upon the nobles of the children of Israel. He laid not His hand: also they saw God, and did eat and drink.

And the Lord said unto Moses, 

And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, 

And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days:

And the seventh day he called unto Moses out of the midst of the cloud.

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

And the Lord spake unto Moses, saying,

And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood,

Oil for the light, spices for anointing oil, and for sweet incense,

Onyx stones, and stones to be set in the ephod, and in the breastplate,

And let them make Me a sanctuary; that I may dwell among them.

According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

And thou shalt overlay it with pure gold, within and without shalt thou over-

of boards; (5) middle-bar dimensions; (6) size, &c., of rams' skins; (8) ditto badgers' skins; (9) all thick-


THE FURNITURE OF THE TABERNACLE (Arrangement).

Note, in "M" we have furniture, for the worship, within; and in "N" the protection without. 10 ark.

Note the order in which these things were made, and the lesson arising therefrom. God begins from within; man from without, Matt. 16. 16-20. Here the work begins with the ark and ends with the gate 23, 18-20. So with the four great offerings. So with His work in the heart of the saved sinner. We begin from the "gate" and with the "sin-offering." God begins with the "ark" and the "burnt-offering."
lay it, and shalt make a crown of gold round about.
12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.
13 And thou shalt make staves of shittim wood, and overlay them with gold.
14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.
15 The staves shall be in the rings of the ark: they shall not be taken from it.
16 And thou shalt put into the ark "the testimony which I shall give thee.
17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.
18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.
19 And make one cherub upon the one end, and the other cherub upon the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.
20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.
21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.
22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half of the height thereof.
24 And thou shalt overlay it with pure gold, and make thereon a crown of gold round about.
25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.
26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.
27 Over against the border shall the rings be for places of the staves to bear the table.
28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.
29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof: to cover withal: of pure gold shalt thou make them.
30 And thou shalt set upon the table shewbread before Me alway.
31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knobs, and his flowers, shall be of the same.
32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like unto almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knobs and their branches shall be of the same: all it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the snuffers thereof, and the snuff-dishes thereof, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make them after their pattern, which was shewed thee in the mount.

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 And thou shalt make curtains of goats’ hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams’ skins dyed red, and a covering above of badgers’ skins.

15 And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north there shall be twenty boards:

21 And their forty sockets of silver; two
sockets under one board, and two sockets under another board.
22 And for the "sides of the tabernacle westward thou shalt make six boards.
23 And two boards shalt thou make for the corners of the tabernacle in the two 22 sides.
24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.
25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.
26 And thou shalt make 5 bars of shittim wood; five for the boards of the one 22 side of the tabernacle.
27 And five 4 bars for the boards of the other 25 side of the tabernacle, and five 5 bars for the boards of the 26 side of the tabernacle, for the two 22 sides westward.
28 And the middle bar in the midst of the boards shall reach from end to end.
29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the 56 bars with gold.
30 And thou shalt rear up the tabernacle according to the 5 fashion thereof which was shewed thee in the mount.
31 And thou shalt make a 9 vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims 9 shall it be made:
32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.
33 And thou shalt hang up the 81 vail under the taches, that thou mayest bring in therein 9 within the vail the ark of the testimony: and the vail shall divide unto you between 9 the holy place and 9 the most holy.
34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.
35 And thou shalt set the table without the vail, and the 3 candlestick over against the table on the 26 side of the tabernacle toward the south: and thou shalt put the table on the north 26 side.
36 And thou shalt make an 9 hanging for the 9 door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.
37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their 9 hooks shall be of gold: and thou shalt cast five sockets of 3 brass for them.
27 And thou shalt make an altar of 2 shittim wood, five 5 cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.
2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with 3 brass.
3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of 3 brass.
4 And thou shalt make for it a grate of network of 3 brass; and upon the net shalt thou make four brazen rings in the four corners thereof.
5 And thou shalt put it under the 9 compass of the altar beneath, that the net may be even to the midst of the altar.
6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with 3 brass.
7 And the staves shall be put into the rings, and the staves shall be upon the two 26 sides of the altar, to bear it.
8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.
9 And thou shalt make the court of the tabernacle: for the 9 south side southward there shall be hangings for the court of fine twined linen of an hundred 3 cubits long for one 9 side:
10 And the twenty pillars thereof and their
twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side shall be fifty cubits:

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

18 The length of the court shall be an hundred cubits, and the breadth fifty cubits every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

20 And thou shalt command the children of Israel, that they bring thee pure olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

22 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

23 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto Me in the priest’s office.

24 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest’s office.

25 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

26 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

27. 10. EXODUS.


K p. 28. 1. Aaron and sons (Denomination).

P d p. 28. 2-5. Garments (General).

P d p. 28. 6-23. Garments (Aaron’s).


P d p. 28. 40-46. Garments (Aaron’s sons).

28. 1. Aaron and sons.


4. whom I have filled. This agrees with the Severus Codex (Ap. 34), "I have filled them." See 35. 36. 37. spirit. Heb. ruach. Ap. 8.

4. garments. In this v. and v. 29 general. See Structure above.

and. Note the Fig. Polysyndeton, Ap. 6.

6-38 (e, above). THE GARMENTS OF AARON. (Alternation.)


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EXODUS.

28.9. 1431 grave on them the names of the children of Israel; 10 six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel; thou shalt make them to be set in fourouches of gold. 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. 13 And thou shalt make twelveouches of gold; 14 and two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the twelveouches.

15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod shalt thou make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. 16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 17 And thou shalt set in its settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 18 And the second row shall be an emerald, a sapphire, and a diamond. 19 And the third row a jasper, an agate, and an amethyst. 20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. 22 And thou shalt make upon the breastplate chains of gold at the ends of the breastplate. 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. 25 And the other two ends of the two wreathen chains thou shalt fasten in the twoouches, and put them on the shoulderpieces of the ephod before it. 26 And thou shalt make two rings of gold, and shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. 27 And two other rings of gold shalt thou make, and shalt put them on the two sides of the ephod underneath, toward the forefront thereof, over against the other coupling thereof, above the curious girdle of the ephod. 28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

28.10. 29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holyplace, for a memorial before the LORD continually. 30 And thou shalt put in the breastplate of judgment the Urim and the Thummim;
31 And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an "habergeon, that it be not rent.

33 And beneath upon the hem of it thou shalt make "pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a "pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before 12 the LORD, and when he cometh out, that he die not.

36 And thou shalt make a plate of pure gold, and a "sheat upon it, like the engravings of a signet, HOLINESS TO 12 THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the children of Israel, which are consecrated unto him, to make atonement for them before the LORD.

39 And thou shalt embroder the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 And for Aaron's sons thou shalt make coats, and thou shalt make them girdles, and 20 bonnets shalt thou make for them, 2 for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, that they may minister unto Me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.


O Q [1 s. Sacrifices.
R 12 4. Aaron and his sons.
Q 16 28. Sacrifices.
R 2 29. Aaron and his sons.
Q 2 31-34. Sacrifices.
R 2 35. Aaron and his sons.
Q 1 36-46. Sacrifices.
1 minister. See note on 28. 1.
without blemish. This, with bread "without leaven" (v. 2), shows the inner meaning of "leaven".
2 cakes - pierced cakes.
wash. Heb. vehach - one of the ceremonial washings referred to in Heb 6. 2, and rendered "baptisms".
5 ephod. See note on 28. 6.
curious - embroidered.
7 consecrate. See note on 28. 41.
and bring them in the basket, with the bullock and the two rams.

29 And this is the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest's office: Take one young bullock, and two rams 2 without blemish,

2 And unleavened bread, and 2 cakes unleavened tempered with oil, and water unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket,
10. And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

11. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar.

12. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

13. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

14. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

15. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

16. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

17. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

18. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

19. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

20. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and it shall be hallowed, and his garments, and his sons, and his sons' garments with him.

21. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

22. And one loaf of bread, and one cake of unleavened bread, and one wafer out of the basket of the unleavened bread that is before the LORD:

23. And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shall wave them for a wave offering before the LORD.

24. And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

25. And thou shalt wave them for a wave offering, before the LORD: and it shall be thy part.

26. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

27. And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

28. And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

29. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

30. And he shall put on the sacred garments: and he shall wave the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

31. And they shall sanctify the thing where-with the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

32. And if of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

33. And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

34. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made
an 32 atonement 3 for it, and thou shalt anoint it, to sanctify it. 37 Seven days thou shalt make an 32 atonement for the altar, and sanctify it; and it shall be an altar most 39 holy; whatsoever toucheth the altar shall be 39 holy. 38 Now this is that which thou shalt 39 offer upon the altar; two lambs of the first year 30 day by day continually. 39 The one lamb thou shalt 39 offer in the morning; and 39 the other lamb thou shalt 39 offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. 41 And the other lamb thou shalt 39 offer at even, and shalt do thereto according to the 39 meat offering of the morning, and according to the drink offering thereof, for a 39 sweet savour, an offering made by fire unto 39 the LORD. 42 This shall be a 39 continual burnt offering throughout your generations at the door of the 39 tabernacle of the congregation before 39 the LORD: where I will 1 meet 30 you, to speak there unto thee. 43 And there I will 42 meet with the 32 children of Israel, and 38 the tabernacle shall be sanctified by My glory. 44 And I will sanctify the 39 tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to Me in the priest's office. 45 And I will dwell among the 32 children of Israel, and will be their 39 God. 46 And they shall know that 3 am 41 the LORD their 45 God, That brought them forth out of the land of Egypt, 0 that I may dwell 0 among them: 3 am 41 the LORD their 45 God. 30 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. 2 A 2 cubit shall be the length thereof, and a 2 cubit the breadth thereof; foursquare shall it be: and two 2 cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the 2 sides thereof round about, and the horns thereof; and thou shalt make unto it a 4 crown of gold round about. 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood, and overlay them with gold. 6 And thou shalt put it before the veil that is by the ark of the testimony, before the 0 mercy seat that is over the testimony, where I will meet with thee. 7 And Aaron shall 0 burn thereon 0 sweet incense every morning: when he dresseth the lamps, he shall 0 burn incense upon it. 8 And when Aaron lighteth the lamps 0 at even, he shall 0 burn incense upon it, a perpetual incense before 39 the LORD throughout your generations. 9 Ye shall 0 offer no 0 strange incense thereon, for it 1 upon it. 37 holy. See note on 3. 38 day by day continually. See the Divine comment on this. Heb. 9, 2; 10, 3, 2. 39 the other = the second. at even = Heb. between the two evenings = at dusk. Ex. 12, 6; 16, 12; 30, 8. 40 hin. See Ap. 111, 3. wine. Heb. yeqin (see Ap. 27). 41 meat = meal. the LORD = Jehovah. Ap. 4, II. 42 meet = meet by appointment. See note on 25. 22. 30 you. Some codices, with Sam. and Sept., read "thee". 43 the tabernacle. Supply Ellipsis with "it" (Ap. 5). 45 God. Heb. Elohim. Ap. 4. 46 that I may dwell. This was the object in bringing them forth from Egypt: among = in the midst.

FURNITURE: ALTAR OF INCENSE. 2 cubit. See Ap. 51. III. 2. 3 sides. Heb. kir, a wall, or side. crown of gold. See note on 25. 24. 4 sides. Heb. zod, side. 6 mercy seat. See note on 25. 17. 7 burn: with fire taken from the brasen altar of atonement, implying that there could be no acceptable worship except on the ground of atonement made. All other fire was "strange fire", and all other worship strange worship, and therefore unacceptable. sweet incense. Heb. incense of spices. 8 at even. See note on 29. 30. the LORD. Heb. Jehovah. Ap. 4. 9 offer. Heb. idolah. See Ap. 48, 1. vi. strange incense - incense different from and other than that which God had prescribed. See note on Lev. 10, 1, meat - meal. 10 once in a year, viz. the tenth day of the seventh month. Lev. 16, 18, 29, 30. Num. 29, 7. sin offering. See note on 29. 14. holy. See note on 8. 5. 11 the LORD spake. See note on 0. 10 and 3. 7. 12 children = sons. man. Heb. 'ish. See Ap. 14. II. ransom. Heb. kipper - covering, hence atonement. See note on 29. 33. his soul = himself. Heb. nephesh. See Ap. 13. The Acknowledgment of Ezek. 18, 4. 13 shekel of the sanctuary. See Ap. 51, II. Op. Matt. 17, 24. gerah, a measure of weight. See Ap. 51. II. offering. Heb. terumah. See Ap. 45, II. viii. nor burnt sacrifice, nor 39 meat offering: neither shall ye pour drink offering thereon. 10 And Aaron shall make an atonement upon the horns of it 0 once in a year with the blood of the 0 sin offering of atonements; 0 once in the year shall he make atonement upon it throughout your generations: it is most holy unto 39 the LORD. 11 And 0 the LORD spake unto Moses, saying, 12 "When thou takest the sum of the 0 children of Israel after their number, then shall they give every man a 4 ransom for his soul unto 39 the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the 0 shekel of the sanctuary: (a shekel is twenty 0 gerahs;) an half shekel shall be the "offering of the LORD. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an 13 offering unto 39 the LORD,
15 "The rich shall not give more, and the poor shall not give less than half a 38 shekel, when they give an 2 offering unto 4 the LORD, to make an 8 atonement for your 9 souls. 16 And thou shalt take the 10 atonement money of the 10 children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the 11 children of Israel before 4 the LORD, to make an 12 atonement for your 9 souls."

17 And 11 the LORD spake unto Moses, saying,

18 "Thou shalt also make 9 a laver of brass, and his 1 foot also of brass, to wash withal: and thou shalt put it between the 12 tabernacle of the congregation and the altar, and thou shalt pour water therein. 19 For Aaron and his sons shall wash their hands and their feet thereat. 20 When they go into the 16 tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to 5 burn offering made by fire unto the 4 LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

22 Moreover 11 the LORD spake unto Moses, saying,

23 "Take thou also unto thee principal spices, of pure 4 myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of 5 sweet calamus two hundred and fifty shekels, 24 And of 6 cedars five hundred shekels, after the 11 shekel of the sanctuary, and of oil olive an 8 hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the 18 tabernacle of the congregation therewith, and the ark of the testimony, 27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28 And the altar of burnt offering with all his vessels, and the 38 laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and 2 consecrate them, that they may minister unto Me in the priest's office. 31 And thou shalt speak unto the 12 children of Israel, saying, 'This shall be an holy anointing oil unto Me throughout your generations.

32 Upon 3 man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. 33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.'"

34 And 8 the LORD said unto Moses, "Take unto thee 9 sweet spices, stacte, and 3 onycha, and galbanum; 4 these sweet spices with pure frankincense: of each shall there be 9 a like weight:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, 6 tempered together, 9 pure and holy:

36 And thou shalt beat some of it very small, and put of it before the testimony in the 10 tabernacle of the congregation, where I will meet with thee: it shall be unto thee holy for the 4 LORD.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the 4 LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

31 And 9 the LORD spake unto Moses, saying, 2 "And 9 I have called by name Bezaleel..."
12 And the LORD spake unto Moses, saying,
13 "Speak thou also unto the children of Israel, saying, 'Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the LORD That doth sanctify you.
14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whatsoever doeth any work therein, and the soul shall be cut off among his people.
15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.'
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
17 It is a sign between Me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day He rested, and was refreshed."

32 And when the People saw that Moses delayed to come down out of the mount, the People gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him."

2 And Aaron said unto them, "Break off g the golden earrings, which are in the ears of your wives, your sons, and of your daughters, and bring them unto me."

3 And all the People brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and
4. And they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, "To morrow is a feast to the LORD."

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the LORD said unto Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have said, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

9 And the LORD said unto Moses, "I have seen this people, and, behold, it is a stiff-necked people:

10 Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

11 And Moses besought the LORD his God, and said, "The LORD, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, "For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people."

13 Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own Self, and saidst unto them, "I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."

14 And the LORD repented of the evil which He thought to do unto His people.

15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, "There is a noise of war in the camp."

18 And he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."
22 And Aaron said, “Let not the anger of my Lord wax hot: thou knowest the People, that th3y are set on mischief.

23 For they said unto me, ‘Make us gods, which shall go before us: for as for this Moses, the ‘man that brought us up out of the land of Egypt, we ’wot not what is become of him.’

24 And I said unto them, ‘Whosoever hath any gold, let them break it off.’ So they gave it me: then I cast it into the fire, and there came out this calf.”

Z n (p. 119)

26 Then Moses stood in the gate of the camp, and said, “Who is on the Lord’s side? Let him come unto me.”

And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, “Thus saith the Lord: 11 God of Israel, ‘Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.’”

28 And the children of Levi did according to the word of Moses; and there fell of the People that day about three thousand men.

29 For Moses had said, “Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day.”

30 And it came to pass on the morrow, that Moses said unto the People, “Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.”

31 And Moses returned unto the Lord, and said, “Oh, this People have sinned a great sin, and have made them gods of gold.

32 Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.”

33 And the Lord said unto Moses, “Whosoever hath sinned against Me, ‘him will I blot out of My book.”

34 Therefore now go, lead the People unto the place of which I have spoken unto thee:

8 Abib

35 An 1 the Lord 2 plagued the People, because they made the calf, which Aaron made.

36 And the Lord said unto Moses, “Depart, and go up hence, thou and the People which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, ‘Unto thy seed will I give it;’

unto Abraham, to Isaac, and to Jacob, saying, ‘Unto thy seed will I give it;’
4. And when the People heard these evil tidings, they mourned: and no man did put on his ornaments.

5. For the Lord had said unto Moses, "Say unto the children of Israel, 'Ye are a stiffnecked People: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.'"

6. And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.

8. And it came to pass, when Moses went out unto the tabernacle, that all the People rose up, and stood every man at his tent door, and looked after Moses, until he was gone out of the tabernacle.

9. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

10. And all the People saw the cloudy pillar stand at the tabernacle door: and all the People rose up and worshipped, every man in his tent door.

11. And the Lord spake unto Moses, "See, thou sayest unto me, 'Bring up this People,' and thou hast not let me know whom Thou wilt send with me. Yet thou hast said, 'I know thee' by name, and thou hast also found grace in My sight.

12. Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy People."

13. And he said, "My presence shall go with thee, and I will give thee rest."  

14. And he said unto Him, "If Thy presence go not with me, carry us not up hence.

15. For wherefore shall it be known here that I and Thy People have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy People, from all the people that are upon the face of the earth."

16. And the Lord said unto Moses, "I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name."

17. And he said, "I beseech thee, shew me Thy glory."

18. And he said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."

19. And he said, "Thou canst not see My face; for there shall no man see Me, and live."
33. 21. EXODUS.

21 And the LORD said, “Behold, there is a place by Me, and thou shalt stand upon a rock:
22 And it shall come to pass, while My glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with My hand while I pass by:
23 And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen.”

34 2And the LORD said unto Moses, 3 ”Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou braest.
2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to Me in the top of the mount.
3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks feed before that mount.”
4 And he hewed two tables of stone like unto the first;
5 and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.
6 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.
7 And the LORD passed by before him, and proclaimed, 1 “The LORD, The LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth,
8 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and That will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”

8 And Moses made haste, and bowed his head toward the earth, and worshipped.
9 And he said, "If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us; for it is a stiffnecked People; and pardon our iniquity and our sin, and take us for Thine inheritance."

10 And He said, "Behold, I make a covenant: before all thy People I will do marvels, such as have not been done in all the earth, nor in any nation: and all the People among whom thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.
11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.
12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:
13 But ye shall destroy their altars, break their images, and cut down their groves:

34. 4-28 (X4, p. 94). MOSES’ SIXTH ASCENT. (Introduction.)

X4 E | 4. The new Tables taken up by Moses.
F | 5-7. The Proclamation of Jehovah.
G | 8, 9. The worship and prayer of Moses.
F” | 27, 28. The Tables written by Jehovah.

4 went up. Moses’ sixth and last ascent. See note on 10. 5.
6 proclaimed. As promised in 33. 19.
10 kept. Heb. ch’if. See Ap. 44.
11 by no means clear the guilty. Not even Christ, when our sins were imputed to Him: therefore, all now in Him are “cleared”, Fig. Polypetōn (Ap. 6). Heb. “clearing will not clear”, emphasis on “by no means”. unto the third and to the fourth generation. This refrain recurs in whole or in part in Ex. 20. 6. Cp. also Num. 14. 18. Deut. 5. 8. Neh. 9. 17. Ps. 103. 8. Jer. 9. 24; 30. 11; 46. 28; Dan. 9. 4. Nah. 1. 3.
12 The visiting spread over in mercy, not extended in wrath.
13 worshipped. This is ever the effect of the manifestation of Jehovah in grace. Cp. 2 Sam. 7. 18.
14 Lord . . . my Lord. Heb. Adonai, Adonai. But this is one of the 134 places where Jehovah was altered to Adonai by the Sopherim. See Ap. 82.
15, &c. The moment Jehovah speaks of grace, Moses turns the very charge of Jehovah, in 33. 5, into a plea, and ground for His presence.

10-26 (F, above). COVENANT AND LAWS OF JEHOVAH (Division).
F” | 10-17. The Covenant of Jehovah remade.
F” | 18-26. The Commandments of Jehovah repeated.

10-17 (H1, above). THE COVENANT OF JEHOVAH REMADE.

K1 | 10. 11. Jehovah the only true God.
K1 | 12-17. No other gods.
10 He [Jehovah] said. See note on 3. 7, and cp. 6. 10.
Behold. Fig. Astērionos (Ap. 9) for emphasis.
A covenant of marvels. This covenant finds its complete fulfilment in the Apocalypse.
12 it = they.
groves = Heb. 'āqherāh. First occurrence out of forty: always rendered “groves”, but denotes a phallic image, worshipped by licentious rites and lascivious practices. See Ap. 42.
14 For thou shalt worship no other god: for the LORD, Whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice:

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 The feast of unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix is Mine; and every firstling among thy cattle, whether ox or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons shalt thou redeem. And none shall appear before Me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in sixearting and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year’s end.

23 Three times shalt thou offer before the LORD thy God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thine God thrice in the year.

25 Thou shalt not offer the blood of My sacrifice with leaven: neither shall the sacrifice of the feast of the passover be left over the morning:

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not set thee a kid in thy mother’s milk.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai (with the two tables of testimony in Moses’ hand, when he came down from the mount), that Moses’ wist not that the skin of his face shone, while He talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.
LORD to speak with Him, "he took the vail off, until he came out. And he came out, and spoke unto the 80 children of Israel that which he was commanded.

35 And the 80 children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face 35 again, until he went in to speak with Him.

X
(p. 122)

35 And Moses gathered all the congrega-
tion of the 80 children of Israel together,
and said unto them, "These are the words
which the LORD hath commanded, that ye
should do them.

2 Six days shall work be done, but on the
seventh day there shall be to you an holy
day, a sabbath of rest to the LORD: who-
soever doeth work therein shall be put to
death.

3 Ye shall kindle no fire throughout your
habitation upon the sabbath day."


he took the vail off. And, when Israel turns
thus to Jehovah, He will take the vail from their heart, as
Moses did from his face, 2 Cor. 3. 16. We, now, are "not
as Moses", v. 13.

35 again. So 2 Cor. 3. 13. Greek — kept putting a
vail on his face” (imperfect tense). They could not see
"the end of the Law", which is Christ. Rom. 10. 4.

35. 1-3 Before the work commences, they are re-
minde of the commandment as to the six days and
the seventh, even in the making of the Tabernacle.
children = sons.

2 sabbath of rest. Heb. "sabbath of sabbatizing".
See note on 16. 23.

35. 4-40. 33 (V. p. 64) THE MAKING OF THE
TABERNACLE (Extended Alternation).

4 commanded. See 25. 1, &c.
8 an offering. Note theFig. Polygymnadenon (Ap. 6), em-
phasising the 16 (3 x 5) articles in vv. 5-9 (Ap. 10). Heb.
= heave offering. See note on 29. 27, and Ap. 48. 11. viii.
willimg heart. Note the "willing" hearted, 35. 5, 22,
and the "wise" hearted, 35. 18, 7, 23; and the
"stirred" heart, 35. 21, 25; 36. 2.
10 wise hearted. See note on v. 5.
11 Note the 42 items enumerated in vv. 11-19.
15 door = entrance (Heb. pœch). 17 door = gate (Heb. shā'ar).
21 they came. Sam. and Sept. read "they brought
in ", heart stirred. See note on v. 6.
See note on 29. 27, and cp. Ap. 43. 11. vii.
and. Note the Fig. Polygymnadenon (Ap. 6), to emphasise
the number four.
man = every one.
offered an offering. Fig. Polygymnadenon (Ap. 6). Heb.
vānînah, a wave offering. See note on 29. 27, and Ap. 48.
11. ix.
and. Note the Fig. Polygymnadenon (Ap. 6), to emphasise
the seven items divided into three and four. See Ap. 10.
linen. Egypt noted for it. The thread was dyed
here being wovon.
24 offer, &c. = "heave a heave offering". See 29. 27.
Fig. Polygymnadenon (Ap. 6).

dren of Israel departed from the presence of
Moses.
21 And "they came, every one whose "heart
stirred him up, and every one whom his "spirit
made willing, and they brought "the LORD's
offering to the work of the "tabernacle of the
congregation, and for all His service, and for
the holy garments.
22 And 21 they came, both "men and
women, as many as were "willing hearted, and
brought bracelets, "and earrings, and rings,
and tablets, all jewels of gold: and every
"man that offered "offered an offering of
gold unto the LORD.
23 And every "man, whom was found
blue, "and purple, and scarlet, and fine "linen,
and goats' "hair, and red skins of rams, and
badgers' skins, brought them.
24 Every one that did "offer an offering of

silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred up in wisdom spun goats' hair.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the Lord, every one man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

30 And Moses said unto the children of Israel, "See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And He hath put in his heart that he may teach, both to, and Aholiab, the son of Ahisamach, of the tribe of Dan.

Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all the Lord had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it;

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, "The People bring much more than enough for the service of the work, which the Lord commanded to make."

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." So the People were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and
EXODUS.

36. 8. 1491
1st 11
Eth. of cunning work made he them.
9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.
10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.
11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.
12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.
13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.
14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.
15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.
16 And he coupled five curtains by themselves, and six curtains by themselves.
17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.
18 And he made fifty taches of brass to couple the tent together, that it might be one.
19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.
20 And he made boards for the tabernacle of shittim wood, standing up.
21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.
22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.
23 And he made boards for the tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards.
26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
27 And for the sides of the tabernacle westward he made six boards.
28 And two boards made he for the corners of the tabernacle in the two sides.
29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.
30 And there were eight boards; and their cunning work. See note on 26. 1.
11 side. Heb. naphah = edge.
13 taches. Hooks, pins, or clasps. In Eastern tents, curtains not sewn together, but pinned with wooden pins. Here made of gold.
37. 1-5 THE ARK. Occupying the central position of the fifteen here described (Ex. 25. 10).
1 ark. See note on 24. 22. shittim = acacia.
2 crown = rim. See note on 25. 24.
sockets were sixteen sockets of silver, under every board two sockets.
31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle.
32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
33 And he made the middle bar to shoot through the boards from the one end to the other.
34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.
35 And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims he made it of cunning work.
36 And he made thereunto four pillars of shittim wood, and overlaid them with gold; their hooks were of gold; and he cast for them four sockets of silver.
37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.
37 And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:
2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.
3 And he cast for it four rings of gold, to be
37. 3. EXODUS.

1491
1st Eth.
to 1st Abib.

3. set by the four corners of it; even two 3-cubits upon the one 3-side of it, and two rings upon the other 3-side of it.
4 And he made staves of shittim wood, and overlaid them with gold.
5 And he put the staves into the rings by the 3-sides of the ark, to bear the ark.

6 And he made the 3-mercy seat of pure gold: two 3-cubits and a half was the length thereof, and one 3-cubit and a half the breadth thereof.
7 And he made two 3-cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat:
8 One cherub 3 on the end on this side, and another cherub 3 on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.
9 And the 3-cherubims spread out their wings on high, and covered with their wings over the 3-mercy seat, with their faces one to another; even to the mercy seatward were the faces of the 3-cherubims.
10 And he made the table of shittim wood: two 3-cubits was the length thereof, and a 3-cubit the breadth thereof, and a 3-cubit and a half the height thereof:
11 And he overlaid it with pure gold, and made thereunto a 3-crown of gold round about.
12 Also he made thereunto a border of an 3-handbreadth round about; and made a 3-crown of gold for the border thereof round about:
13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.
14 Over against the border were the rings, the 3-places for the staves to bear the table.
15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.
16 And he made the vessels which were upon the table, his dishes, and his 3-spoons, and his bowls, and his 3-covers 3 to cover withal, of pure gold.
17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:
18 And six branches going out of the 3-sides thereof; three branches of the candlestick out of the one 3-side thereof, and three branches of the candlestick out of the other 3-side thereof:
19 Three bowls made after the fashion of almonds in one branch, a 3-knop and a flower; and three bowls made like almonds in another branch, a 3-knop and a flower: so throughout the six branches going out of the candlestick,
20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:
21 And a 3-knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.
22 Their 3-knops and their branches were of the same: all of it was one beaten work of pure gold.
23 And he made his seven lamps, and his 3-snuffers, and his snuffdishes, of pure gold.
24 Of a 3-talent of pure gold made he it, and all the vessels thereof.

25 And he made the incense altar of shittim wood: the length of it was a 3-cubit, and the breadth of it a 3-cubit; it was foursquare; and two 3-cubits was the height of it; the horns thereof were of the same.
26 And he overlaid it with pure gold, both the top of it, and the 3-sides thereof round about, and the horns of it; also he made unto it a 3-crown of gold round about.
27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two 3-sides thereof, to be places for the staves to bear it withal.
28 And he made the staves of shittim wood, and overlaid them with gold.
29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

38. 1-7 (U. p. 124). THE ALTAR OF BURNT OFFERING. (Cp. chapter 27.1.)

2 brass. See note on 25. 3.

3 side. Heb. zh'di = rib, one of two corresponding sides.

6-9 THE MERCY SEAT AND CHERUBIMS.
6 mercy seat = propitiatory. See note on 25. 17
7 cherubims. See note on 25. 18, and Ap. 41.
8 on = out of.

10-15 THE TABLE.
14 places = receptacles.

16 THE VESSELS OF THE TABLE.
18 spoons = pases, covers = bowls, to cover = to pour.

17-24 THE LAMPSTAND.
18 side = Heb. tzad.
19 knop = knob.
23 snuffers. These were provided, but no extinguisher.
24 talent. See Ap. 51. II. vi.

25-29 THE ALTAR OF INCENSE (see 30. 1).
26 sides. Heb. kfr = walls.
27 sides = opposite sides. Heb. 'eben.
29 (V. p. 124). THE SERVICE OF THE TABERNACLE. (The oil and the incense, see 30. 35.)

38. 1-7 (U. p. 124). THE ALTAR OF BURNT OFFERING. (Cp. chapter 27.1.)

V (p. 124)

U

19 And he made the altar of burnt offering of shittim wood: five 3-cubits was the length thereof, and five 3-cubits the breadth thereof; it was foursquare; and three 3-cubits the height thereof.
2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with 3-brass.
3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.
4 And he made for the altar a brased grate of network under the compass thereof beneath unto the midst of it.
5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.
6 And he made the staves of shittim wood, and overlaid them with brass.
7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.
8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.
9 And he made the court; on the south side southward of the hangings of the court were of fine twined linen; an hundred cubits in length and a hundred cubits in breadth, with their sockets.
10 Their pillars were twenty, and their brass sockets twenty; the hooks of the pillars and their fillets were of silver.
11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets were of brass twenty; the hooks of the pillars and their fillets of silver.
12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.
13 And for the east side eastward fifty cubits.
14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.
15 And for the other side of the court gate, on this hand and on that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.
16 All the hangings of the court round about were of fine twined linen.
17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.
18 And the hanging for the gate of the court was needlework of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth five cubits, answerable to the hangings of the court.
19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.
20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.
23 And with him was Aholiah, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.
25 And the silver of them that were numbered of the congregation was an hundred twenty and four talents, and a thousand seven hundred and three hundred and fifteen shekels, after the shekel of the sanctuary:
26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.
27 And of the hundred twenty and four talents and seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.
28 And the hundred twenty and four talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred twenty and four talents, a talent for a socket.
29 And of the thousand seven hundred seventy and five shekels he made sockets for the altar, and overlaid the altar with brass.
30 And therewith he made the sockets to the door of the tabernacle of the congregation, 7 sides. Heb. כְּתוּבָה, or side of the altar.
8 THE LAYER. (Ex. 30, 18.)
9 lookingglasses = mirrors of polished metal. Cp. 2 Cor. 3, 18.
10 assembling = doing service, or worshipping according to Egyptian practice. By using these for the layer this practice was abolished. Cp. Num. 4, 23 (same word), and see Luke 2, 27. door = entrance.
12 THE HANGINGS OF THE COURT.
13 side. Heb. פֶּתֶחַ, region, or quarter.
14 fillets = connecting rods.
16 fine twined linen. See note on 35, 32.
38. 30.

**EXODUS.**

39. And of the blue, and purple, and scarle-
t, they made cloths of service, to do
service in the holy place, and made the holy
garments for Aaron; as the LORD com-
manded Moses.

2 And he made the ephod of gold, blue,
and purple, and scarlet, and fine twined
linen.

3 And they did beat the gold into thin plates,
and cut it into wires, to work it in the blue,
in the purple, and in the scarlet, and in the
fine linen, with cunning work.

4 They made shoulderpieces for it, to couple
it together: by the two edges was it coupled
together.

5 And the curious girdle of his ephod, that
was upon it, was of the same, according to
the work thereof; of gold, blue, and purple,
and scarlet, and fine twined linen; as the
LORD commanded Moses.

6 And they wrought onyx stones inclosed in
ouches of gold, graven, as signets are graven,
with the names of the children of Israel.

7 And he put them on the shoulders of the
ehphod, that they should be stones for a memo-
rial to the children of Israel; as the LORD
commanded Moses.

8 And he made the breastplate of cunning
work, like the work of the ephod; of gold,
blue, and purple, and scarlet, and fine twined
linen.

9 It was foursquare; they made the breast-
plate double: a span was the length thereof,
and a span the breadth thereof, being doubled.

10 And they set it four rows of stones: the
first row was a sardius, a topaz, and a
carbuncle: this was the first row.

11 And the second row, an emerald, a saphire,
and a diamond.

12 And the third row, a jasper, an agate,
and an amethyst.

13 And the fourth row, a beryl, an onyx,
and a jasper: they were inclosed in ouches
of gold in their inclosings.

14 And the stones were according to the
names of the children of Israel, twelve,
according to their names, like the engravings of
a signet, every one with his name, according
to the twelve tribes.

15 And they made upon the breastplate
chains at the ends, of wreeken work of pure
gold.

16 And they made two ouches of gold, and
two gold rings; and put the two rings in the
two ends of the breastplate.

17 And they put the two wreeken chains
of gold in the two rings on the ends of the
breastplate.

18 And the two ends of the two wreetheen
chains they fastened in the two ouches, and
put them on the shoulderpieces of the ephod,
before it.

19 And they made two rings of gold, and put
them on the two ends of the breastplate, upon
the border of it, which was on the side of the
ehphod inward.

20 And they made two other golden rings,
and put them on the two sides of the ephod
underneath, toward the forepart of it, over
against the other coupling thereof, above the
curious girdle of the ephod.

21 And they did bind the breastplate by his
rings unto the rings of the ephod with a lace
of blue, that it might be above the curious
girdle of the ephod, and that the breastplate
might not be loosed from the ephod; as the
LORD commanded Moses.

22 And he made the robe of the ephod of
woven work, all of blue.

23 And there was an hole in the midst
of the robe, as the hole of an haubergeon,
with a band round about the hole, that it
should not rend.

24 And they made upon the hem of the robe
pomegranates of blue, and purple, and
scarlet, and twined linen.

25 And they made bells of pure gold, and
put the bells between the pomegranates
upon the hem of the robe, round about between
the pomegranates;

26 A bell and a pomegranate, a bell and
a pomegranate, round about the hem of the
robe to minister in; as the LORD command-
ed Moses.

27 And they made coats of fine linen of
woven work for Aaron, and for his sons,
28 And a mitre of fine linen, and goodly
bonnets of fine linen, and linen breeches of
twined linen.

29 And a girdle of fine twined linen, and
39. 29. EXODUS.

1491 blue, and purple, and scarlet, of needlework; 1 as the Lord commanded Moses.

30 And they made the plate of the holy crown of pure gold, and 2 wrote upon it a writing, like to the engravings of a signet, 2 HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the 3 mitre; 1 as the Lord commanded Moses.

32 Thus was all the work of the 4 tabernacle of the tent of the congregation finished; 1 as the Lord had commanded Moses, so did they.

33 5 And they brought the 32 tabernacle unto Moses, the tent, and all his furniture, his 6 taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams’ skins dyed red, and the covering of badgers’ skins, and the vail of the covering,

35 7 The ark of the testimony, and the staves thereof, and the 8 mercy seat,

36 9 The table, 9 and all the vessels thereof, and the shewbread,

37 9 The pure candlestick, 9 with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 10 The golden altar, and the anointing oil, and the sweet incense, and the hanging for the 9 tabernacle 8 door,

39 11 The brasen altar, and his grate of brass, 9 his staves, and all his vessels, the laver and his foot,

40 12 The hangings of the court, 9 his pillars, and his sockets, and the hanging for the court gate, 9 his cords, and his pins, and all the 13 vessels of the service of the 32 tabernacle, for the tent of the congregation,

41 14 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons’ garments, to minister in the priest’s office.

42 According to all that the Lord commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it; 1 as the Lord had commanded, even so had they done it: and Moses blessed them.


S f (p. 124)

40 And 1 the Lord spake unto Moses, saying,

2 9 On the first day of the first month thou shalt set up the 9 tabernacle of the 9 tent of the congregation.

3 And thou shalt put therein the 9 ark of the testimony, and 9 cover the 9 ark with the vail.

4 And thou shalt bring in the table, and 9 set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and 9 light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the 9 door to the 9 tabernacle.

6 And thou shalt set the altar of the burnt

30 wrote. See note on 17. 14.

HOLINESS, &c. See on 28. 36-38.

32 tabernacle. Heb. mishkān, habitation (Ap. 40), and the children of Israel did, &c. Read “thus did the children of Israel, according”, &c.

33 And. Note the Fig. Polysyndeton (Ap. 6) in ex. 33–41 emphasizing each separate detail, and impressing the fact that nothing was omitted. Thirty-six “ands” in nine verses.

taches = hooks, clamps, or pins, 36. 13.

35 The ark. Some codices, with Sam, Onk, Jon., and Syr., read “And the ark”, mercy seat. See note on 25. 17.

36 The table. Some codices, with Onk, read “And the table”.

and. Some codices, with Sam, Onk, and Syr, read “and all”.

37 The pure. Some codices, with Jon. and Syr., read “And the pure”.

with. Some codices, with Sam, Onk, Jon., and Syr., read “and the lamps”,


door = entrance.

39 The. Some codices, with Jon. and Syr., read “And the”.

brass. See note on 25. 3.

his. Some codices, with Onk and Syr., read “and his”.

40 The. Some codices, with Sam, Onk, Jon., Syr., and Vulg., read “And the”.

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vessels = utensils, or furniture.

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4 And thou shalt bring in the table, and 9 set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and 9 light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the 9 door to the 9 tabernacle.

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4 And thou shalt bring in the table, and 9 set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and 9 light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the 9 door to the 9 tabernacle.

6 And thou shalt set the altar of the burnt
40. 6.

EXODUS.

19 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and 1anoint the 2tabernacle, and all that is therein, and shalt 2hallow it, and all the 2vessels thereof: and it shall be 2holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar of 3most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the 2door of the 2tabernacle of the congregation, and 3wash them 4with water. And thou shalt put upon Aaron the holy garments, and 5anoint him, and sanctify him; that he may minister unto Me in the priest's office.

13 And thou shalt bring his sons, and 6clothe them with coats:

14 And thou shalt anoint them, 6as thou didst anoint their father, that they may minister unto Me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the 1first month, in the second year, on the first day of the month, that the 2tabernacle was reared up.

18 And Moses reared up the 2tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; 6as the LORD commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the 6mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; 6as the LORD commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; 6as the LORD had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; 6as the LORD commanded Moses.

26 And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; 6as the LORD commanded Moses.

28 And he set up the hanging at the door of the tabernacle.


30 most holy. Heb. holiness of holinesses. Fig. 39.

10 hallow. See note on “holy”. 8. 5.

11 vessels — furniture.

12 anchor. 13-21.


14 as — according as.


22 side. Heb. perek — the opposite side.


31 washed. The ceremonial cleanings or “baptisms” (Heb. 9, 2), always performed by the persons themselves.

33 the work. Some codices, with Sam., Sept., and Vulg., read “all the work”.

34, 35 THE APPROBATION AND BLESSING OF JEHOVAH.

Corresponding with that of Moses in 39. 43.

(See the Structure Q on p. 123).

36 when the cloud, &c. This continued till Moses's death, when the ark (which till then was carried in the midst of the host) took its place and went “before them”. See Josh. 3. 3-6, 11.

children — sons.

journeys — journeys. Lit. settings forward.

38 on it; i.e. in the cloud. house of Israel. See note on 16. 31.

29 And he put the altar of burnt offering by the door of the tabernacle of the congregation, and offered upon it the burnt offering and the meat offering; 6as the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water thereunto to wash withal.

31 And Moses and Aaron and his sons washed their hands and their feet thereat;

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; 6as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate.

So Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.
LEVITICUS.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repeated Alternation and Introversion).

A¹ | 1. 1—7. 38. THE OFFERINGS AND THEIR LAWS.

B¹ | D | 8. 1—10. 29. PRIESTHOOD.

| E | 11. 1—15 33. CEREMONIAL LAWS (Promulgation).

C | 16. 1—34. ISRAEL'S FAST (Day of Atonement).

A² | 17. 1—18. THE OFFERINGS AND THEIR REQUIREMENTS.

B² | E | 18. 1—20. 27. CEREMONIAL LAWS (Penalties).

D | 21. 1—22. 33. PRIESTHOOD.

C | 23. 1—25. 35. JEHOVAH'S FEASTS.

A³ | 26. 1—27. 34. THE OFFERERS AND THEIR CHARGES.
THE THIRD BOOK OF MOSES,
CALLED
LEVITICUS.

1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,
2 "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.
3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.
4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.
5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.
6 And he shall flay the burnt offering, and cut it into his pieces.
7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

No other book contains so many words of Jehovah: "Jehovah spake", thirty-six times (see note on 5:1); "I am Jehovah your God", twenty-one times; "I (Jehovah) am", three times; "I, Jehovah, do", twice, i.e. smaller than the others. This calling is in contrast with the thunders from Sinai. See note on 5:14, out of the tabernacle of the congregation. Heb. 'echel. See Ap. 40, not mishkan, therefore before 1491. There are four such calls: (1) from the burning bush (Ex. 3:4); (2) and (3) from Sinai (Ex. 19, 3, 20); and here. 2 children = sons. See note on Jer. 7, 22, 23. man. Heb. b'datan (Ap. 14), i.e. a descendant of Adam, not the priests. offering. Heb. korbân, admittance, entrance, or access offering. See Ap. 48, II. i. All the offerings were what God had first given to man; only such can be accepted by Him.

3-17 (E, p. 184). THE BURNT OFFERING.

3 Jehovah begins with the burnt offering and ends with the sin offering; we, in our approach, begin with the sin offering and end with the burnt offering. See Ap. 48, II. ii. male. A female permitted in some other offerings, but not here, because of the type. Christ not the sinbearer here, as in ch. 4, without blemish. Heb. tāmâh, said of all sacrifices, and the name of Noah, Gen. 6:9, his own voluntary will. Not the same as a freewill offering. This not a freewill offering. Here he is "to be accepted for him", i.e. in his stead. Cp. 8:1. Cp. Ex. 29, 28. Lev. 19, 5; 22, 18, 20, 22, 23, 11. There was a double transfer: the unworthiness of the offerer was transferred to the victim; and the acceptability of the offering was transferred to the offerer. This is confined to the burnt offerings and peace offerings; never with the sin offerings. 4 And. Note the Fig. Polyesymneton (Ap. 6) in vv. 4-9. But. Heb. lean, place, or press. It could not be done by proxy. This was all that the sinner could do. It was for God to accept. See note on Ex. 29, 33. No such thing as progress in justification. 5 he. The sacrificer himself killed: the priest received the blood, the priests, Aaron's sons. Heb. = the sons of Aaron, the priests. Occurs seven times: Lev. 1, 5, 8, 11; 2, 4; 3:2. Num. 10, 6. Josh. 21, 19. sprinkle = dash. Heb. throw or jerk. door = entrance. 6 flay = have it flayed. Skin not offered with burnt offering, only with the sin offering. Cut it . . . pieces. To show that all was without blemish. 7 priest. Some codices, with Sam., Šâm., Sept., and Syr., read plural, "priests".
8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: 

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. 

10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. 

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. 

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order upon the wood that is on the fire which is upon the altar: 

13 But he shall wash the inwards and the legs with water: and the priest shall burn it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. 

14 And if the burnt sacrifice for his offering to the LORD be of fowls, then shall he bring his offering of turtle doves, or of young pigeons. 

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be poured out at the side of the altar: 

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: 

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. 

2 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: 

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handfull of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: 

3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. 

4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 

5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour, unleavened, mingled with oil. 

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. 

7 And if thy oblation be a meat offering
offering a memorial thereof, and shall offer it burn it up the altar; it is an offering made by fire, a sweet savour unto the LORD.

10 And that which is leﬅ of the meat offering shall be Aaron's and his sons; it is a thing most holy of the offerings unto the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering unto the LORD made by fire.

12 As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt of salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

3
And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or a female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood thereof round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.
3. 14.

**LEVITICUS.**

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is of the Lord's.

It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.'

4. 1—6. 7 (G b, p. 134). THE SIN AND TRESPASS OFFERINGS.


Speak. Introducing new clas: non savour offerings. The sweet savour offerings introduced by the word 'called'. See note on 5. 14.

2 children. Heb. sons.


ignorance. If man cannot know what sin is, how can he know how to put it away? If he know not his own sin, how can he know or put away that of others?

3 the priest that is anointed. This phrase is confined to Lev. (4. 14; 5, 16; 6. 22) four times. In other portions of the Pentateuch it is 'high priest' or 'great priest' (Lev. 21. 10. Num. 35. 25, 28, and in Josh. 20. 6, after this it is 'chief priest' (2 Kings 25. 18. 2 Chron. 19. 11; 26. 20; 31. 10. Ezra 7. 14, Hag, and Zech.)


the sin. Hb. 'dham. See Ap. 44. lii.

sin offering. Heb. chaf'da. Ap. 44. i.

savour. Heb. chaf'da. See Ap. 43. II. v. 'Offering not in Heb.; rightly supplied here, as it should be in Gen. 4. 17.

door = entrance.

tabernacle of the congregation = tent of assembly.

sprinkle. Heb. throw, or splash.

seven times. The number of spiritual perfection.

See Ap. 10. before. Not in the Hebrew. On vail or floor. Explanatory of previous sentence. Or, may = before the Lord, by Fig. Metonymy (Ap. 6.)

vail. Types of the perfect humanity of Christ. No avail for purposes of atonement without blood. We are saved by His death, not by His life (Eph. 2. 13).

before. A various reading called Seriv has 'which is before'. See Ap. 84.

all = all the remaining blood.

fat = the best or choicest part, 3. 3.

caul, or the network.

As = according as.

burn. Heb. struph. See Ap. 43. I. viii.; and note that it is not the word used for burning incense, which is kator. Ap. 43. I. vii.

he carry forth = cause to be carried. Cp. v. 14.


wood = logs. Any wood allowed, such as straw or stubble. Not so with the other offerings.

13 congregation = assembly. Not the same word as in v. 14.


offer = cause to be offered. Cp. v. 12.

for the sin = as a sin offering. See Ap. 43. II. v.

the commandments of the Lord concerning things which should not be done, and as guilty:

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock
before the LORD: and the bullock shall be killed before the LORD.

15 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

16 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.

17 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation; and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

18 And he shall take all his fat from him, and burn it upon the altar.

19 And he shall do with the bullock as he did with the bullock for a sin offering; so shall he do with this; and the priest shall make an atonement for them, and it shall be forgiven them.

20 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

21 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;

22 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

23 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

24 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

25 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

26 And if any one of the common People sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and is guilty;

27 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

28 And he shall lay his hand upon the head of the sin offering, and slay it in the place of the burnt offering.

29 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

30 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings: and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

31 And the priest shall take of the blood of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

32 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

33 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings: and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.
is = "by (is)". iniquity - perverseness. Heb. 'āḇāh. Ap. 44. iv. Put love by Fig. Motonymy (of Cause) for the punishment due to it. Ap. 6.
2 be hidden; i.e. if he forget his uncleanness. This clause "and if", &c., is omitted in the Sept. and included in v. 3.
evil ... good. Fig. Synecdoche (of the Whole), to include all human actions. Cp. Gen. 24. 50; 31. 29. Num. 24. 13.
5 sinned. Heb. châf’ā. Ap. 44. i.
7 trespass. Heb. 'āḇāhām. Ap. 44. ii.
10 manner. See note on 1. 14, &c.
sin offering; and not a minchah, 2. 11.
12 a memorial thereof = a memorial portion. burn = burn as incense. Heb. ḫō̄ṭâ. Ap. 43. i. vii. according to = upon.
offering made by fire. Heb. 'āḇâhâbēh. Ap. 43. ii. xi. 13 one of these. Specified in vv. 1-4 above. Cp. v. 5. and the remnant: better "and it shall belong to the priest." 14 spake. This formula denotes another communication made at a different time, and gives a further development of the laws of the trespass offering.
Note that in this book Jehovah "spake" at thirty-five "sunny times", and in ten "divers manners" (see Ap. 10):--
(1) To Moses alone (5. 14; 6. 1, 10; 8. 1; 14. 1; 22. 29; 23. 20),
(2) To Moses, to speak to Aaron alone (16. 1).
(3) To Moses, to speak to "Aaron and his sons" (6. 8, 24; 22. 1).
(4) To Moses, to speak to "the priests, the sons of Aaron" (21. 1).
(5) To Moses, to speak to "Aaron and his sons, and to all the children of Israel" (17. 1; 21. 16 (cp. v. 24); 22. 17).
(6) To Moses, to speak to "the children of Israel" (1. 1; 4. 1; 7. 22, 28; 12. 1; 18. 1; 20. 1; 28. 1, 9, 23; 24. 1, 13; 25. 1; 27. 1).
(7) To Moses, to speak to "all the congregation of the children of Israel" (19. 1).
(8) To Moses and Aaron conjointly (13. 1; 14. 33).
(9) To Moses and Aaron, to speak to "the children of Israel" (11. 1; 15. 1).
(10) To Aaron alone (10. 8).
The reasons for these distinctions will be seen from the respective contexts.
15 trespass. Heb. mâ’dâ’āl, to act covertly; to be faithless, especially in covenant matters, either with God (Lev. 20. 26. Num. 31. 14. Deut. 29. 21, &c.) or between husband and wife (Num. 5. 12, 27). Not the same word as in vv. 4, 7, 10, 16, and below in this verse. holy things, &c., such as firstfruits, firstborn, &c. Ex. 29. 38. See note on Ex. 5. 
16 estimation = valuation. Made here by Moses, transferred by him to the priests. See 27. 8, 12. Num. 18. 16.
5. 15.  LEVITICUS.  6. 14.

15. 1490  "shekels of silver, after the 8 shekel of the sanctuary, 15° for a trespass offering:
16 And he shall make amends for the 8 harm that he hath done in the holy thing, and shall 15° add the fifth part thereto, and give it unto the priest: and the priest shall 6° make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.
17 And if a 8 soul 8 sin, and commit 8 any of these things which are forbidden to be done by the commandments of the LORD; though he 8 wist it not, yet is he guilty, and shall bear his 8 iniquity.
18 And he shall bring a ram without blemish out of the flock, with thy 8 estimation, for a trespass offering, unto the priest; and the priest shall 6° make an atonement for him concerning his ignorance wherein he 8 erred and 17° wist it not, and it shall be forgiven him.
19 It is a 8 trespass offering: he hath certainly 5° trespassed against 4 the LORD.

6 And the LORD 8 spake unto Moses, saying,
2 If a 8 soul 8 sin, and commit 8 a trespass against 2 the LORD, and lie unto his neighbour 9° that which was 4 delivered him to keep, or 2 in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;
3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a 8 man doeth, sinning therein:
4 Then it shall be, because he hath 15° sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was 4 delivered him to keep, or the lost thing which he found,
5 Or all that about which he hath sworn falsely: he shall even restore it in the principal, and shall 2 add the 5° fifth part more thereto, and give it unto him to whom it was 8 claimed, 8 in the day of his trespass offering.
6 And he shall bring his trespass offering unto 2 the LORD, a ram without blemish out of the flock, with thy 8 estimation, for a trespass offering, unto the priest:
7 And the priest shall make an atonement for him before 2 the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

3 E (p. 134).

8 And the LORD 8 spake unto Moses, saying,
9 8 Command Aaron and his sons, saying, 8 This is the law of the burnt offering: 8 It is the burnt offering, because of the 8 burning upon the altar all night unto the morning, and the fire of the altar shall be 8 burning in it.
10 And the priest shall put on his 8 linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed 8 with the burnt offering on the altar, and he shall put them beside the altar.
11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.
12 And the fire upon the altar shall be shekels. See Ap. 51, II.
13 harm that he hath done. Heb. chof.d. Ap. 44, i. add. In trespass in holy things sacrifice comes first (5, 10) and addition afterwards. In human affairs the addition comes first (6, 5) and sacrifice follows (6, 7).
14 any = any one of these things specified in v. 15. wist it not. This effectually disposes of the fallacy that it is only sincerity that matters. Note the repetition of the words in vv. 17-19 to emphasise this iniquity. Heb. "dshd. Ap. 44, iv.

4 add. See note on 5, 16.
5 fifth part = twenty per cent. Zachæüs gave much more (Luke 19, 8).
6 in the day = when. See Ap. 18.

6. 8-13 (F, p. 184). THE LAW OF THE BURNT OFFERING.

Note the order of the "offerings", and their "laws". In the former (God's side), "peace" made, comes in first. In the latter, "sin" comes before "peace" experienced. See note on 7, 11.
6 estimation. See note on 5, 15.
7 burning = kept burning. Heb. yikd. to burn as an ordinary culinary fire.
8 linen garment. See 8, 13. Ex. 28, 4, 40; 29, 5-10, with the burnt offering. Abbreviation of Heb. word = "the offerings of Jehovah" (so Sam., Sept., and Vulg., and some codices).
10 fire. This fire was originally from heaven (9, 14), supernatural fire. Only this fire could be used to set fire to the incense on the golden altar. So only those who have atonement can pray or worship. Ever burning until rekindled by a special descent. [This is the origin of the perpetual light in Roman Catholic worship.] It was preserved till the destruction of the temple by Nebuchadnezzar; was one of the five things lacking in the second temple.

14-23 (F, p. 184). THE LAW OF THE MEAL OFFERING.

14 the law. In 2, 1-3 we have the directions. In 6, 14-18 we have the law, and additional directions.
2 burning in it; it shall not be put out: and the priest shall burn wood on it "every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.
13 fire shall ever be burning upon the altar; it shall never go out.

14 And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.
15 And he shall take of it his handfull, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD. 
16 And the remainder thereof shall Aaron and his sons eat: it is with unleavened bread shall be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. 
17 It shall not be baken with leaven. I have given it unto them for their portion of My offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. 
18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy." 
19 And the LORD spake unto Moses, saying, 
(20) "This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. 
21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. 
22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt. 
23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.) 

24 And the LORD spake unto Moses, saying, 
25 "Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. 
26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. 
27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. 
28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brased pot, it shall be both scoured, and rinsed in water. 
29 All the males among the priests shall eat thereof: it is most holy. 
30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire. 

7 Likewise is this the law of the trespass offering: it is most holy. 
2 In the place where they kill the burnt offering shall they kill the trespass offering: the blood thereof shall he sprinkle round about upon the altar. 
3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, 
4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: 
5 And the priest shall burn them upon the
altar for an offering made by fire unto the LORD: it is a trespass offering.
6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.
7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement thereof shall have it.
8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.
9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.
10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

G a (p. 134)

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.
12 If he offer for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.
13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.
15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the same day that it is offered; he shall not leave any of it until the morning.
16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten on the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.
17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.
21 Moreover the soul that toucheth any unclean thing, as the uncleanness of a man, or a swine, or a beast, or any unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.
6 holy place, or court. Cp. 6, 36. See note on Ex. 3, 5.
7 one law. See 6, 27, 28.
10 the priest's. Except the memorial part, 2. 4–16. Cp. 1 Cor. 9, 13, 14. Gal. 6, 6 is based on this principle.
11–34 (G, g, p. 134). The LAW OF THE PEACE OFFERING.
11 the law: i.e. specific and fuller directions given to the priests, additional to those given to the People in 3, 1–15. So in the law of the sin offering (9, 24–30, cp. with 4, 21–21); the law of the trespass offering (7, 1–10, cp. with 5, 1–19).
12 thanksgiving for special mercies received, as enumerated in Ps. 107. This is the sacrifice alluded to in Heb. 13, 15.
16 same day. In second temple, limited to midnight.
18 soul. Heb. nephesh. See Ap. 13. Put by Fig. Synedrocho (of the Part) for the person (Ap. 6).
19 uncleanness. See II. 1–44; 15, 1–33, cut off, &c. This phrase, variously translated, occurs (in Hebrew) six times in Leviticus (iv, 26; 7, 19; 23, 29. Cp. the other phrase, "... from My presence", See 22, 3.
20 uncleanness. See II. 1–44; 15, 1–33, cut off, &c. This phrase, variously translated, occurs (in Hebrew) six times in Leviticus (iv, 26; 7, 19; 23, 29. Cp. the other phrase, "... from My presence", See 22, 3.
23 Speak. Used only of the non-savour offering. See note on 6, 14. ("Jehovah called and spake the sweet savour offering", 1, 1.)
24 children. See 21, 9, 10.
25 other use: e.g. making candles, &c.
26 men. Should be in italics.
28 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.
29 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.
30 For whosoever eateth of the fat of the beast, of which man offereth an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.
31 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.
32 Whosoever eateth the soul of that eateth any
28. And the LORD spake unto Moses, saying,

And he put the breastplate upon him: 1 he also put in the breastplate "the Umrim and the Thummim." 2

9 And he put the "mitre upon his head; also upon the mitre, even upon his forefront, did he put the "golden plate, the "holy crown; as the LORD commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.

13 And Moses brought Aaron’s sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt without the camp; as the LORD commanded Moses.

18 And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar; it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

22 And he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron’s sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder.

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

27 And he put all upon Aaron’s hands, and upon his sons’ hands, and waved them for a wave offering before the LORD.

28 And Moses took them from off their hands, and burnt them on the altar upon the burnt offering; they were consecrations for a sweet savour, and an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it for a wave offering before the LORD; for of the ram of consecration it was Moses’ part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons’ garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him.

31 And Moses said unto Aaron and to his sons, “Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, ‘Aaron and his sons shall eat it.’

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation in
seven days, until the days of your consecration be at an end: for seven days shall He consecrate you.

34 As He hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.'

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel:

2 And he said unto Aaron, “Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, “Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering:

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil:

5 And they brought that which Moses commanded before the tabernacle of the congregation:

6 And Moses said, “This is the thing which the LORD commanded that ye should do:

7 And Moses said unto Aaron, "Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the People: and the offering of the People, and make an atonement for them; as the LORD commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar: as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron’s sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

15 And he brought the Peace offering, and took the goat, which was the sin offering for the People, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the manner.

17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the People: and Aaron’s sons presented unto him the blood, which he sprinkled upon the altar round about,
19 And the fat of the bullock and of the ram, the rump, and that which covereth the inward parts, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave offering before the LORD: as Moses commanded.

22 And Aaron lifted up his hand toward the people, and burned them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat:

25 And there went out fire from the LORD, and devoured him; and they died before the LORD.

26 Then Moses said unto Aaron, What is this that thou hast done? this is nothing else but that thou hast gone to sin before God this is what the people speak, saying, The LORD hath not dealt with his servant Aaron, when he stickered them, and they died before the LORD.

27 And Moses said unto Aaron, Unto whom is this, unto whom is this done? call his brethren, and let him offer the burnt offering, and the罪 victim, and the sin offering, and the trespass offering, a sin offering.

28 And Aaron spoke unto Moses, saying, Behold, this day have they offered sin, and have committed a trespass for their brethren; and have smitten me.

29 And Moses said, Wherefore, brethren, do ye this thing? for the sin is not in all the congregation.

30 Cast not ye on me an evil thing; according to all the people do ye to your brother, cause the sin of your brethren to come against you.

31 And the LORD said unto Moses, Say unto Aaron, Take his sons, and put them near him, and let them be Instrumental in the office of the sanctuary, to assist him in the office thereof; for he is an unclean soul.

32 And this shall be a statute for it throughout your generations, that the man who sanctifieth himself in any he shall do, and cause his children to be sanctified.

33 And Moses said unto Aaron, Go into the sanctuary, and come out thence after the death of his sons, and afterwards he shall come out thence, for he is an unclean soul.

34 And Aaron went into the sanctuary of the house of the congregation, and came out; and his sons Nadab and Abihu died.

35 And Moses said unto Aaron, This is the thing which the LORD hath spoken, saying, I will meet in a burning bush, and I will speak unto thee.

36 And Moses went and called Aaron, and said unto him, Come up into the mountain unto the LORD; and let not thy people come with thee, lest they see the glory of the LORD, and be destroyed.

37 And Aaron went unto the mountain unto the LORD, and his two sons with him, Nadab and Abihu, and their raiment.

38 And the glory of the LORD appeared unto Aaron, and unto his sons, and unto their raiment, when they came out of the tabernacle, and it burned the bush, but the bush was not consumed.

39 And Moses said unto Aaron, Take thy rod, and cast it before the LORD, that it may become living flesh, and it shall eat the sin offering: so thou shal atone for her.

40 And Aaron took his rod, and cast it before the LORD, and it became a snake; and Aaron cast down his rod, and he became living flesh, and ate the sin offering.

41 And thesons of Levi were with Aaron, and they were the only sons slain among the sin offering for their uncle.

42 And the LORD said unto Moses, Write this for a memorial for me; even upon the altar, and upon the door, and upon the gates of the city.
9 "Do not drink wine nor strong drink, nor eat the sons with you, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:
10 And that ye may put difference between holy and unholy, and between unclean and clean;
11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses."

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, "Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it;" (1) without leaven "beside the altar: for it is most holy:
13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire; for so I commanded.
14 And the wave breast and heave shoulder shall ye eat in a clean place; (2) thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.
15 The heave shoulder and the wave breast shall ye bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; (3) as the LORD hath commanded."

16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,
17 "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord?"
18 "Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded."
19 And Aaron said unto Moses, "Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?"
20 And when Moses heard that, he was content.

11 And "the LORD" spake unto Moses and unto Aaron, saying, "Speak unto the children of Israel, saying, "These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.
4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

10 wine. Heb. pā'ān. See Ap. 27, i.
strong drink. Heb. šēḵēḏ. Ap. 27, iv. Does this law follow here, because it was intoxication which led to the sin of Nadab and Abihu? when ye go. Cp. Ezek. 44, 21. The exception implies the rule. Nothing may be done to excite or stimulate the flesh in the sanctuary: neither drink within, nor music without, nor sensual surroundings. The old nature must not be stimulated by moving scenes or mere human eloquence. All "must" be of the Spirit. John 4, 24.
10 holy. See note on Ex. 3, 5.
11 teach. This was a special part of the priests' work. See note on Deut. 33, 10.
beside the altar: in the outer court. Cp. v. 2 and 6, 20.
13 thy due = thy statute. Notwithstanding the failure in vv. 1-7.
14 wave ... heave. See note on Ex. 29, 27.
thy daughters. Note this: as well as sons. We must distinguish the privileges confined to males; others are common to all alike. The daughters could not eat of the "sin offering" (v. 17), but could eat of the "meal offering" (v. 14).
16 Wherefore? ... Fig. Exordium (Ap. 6) to call attention to ch. 6, 26.
17 Ex. 32, 32. Ps. 32, 1, 6. Matt. 5, 17. So here, the Child, Syn., and Sept. render it "take away" or "remove". The A.V. follows the Vulgate here.
amake atonement. See note on Ex. 29, 33.
18 Behold. Fig. Asterismos (Ap. 6), to emphasise the distinction laid down in ch. 6, 26, 30; 10, 17. Cp. 4, 5, 18; 6, 23, 30.
11, 1-15. 33 (E, p. 181). CEREMONIAL LAWS. (Division.)
E J 1 | 11, 1-47. Food and defilement.
J 3 | 18, 1-14. 57. Leprosy.
11, 1-47 (J 1 above). FOOD AND DEFILEMENT. (Division.)
J 1 K | 1-23. Food.
K | 24-47. Defilement.
1—3 (K 1 above). FOOD. (Division.)
K 1 | 1-8. Beasts (pos., 1-5; neg., 4-8).
3 13-19. Flying animals.
4 20-23. Creeping or swarming animals (neg., 20; pos., 21, 22; neg., 23).
speak. See note on 5, 14.
2 children. Heb. sons.

These. Heb. this. Fig. Heterosis (of Number), sing. for plural. (Ap. 6.)
beasts = living creatures.

beasts = animals. Heb. bēḵāḇāh. The Heb. division of animal kingdom was: (1) Land animals; (2) water animals; (3) birds of the air; (4) swarming animals. Deut. 14, 4, 5 enumerates ten clean animals.
4 not eat. These laws are not arbitrary. Food plays a chief part in health and sickness. It is our wisdom to obey these laws now, as far as possible. All are based on the preservation and health of the race. Some for sanitary reasons. Some from peculiarities of climate. Some for separating from other peoples.
5 And the "coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
6 And the "hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.
8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

12 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, shall ye eat.
13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,
14 And the vulture, and the kite after his kind;
15 Every raven after his kind;
16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
17 And the little owl, and the cormorant, and the great owl,
18 And the swan, and the pelican, and the gier eagle,
19 And the stork, the heron after her kind, and the lapwing, and the bat.
20 All fowls that creep, going upon all four, shall be an abomination unto you.
21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap upon the earth;
22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean; whosoever toucheth the carcase of them shall be unclean until the even.
25 And whosoever beareth "ought of the carcase of them shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

5 coney = the old English name for rabbit.
13 fowls = flying things; very difficult to identify the English names.
15 raven, or black birds of all kinds.
17 little owl, or simply "owl". Only here, Deut. 14. 16, and Ps. 102. 6.
18 swan, not our swan: it is variously rendered "his", "bat", "heron", and "pelican".
22 these: being all "after his kind", are probably four different species of the same, viz.:
locust = swarming locust.
bald locust = devouring locust.
butterfly = charpoel (or wingless) locust.
grasshopper = charâeb locust, Nu. 19. 3. 2Chron. 7. 13.
Ecc. 12. 5. Is. 40. 22.
27 beasts - living creatures. See note on v. 2.
24-47 (K2, 146). DEFILEMENT (Alternation).
<table>
<thead>
<tr>
<th>11. 32.</th>
<th>LEVITICUS.</th>
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| 32. Ezek. or, but See for ye she I This Pet. 12 Forty e-8. be, Judg. Deut. CHILD-BEARING. and 42 children. ye 1 the days. 147(p- 147) shall be broken of water, or clean, and shall be uncleann unto you. 36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. 37 And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean. 38 But if any water be put upon the seed, and any part of their carcase thereon, it shall be unclean unto you. 39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. 40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. 41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. 42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. 43 Ye shall not make your selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. 44 For the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for the LORD holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 45 For the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for am holy. 46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten. 12 And the LORD spake unto Moses, saying, 2 "Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child:

| 12. 1-5 (J, above). ORDINANCES. (Extended alternation.) | L1 | 1 | 1-2. Man child. | m | \-2. Separation (seven days) | | Forty n | 4. Continuance (thirty-three days) | days. | l | 5-. Maid child. | m | \-5-. Separation (fourteen days) | Eighty n | 5-. Continuance (sixty-six days) | days. |

then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. 3 And in the eighth day the flesh of his foreskin shall be circumcised. 4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. 5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation:
and she shall continue in the blood of her “purifying * threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a ‘sin offering, unto the “door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the “issue of her blood. This is the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a ‘sin offering: and the priest shall make an atonement for her, and she shall be clean.”

13 And the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like a plague of leprosy; then shall he be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then shall the priest shut up him that hath the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising:

11 Then in old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up; for it is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoe'er the priest looketh;
14 But "when raw flesh appeareth in him, he shall be unclean.
15 And the priest shall see the raw flesh, and "*pronounce him to be unclean:* for the raw flesh is unclean: it is a leprosy.
16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;
17 And the priest shall see him: and, "*behold,* if the plague be turned into white; then the priest shall "*pronounce him clean that hath the plague:* he is clean.
18 The flesh also, in which, even in the skin thereof, was a boil, and is healed,
19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
20 And if, when the priest seeth it, "*behold,* it be in sight lower than the skin, and the hair thereof be turned white; the priest shall "*pronounce him unclean:* it is a plague of leprosy broken out of the boil.
21 But if the priest look on it, and, "*behold,* there be no white hairs therein, and if it be not lower than the skin, but "*be somewhat dark;* then the priest shall shut him up seven days:
22 And if it spread much abroad in the skin, then the priest shall "*pronounce him unclean:* it is a plague.
23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall "*pronounce him clean."
24 Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;
25 Then the priest shall look upon it: and, "*behold,* if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall "*pronounce him unclean:* it is the plague of leprosy.
26 But if the priest look on it, and, "*behold,* there be no white hair in the bright spot, and it be no lower than the other skin, but "*be somewhat dark;* then the priest shall shut him up seven days;
27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall "*pronounce him unclean:* it is the plague of leprosy.
28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall "*pronounce him clean:* for it is an inflammation of the burning.
29 If a man or woman have a plague upon the head or beard;
30 Then the priest shall see the plague: and, "*behold,* if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall "*pronounce him unclean:* it is a dry "*scall,* even a leprosy upon the head or beard.
31 And if the priest look on the plague of the "*scall,* and, "*behold,* it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the "*scall seven days:"
32 And in the seventh day the priest shall look on the plague: and, "*behold,* if the "*scall spread not,* and there be in it no yellow hair, and the "*scall be not in sight deeper than the skin;"
33 He shall be shaven, but the "*scall shall not shave;* and the priest shall shut up him that hath the "*scall seven days more:"
34 And in the seventh day the priest shall look on the "*scall;* and, "*behold,* if the "*scall spread not in the skin,* nor be in sight deeper than the skin; then the priest shall "*pronounce him clean:* and he shall wash his clothes, and be clean.
35 But if the "*scall spread much in the skin after his cleansing:"
36 Then the priest shall look on him: and, "*behold,* if the "*scall be spread in the skin,* the priest shall not seek for yellow hair; he is unclean.
37 But if the "*scall be in his sight at a stay, and there is black hair grown up therein; the "*scall is healed, he is clean;* and the priest shall "*pronounce him clean."
38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;
39 Then the priest shall look: and, "*behold,* if the bright spots in the skin of their flesh be "*darkish white;* it is a freckled spot that growtheth in the skin; he is clean.
40 And the man whose hair is fallen off his head, he is bald; yet is he clean.
41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.
43 Then the priest shall look upon it: and, "*behold,* if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;
44 Or is a leprous man, he is unclean: the priest shall "*pronounce him utterly unclean;* his plague is in his head.
45 And the leper in whom the plague is, his clothes shall be "*rent,* and his head bare.
1490 and he shall put a covering upon his upper lip, and shall cry, 'Unclean, unclean.'

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall he his habitation be.

47 The garment also that the plague of leprosy is in, whether it be a woolen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, or in the skin, or in the warps, or in the woof, or in any thing made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether the warps, or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warps, or in the woof, or in any thing made of skin;

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

56 And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warps, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

14 And the Lord spake unto Moses, saying,

2 "This shall be the law of the leper "in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two "birds alive and clean, and a cedar wood, and "scarlet, and "hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times,
and shall "pronounce him clean, and shall let the living bird loose " into the open field.

8 And he that is to be cleansed shall "wash his clothes, and shave off all his hair, and "wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair shall he shave off: and he shall wash his clothes, also he shall "wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a "meat offering, mingled with oil, and one "log of oil.

11 And the priest that maketh him clean shall "present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and "offer him for a "trespass offering, and the tenth log of oil, and wave it for a "wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the "trespass offering: it is most holy:

14 And the priest shall take some of the blood of the "trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the "trespass offering:

18 And the remnant of the oil that is in the priest's hand shall he pour upon the head of him that is to be cleansed: and the priest shall "make an atonement for him before the LORD.

19 And the priest shall "offer the "sin offering, and "make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall "make an atonement for him, and he shall be clean.

21 And if he be "poor, and "cannot get so much; then he shall take one lamb for a "trespass offering to be waved, to "make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a "log of oil;

22 And two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a "sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD:

24 And "the priest shall take the lamb of the "trespass offering, and the "log of oil, and the priest shall wave them for a "wave offering before the LORD:

25 And he shall kill the lamb of the "trespass offering, and the priest shall take some of the blood of the "trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the "trespass offering:

29 And the rest of the oil that is in the priest's hand he shall put upon the head of pronounce him clean = Heb. make him clean. Fig. Metonymy (of Adjunct), Ap. 8. = declare him to be clean. into the open field. Heb. "over the face of the field". Fig. Prosopopoeia. Ap. 6. 8 wash = bathe.

9 seventh day. He was clean on the first day, now he enters into the enjoyment of it himself, wash his flesh in water = bathe his body. Flesh put by Fig. Synecdoche (of Part), Ap. 6, for his body, as in Eccl. 2. 3. Isa. 10. 8. Ezek. 10. 12. Occurs eight times in Leviticus [14; 9; 15; 11; 16; 4; 24; 26; 22; 30], and is rendered in three different ways in A.V. But a peculiar ritual phrase should obviously be rendered by the same English phrase. This is to be distinguished from "himself" in 14. 8; 15. 5, 6, 7, 16. 8, 10, 16, 17, 18, 19, 21, 22, 27; 17. 18. 10 eighth day. Now, all the offerings are introduced, but the trespass offering comes first (v. 12). deals. See Ap. 51. III. 3.


11 present the man = cause the man to stand. All is done for the leper, he can do nothing.

door = entrance.


13 sin. Heb. châfē. Ap. 44. i. holy. See note on Ex. 3. 5.

18 the head. Note how all the members of the body are in turn cleansed. All is forgiven. Ps. 103. s. Col. 1. 14.; 2. 13. Eph. 1. 7.

make an atonement. See note on Ex. 29. 33.


21 poor. The Divine consideration is again shown here. Cp. 5. 7; 11.; 12. 8.

cannot get. Heb. "his hand reach not". Translated in v. 22.

23 door = entrance.

24 the priest shall take, &c. The ritual as imposing for the poor as for the rich.
him that is to be cleansed, to make an atonement for him before the LORD. 5. And he shall take the one of the turtledoves or of the young pigeons, such as he can get; 6. Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. 7. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

And spake unto Moses and unto Aaron, saying, 9. When ye be come into the land of Canaan, which I give unto you for a possession, and I put the plague of leprosy in a house of the land of your possession; 10. And he that owneth the house shall come and tell the priest, saying, 'It seemeth to me there is as it were a plague in the house.' 11. Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: 12. And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; 13. Then the priest shall go out of the house to the door of the house, and shut up the house seven days: 14. And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; 15. Then the priest shall command that they take away the stones in which the plague is, and shall cast them into an unclean place without the city: 16. And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: 17. And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house. 18. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; 19. Then the priest shall come and look, and, 'Behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. 20. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. 22. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

53-58 (p. 149. LEVITICUS. 52.

33. | spake. See note on 5. 14. The law of cleansing persons addressed to Moses alone; that about houses, &c., addressed to Aaron as well. 34. | When ye be come, &c. Here we have the first of four prospective laws, having no immediate bearing. See 19. 23; 20. 10; 26. 2. Hence it is separated from the law for leprous men and garments, in the form of an appendix.

plague. | House leprosy is here represented as being supernatural. This was peculiar to Israelites and to houses of Israelites. The Targum of Jonathan renders this: "And if there be a man who buildeth his house with stolen goods, then I will put", &c.

36. | Before, &c. This law was most benign in its intention.

37. | hollow strakes = sunken places than the wall = Fig. Ellipsis, Ap. 6. ii. a. = "deeper than [the surface of the wall]."

39. | the seventh day = on the seventh day. Note the frequency of this number throughout, and see Ap. 16. spread. | This is a bad sign in noting the presence and workings of our inward corruption.

40. | They. | Of the verbs in these three verses, note that are in the singular, vix. v. 42. "he shall take", and "he shall plaster". Hence the authorities of the second temple interpreted the plural of the owners of the "party-wall", and the singular of the owner of the affected house.

42. | he. | See note on v. 40.

44. | behold. | Fig. Asterismos. Ap. 6. spread. | The same criterion as in the case of men and garments. See note on v. 37 and 13. a.

46. | shall come. | Heb. coming in shall come in. Fig. Polyptdton. (Ap. 6.) = shall actually come in.

49. | And. | Note the Fig. Polyptdton (Ap. 6) in vv. 48-58.

51. | 52. | Note the emphasis put upon this ceremony by the Structure (an Introversion). Note also the Fig. Polyptdton. (Ap. 6.)
cedar wood, and with the hyssop, and with the scarlet.
53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.
54 This is the law for all manner of plague of leprosy, and scall,
55 And for the leprosy of a garment, and of a house,
56 And for a rising, and for a scab, and for a bright spot:
57 "To teach "when it is unclean, and "when it is clean: this is the law of leprosy."

J O

15 And "the LORD "spake unto Moses and to Aaron, saying,
2 "Speak unto the "children of Israel, and say unto them, "When any "man hath a running issue out of his "flesh, because of his issue he is unclean.
3 And this shall be his uncleanness in his issue: whether his "flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.
4 Every bed, whereon he lieth that hath the issue, is unclean: and every "thing, whereto he sitteth, shall be unclean.
5 And whosoever toucheth his bed shall wash his clothes, and "bathe himself in water, and be unclean until the even.
6 And he that sitteth on any thing whereto he sat that hath the issue shall wash his clothes, and "bathe himself in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and "bathe himself in water, and be unclean until the even.
8 And if he that hath the issue "spit upon him that is clean; then shall wash his clothes, and "bathe himself in water, and be unclean until the even.
9 And what "saddle soever he rideth upon that hath the issue shall be unclean.
10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and "bathe himself in water, and be unclean until the even.
11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and "bathe himself in water, and be unclean until the even.
12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be "rinsed in water.

P

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and "bathe his flesh in running water, and shall be clean.
14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before "the LORD unto the "door of the "tabernacle of the congregation, and give them unto the priest:
15 And the priest shall "offer them, the one for a "sin offering, and the other for a burnt offering; and the priest shall "make an atonement for him before "the LORD for his issue.
16 And if any "man's seed of copulation go out from him, then he shall "wash all his flesh in water, and be unclean until the even.
17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
18 The woman also with whom man shall lie with seed of copulation, they shall "both "bathe themselves in water, and be unclean until the even.
19 And if a woman have an issue, and "her issue in her "flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.
20 And every thing that she lieth upon
15. 20.

LEVITICUS.

16. 9.

in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.
21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.
23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.
24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.
25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

P

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
29 And on the eighth day she shall take unto her two turtle-doves or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.
30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.
31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is among them.
32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;
33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.'

C

16 And spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;
2 And the LORD said unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.
3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

R

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.
5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.
6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for him, and for his house.
7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.
8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.
9 And Aaron shall bring the goat upon
1490 which 1 the LORD'S lot 2 fell, and 3 offer him for a 1 sin offering.
10 But the goat, on which the lot 9 fell 8 to be the 8 scapegoat, shall be 1 presented alive before 1 the LORD, to 4 make an atonement 3 with him, and 7 to let him go for a 8 scapegoat into the 9 wilderness.

11 And Aaron shall bring the bullock of the 3 sin offering, which 3 is for himself, and shall 6 make an atonement for himself, and for his house, and shall kill the bullock of the 3 sin offering which 3 is for himself:
12 And he shall take a censer full of burning coals of 2 fire from off the altar before 1 the LORD, and his hands full of sweet incense beaten small, and bring 9 it within the vail:
13 And he shall put the incense upon the 15 fire before 1 the LORD, that the cloud of the incense may cover the 1 mercy seat that 2 is upon the testimony, that he die not:
14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the 3 mercy seat eastward; and before 1 the 3 mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the 3 sin offering, that 3 is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the 2 mercy seat, and before the 3 mercy seat:
16 And he shall 6 make an atonement for the 7 holy place, because of the uncleanness of the 2 children of Israel, and because of their 21 transgressions in all their 3 sins: and so shall he do for the 7 tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.
17 And there shall be no 3 man in the 7 tabernacle of the congregation when he goeth in to 4 make an atonement in the 2 holy place, until he come out, and have 8 made an atonement for himself, and for his household, and for all the congregation of Israel.
18 And he shall go out unto the altar that 3 is before 1 the LORD, and 6 make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.
19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and 5 hallow it from the uncleanness of the 2 children of Israel.
20 And when he hath made an end of 2 reconciling the 2 holy place, and the 7 tabernacle of the congregation, and the altar, he shall bring the live goat:
21 And Aaron shall lay 2 both his hands upon the head of the 7 live goat, and confess over him all the 4 iniquities of the 2 children of Israel, and 9 all their 21 transgressions in 2 all their 3 sins, putting 15 them upon the head of the goat, and shall send him away by the hand of 9 a fit man into the 10 wilderness:
22 And the goat 7 shall bear upon him 21 all their 21 iniquities unto a 7 land not inhabited: and he shall 3 let go the goat in the 21 wilderness.
23 And Aaron shall come into the 7 tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the 2 holy place, and shall leave them there:
24 And he shall 7 wash his flesh with water in the 7 holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and 4 make an atonement for himself, and for the people.
16. 25.          LEVITICUS.          17. 7.

1490 16. 25.  
25 And the fat of the ^sin offering shall be  
burnt upon the altar.  
26 And he that let go the goat for the  
scapegoat shall wash his clothes, and  bathe  
his flesh in water, and afterward come into  
the camp.  
27 And the bullock for the ^sin offering,  
and the goat for the ^sin offering, whose blood  
was brought in to make atonement in the  
holy place, shall one carry forth  without  
the camp; and they shall  burn  in the fire  
their skins, and their flesh, and their dung.  
28 And he that  burned  them shall wash  
his clothes, and  bathe  his flesh in water, and  
and afterward he shall come into the camp.  
29 And  this shall be a statute for ever unto  
you: that in the seventh month, on the tenth  
day of the month, ye shall  afflict  your  souls,  
and  do  no  work  at  all, whether  it  be  one  
of your own country, or a stranger that  
sojourneth among you:  
30 For on that day shall the priest  make  
an atonement for you, to cleanse you,  that  
ye may be clean from all your  sins  before  
the LORD.  
31 ^It shall be a ^sabbath of rest unto you,  
ye shall  afflict  your  souls, by a statute  
for ever.  
32 And the priest, whom he shall anoint,  
and whom he shall  consecrate to minister in  
the priest's office in his father's stead, shall  
make the atonement, and shall put on the linen  
clothes, even the  holy  garments:  
33 And he shall  make  an atonement for the  
holy sanctuary, and he shall  make  an atonement  
for the ^tabernacle of the congregation,  
and for the altar, and he shall  make  an atonement  
for the priests, and for all the people of the  
congregation.  
34 And this shall be an everlasting statute  
unto you, to  make  an atonement for the  
children of Israel for all their  sins  once a  
year. And he did  as  the LORD commanded  
Moses.

17 And  the LORD spake unto Moses,  
saying,  
2 "Speak unto Aaron, and unto his sons,  
and unto all the children of Israel, and say  
unto them;  This is the thing which  the LORD  
hath commanded, saying,  
3 "What man soever there be of the house  
of Israel, that  killeth  an ox, or lamb, or  
goat, in the camp, or that killeth  it  out of  
the camp,  
4 And bringeth it not unto the door of the  
^tabernacle of the congregation, to  offer  an  
offering unto  the LORD  before  the ^tabernacle  
of  the LORD; blood shall be imputed unto  
that man; he hath shed blood; and  
that man shall be cut off from among his  
people:"  
5 To the end that the ^children of Israel  
may bring their sacrifices, which  they  offer  
in the open field, even that they may bring  
them unto  the LORD, unto the ^door of the  
^tabernacle of the congregation, unto  
the priest, and  offer  them  for peace offerings  
unto  the LORD.  
6 And the priest shall sprinkle the blood  
upon the altar of  the ^Lord  at the ^door of the  
^tabernacle of the congregation, and  
burn the fat for a  "sweet savour" unto  the  
LORD.

L vii. Cp. v. 27.  
33 he that let go = he that leadeth away the goat  
to, or for, ἀδεσίζ, v. 10.  
34 without the camp. Cp. 6. 11. Heb. 13. 11.  
35 afflict = fast. See Isa. 58. 5, 10.  
do no work at all, Heb. "no manner of work".  
This legal expression occurs five times (Ap. 10) in  
the Pentateuch, but is differently rendered. See 28,  
29, 31. Num. 29. 7. Work on the Sabbath day  
incurred: on this day, excommunication.  
36 sabbath of rest. Heb. "sabbath of sabbati\zing".  
See on note on Ex. 16. 23. = "Most holy sabbath", Fig.  
37 as = according as.  

17. 1-19 (A², p. 131). THE OFFERINGS AND  
THEIR REQUIREMENTS (Division).  
spake. See note on 5. 14.  
2 and unto all the children of Israel. First  
ocurrence of this phrase: see note on Lev. 5. 14.  
marking the solemnity of the charge, and the subject.  
3 What man soever = Heb. ṣeh 'ish.  
killeth [in sacrifice]. The Fig. Ellipsis (Ap. 6. ii. d)  
must be thus supplied. For, although the word is  
Heb. shāchat (Ap. 43. i. v.) and not zabach (Ap. 43.  
iv.), the context (vv. 5, 7-9) shows that only sacrifices  
in unlawful places are being treated of. There is no  
contradiction, therefore, of Dent. 12. 15, 21, where  
the context shows that clearly only food is in question.  
Cp. v. 6.  
ofering = Heb. kōbān. Ap. 43. II. i.  
5 offer = to offer in sacrifice. Heb. zabāch. Ap. 43. i. iv.  
thus showing the correct supply of the ellipsis in v. 3.  
door = entrance.  
sweet savour. See note on 1. 6.  
7 no more: implies that they had done so in Egypt  
; 23. 3, Ec., and especially 2 Chron. 11. 16.  
offer = to offer in sacrifice. Heb. zabāch. Ap. 43. i. iv.  
devils. Heb. adār. (Only here and 2 Chron. 11. 16,  
"devils". In Isa. 13. 21; 34. 14 rendered "satyrs" =  
an imaginary demon; half-goat, half-man. Sept.=  
demons,) from Heb. rock, meaning to shudder. From  
this "Pan" came the "satyrs", "sphinx", and wood- 
land gods of Greece and Rome, and also the "devil" of  
Christendom.  

6 And the priest shall sprinkle the blood  
upon the altar of  the ^Lord  at the ^door of the  
^tabernacle of the congregation, and  
burn the fat for a  "sweet savour" unto  the  
LORD.

7 And they shall  "no more " offer their  
sacrifices unto  "devils, after whom they  
have gone a whoring. This shall be a statute  
for ever unto them throughout their generations."
18. 1–20. 27 (E, p. 131). CEREMONIAL LAWS (PENALTIES) (Division).


10–16 (W², p. 157). THE APPOINTED FOOD.
11 For. This verse, with Luke 24. 39, I Cor. 15. 50, and Heb. 13. 20, forms a strong chain of truth against the "Mass".
make an atonement. See note on Ex. 29. 33.
soul. Heb. nephesh, because the soul is the life. Thus a life is substituted for a life. Hence Heb. 9. 22.
13 which hunteth = which shall hunt any hunting.
Fig. Polyptoton, Ap. 6, a necessity with Israel, not sport; for extermination (Ex. 23. 29) and for food (Gen. 25. 27, Prov. 12. 27). Cp. 1 Sam. 14. 32–34 and Ezek. 33. 25.
14 bathes. See note on 14. 9. The rigour of this law seen from 1 Sam. 14. 32–35.


18. 1–20. 27. UNLAWFUL CONNECTIONS.
3 the doings. See note on Ex. 23. 19. statutes. 
ordinances = regulations.
5 which, &c. = "which, if the man (Heb. 'ādām, Ap. 14) shall do them, he shall also live by them." 
live = "live again" in resurrection life (Rev. 20. 6).
6 None of you. Heb. "Man, man, ye shall not approach"; should be "No man (Heb. 'ish. Ap. 14) whatsoever shall approach". Emphasised by Fig. Epicurus. See Ap. 6.
7 father. See Gen. 19. 31–38.
8 father's wife. See Gen. 35. 22. 2 Sam. 16. 20–23. 1 Kings 2. 17, and 1 Cor. 5. 1–5.
10 father's wife. In Heb, always means one's "stepmother" (see v. 8; 20. 11).

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.
10 The nakedness of thy son's daughter, or thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.
11 The nakedness of thy father's wife's

"Molech, daughter, be gotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

13 Thou shalt not uncover the nakedness of thy father's sister: she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy father's near kinswoman.

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are thy near kinswomen: it is wickedness.

18 Neither shalt thou take a wife to thy sister, to vex her, to uncover her nakedness, beside the other in her life time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

22 Thou shalt not lie with mankind, as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which are cast out before you.

25 And the land is defiled: therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 For all these abominations have the men of the land done, which were before you, and the land is defiled;

28 That the land spue not out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep Mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein:

3) am the Lord your God.'

And the Lord spake unto Moses, saying,
shall be "holy: for "3 the LORD your "God Spare a" holy.
3 Ye shall fear every "man his mother, and
his father, and keep My sabbaths: "3 am " the
LORD your "God.
4 Turn ye not unto "idols, nor make to
yourselves molten gods: "3 am " the LORD
your "God.
5 And if ye "offer a sacrifice of peace
offerings unto "the LORD, ye shall offer it
"at your own will.
6 If it shall be eaten the same day ye offer it,
and on the morning: if ought remain until
the third day, it shall be "burnt in the
fire.
7 And if it be eaten all on the third day,
it is abominable; it shall not be accepted.
8 Therefore every one that eateth it shall
bear his "iniquity, because he hath profaned
the "hallowed thing of "the LORD: and that
"soul shall be "cut off from among his people.

9 And when ye reap the harvest of your
land, thou shalt not wholly reap the corners
of thy field, neither shalt thou gather the
gleanings of thy harvest.
10 And thou shalt not glean thy vineyard,
neither shalt thou gather every grape of thy
vineyard; thou shalt leave them for the poor
and stranger: "3 am " the LORD your "God.

11 Ye shall not steal, neither deal falsely,
nor lie one to another.
12 And ye shall not swear by My name
falsely, neither shalt thou profane the name
of thy "God: "3 am " the LORD.
13 Thou shalt not defraud thy neighbour,
neither rob him: "the "wages of him that
is hired shall not abide with thee all night
until the morning.
14 Thou shalt not curse the deaf, nor put
a stumbling block before the blind, but shall
fear thy "God: "3 am " the LORD.
15 To do no "unrighteousness in
judgment: thou shalt not respect the person
of the poor, nor honour the person of the
mighty: but in righteousness shalt thou judge
thy neighbour.
16 Thou shalt not go up and down as a
talebearer among thy people: neither shall
thou stand against the blood of thy neighbour:"3 am " the LORD.
17 Thou shalt not hate thy brother in thine
heart: thou shalt in any wise rebuke thy
neighbour, and not "suffer "sin "upon him.
18 Thou shalt not avenge, nor bear any
grudge against the "children of thy people,
but "thou shalt love thy "neighbour as thyself:"3 am " the LORD.
19 Ye shall keep My statutes. Thou shalt
not let thy cattle gender with a "diverse kind:
thou shalt not sow thy field with "mingled
seed: neither shall a garment "mingled of
linen and woollen come upon thee.
20 And whosoever lieth carnally with a
woman, that is a bondmaid, betrothed to
an husband, and not at all "redeemed, nor
freedom given her; she shall be scourged;
they shall not be put to death, because she
was "not free.
21 And he shall bring his "trespass offering
unto "the LORD, unto the "door of the "taber-

nacle of the congregation, even a ram for a
"trespass offering.
22 And the priest shall "make an atonement
for him with the ram of the "trespass offering
before "the LORD for his "sin which he "hath
done: and the "sin which he hath done shall
be forgiven him.
23 And "when ye shall come into the land,
and shall have planted all manner of trees
for food, then ye shall count the fruit thereof
as "uncircumcised: three years shall it be
"uncircumcised unto you: it shall not be
eaten of.
24 But in the fourth year all the fruit
19. 24. LEVITICUS. 20. 5.

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<td>thereof shall be &quot;holy to praise the LORD withal.&quot;</td>
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<td>24.</td>
<td>And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: a I am the LORD your God.</td>
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<td>26.</td>
<td>Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor 0 observe times.</td>
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<td>27.</td>
<td>Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.</td>
</tr>
<tr>
<td>30.</td>
<td>Ye shall keep My sabbaths, and reverence My sanctuary: I am the LORD.</td>
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</table>
| 31. | Regard not them that have "familiar spirits, neither seek after "wizards, to be defiled by them: I am the LORD your God. Thou shalt rise up before the hea
dy, and honour the face of the old man, and 0 fear thy 2 God: I am the LORD. |
| 32. | And if a stranger sojourn with thee in your land, ye shall not 0 vex him. |
| 34. | But the stranger that dwelleth with you shall be 0 unto you as one born among you, and thou shalt love him 0 as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. |
| 35. | Ye shall do no unrighteousness in judgment, in meteyard, in 0 weight, or in 0 measure. |
| 36. | Just balances, just weights, a just 0 ephah, and a just 0 hin, shall ye have: I am the LORD your God, Which brought you out of the land of Egypt. |
| 37. | Therefore shall ye observe all My statutes, and all My judgments, and do them: I am the LORD." |
| 20. | And the LORD spake unto Moses, saying, |
| 2. | o o Again, thou shalt say to the o children of Israel, "Whosoever he be of the o children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. |
| 3. | And 3 will set My face against that 3 man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My 3 holy name. |
| 5. | Then 3 will set My face against that man, and against his 3 family, and will cut him off, Molech. The king-idol. See note on 18. 21, where this law follows that on incest; while here it precedes it. |
20. 5.  LEVITICUS.  20. 27.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among His People.

7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 And ye shall keep My statutes, and do them: I am the LORD Which sanctify you.

9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon them.

10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife hath uncovered his father's nakedness; both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: their blood shall be upon them.

13 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

14 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

15 And if a woman approach unto any beast, and lie down thereon, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

16 And if a woman approach unto any beast, and lie down thereon, thou shalt kill the beast, and slay the woman: they shall surely be put to death; their blood shall be upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see her nakedness; it is a wicked thing; and they shall be cut off in the sight of their People: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their People.

19 And thou shalt not uncover the nakedness of thy brother's sister, nor of thy father's sister: for he uncovereth his near kins: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
And the Lord said unto Moses, "Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: but for his father, for his mother, and for his sons, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

But he shall not defile himself, being a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the burnt offerings and sin offerings and consecrations of their God, they shall do offer: therefore they shall be holy.

And the daughter of any priest, if she profane herself by playing the whore, she shall be burnt with fire.

And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes:

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother:

Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him:

And the Lord do sanctify him.'"
20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvye, or scabbed, or stones broken;
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the "bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy.
23 If only his hand shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for "3 the LORD do sanctify them."
24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

22 And the LORD spake unto Moses, saying,
2 "Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not My holy name in those things which I hallow unto Me:
3 Am I the LORD.
4 What man soever be of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;
5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;
6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.
7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.
8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith:
9 They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore, if they profane it: "3 the LORD do sanctify them.
10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.
11 But if the priest buy any soul with his money, "he shall eat of it, and he that is born in his house: "or shall eat of his meat.
12 If the priest's daughter also be married unto a stranger, "she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.
14 And if a man eat of the holy thing unwittingly, then shall he put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.
15 And they shall not profane the holy things of the children of Israel, which they offer unto "the LORD:
16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for "3 the LORD do sanctify them."
22. 17.

LEVITICUS.

C 2 17. And the LORD spake unto Moses, saying,

18 "Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them,

1. "Offerings.

L 2 Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 Ye shall offer at your own will a male without blemish, of the beees, of the sheep, or of the goats.

20 But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or for a freewill offering in beees or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

M 22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the Lord that which is bruised, or crushed, or broken, or cut; but shall make any offering thereof in your land.

26 And when ye offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

K 31 Therefore shall ye keep My commandments, and do them: I am the LORD.

32 Neither shall ye profane My holy name; but I will be hallowed among the children of Israel: I am the LORD Which hallow you.

33 That brought you out of the land of Egypt, to be your God: I am the LORD."

C P R T

23 And the LORD spake unto Moses, saying,

2 "Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are My feasts.

1 the seventh day (sabbath rest). See note on 5.14. 2 children. Heb. sons of the LORD. This was their primal name; but in the day of Christ's rejection they had become "feasts of the Jews." John 5.1; 2.13; 6.4; 11.55. proclaim. Cause to be publicly heard. Occurs outside the Pentateuch only in Nehemiah.

2 holy. See note on Ex. 9.5. convocation = a calling together, assembly. 3 sabbath of rest. See note on Ex. 16.23.
4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the Lord's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

9 And the Lord spake unto Moses, saying,

10 "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy unto the Lord for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation: you shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord thy God.'

23 And the Lord spake unto Moses, saying,

24 "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
28. 25. LEVITICUS. 24. 4.

25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD."

W3 And the LORD spake unto Moses, saying,

27 "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, ye shall celebrate your sabbath."

33 And the LORD spake unto Moses, saying,

34 "Speak unto the children of Israel, saying, 'The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, and a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:
5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.
6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.
7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.
8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy of the offerings of the LORD made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;
11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;) And they put him in ward, that the mind of the LORD might be shewed them.
12 And the LORD spake unto Moses, saying,
13 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.
14 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.
15 And he that killeth a beast, he shall make it good; but he that killeth a man, he shall be put to death.
16 And if a man curse his neighbour in his name; as he hath done, so shall it be done to him;
17 Breach for breach, eye for eye, tooth for tooth: as he hath caused a breach in a man, so shall it be done to him again.
18 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.
19 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for the Lord your God.

20 And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

21 And the LORD spake unto Moses in mount Sinai, saying,
22 Speak unto the children of Israel, and say unto them, When ye come into the land which the LORD your God give you; then shall the land keep a sabbath unto the LORD.
25. 3.

LEVITICUS.

1490

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; 5 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. 13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: 15 According to the number of years after the jubile thou shalt buy thy neighbour's hand, and according unto the number of years of the fruits he shall sell unto thee: 16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD thy God. 18 Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather together, 21 Then I will command My blessing upon thee in the sixth year, and it shall bring forth fruit for thee three years. 22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of old store.

23 The land shall not be sold for ever: the land is Mine; for ye are strangers and sojourners with Me. 24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. 26 And if the man have none to redeem it, and himself be able to redeem it;
27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites a house in a city of their possession, they may redeem that which was bought of them among the cities of Levites: these are their perpetual possession.

34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 And if thy brother be waxen poor, and fallen in decay with thee; then shalt thou relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I am the LORD your God, Which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 And if thy brother that dwelleth by thee be waxen poor, and fallen into decay with thee; thou shalt not compel him to serve as a bondservant:

40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile:

41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For I am My servants, which I brought forth out of the land of Egypt: they shall not be bondmen unto me.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, whom thou shalt have, shall be of the heathen that are round about you; of them shalt ye buy bondmen and bondmaids.

45 Moreover of the children of strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen 25 for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.
50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigor over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him.

55 For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: \\ 3 am I the LORD your God.

26.1, 2 (Q, p. 165). Repetitions from Exodus.

1. Ye refers to any Israelites sold to heathen masters, who hence were in danger of being tempted to idolatry, while in this servitude.

2. idols — non-entities. Heb. "[Eshim] = clay or terra cotta "goids". Cp. 1 Cor. 8. 4. Occurs only once more in Pentateuch, Lev. 19. 4.

graven image. Heb. pesel, an idol of wood or stone, standing image. Heb. Maaseh, a sacred pillar.


26. 3–27. 34 (A1, p. 131). The Offerers and Their Charges in Mount Sinai (Division).


26. 3–46 (B1, above). Jehovah's Charge. (Introversion, and Repeated Alternation.)

C1 E 3. The People. Obedience.


D G1 14, 15. Disobedience.

H1 16, 17. Punishment.

G2 18. Disobedience.


H3 22. Disobedience.

G4 23. Disobedience.


G5 27. Disobedience.


3 (E, above). OBEDIENCE. (Introversion.)

If ... Then. Note the four occurrences of "If" and "Then" in this chapter.

4–13 (F, above). Blessings.

a 5, 4. Obedience. Consequences.

b 23, 24. Disobedience.

b 27, 28. Disobedience.

a 40, 42. Obedience. Confession.

4 Then. See note on "If", v. 3 above.

rain. Heb. rains: i.e. the early and latter rains. Deut. 11. 14; 28. 12; Jer. 14. 3; Deut. 8. 2. Ps. 72. 5. Increase = produce, sustenance. Heb. yebul. See notes on 25. 7 and 36.

6 peace, or prosperity.

7 enemies = foes. First occurrence in Leviticus.

8 Five. See Ap. 10, this promise enlarged in Deut. 32. 20. Josh. 23. 10. Cp. 2 Sam. 23. 8, 18. 1 Chron. 11. 11. 15. 1 Sam. 30. 17.

9 Have respect = turn unto you, as rendered in Ezek. 46. 2; the only other place where this form occurs.


My soul = Myself, or I. Fig. Anthropopathia. Ap. 6.

12 walk. Fig. Anthropopathia. Ap. 6; or, literally, as in Eden. See Gen. 5. 8. Ap. 4. Quoted 2 Cor. 6. 16.

13 broken = broken in pieces. Heb. shabar, as in Ex. 19. 26; not peser, as in ver. 15, 24.

14, 15 (G1, above). DISOBEDIENCE.

The above structure (D, above) allows God's fivefold threatening for disobedience. We have the fivefold execution in Isa. 5. 25; 9. 13, 17, 21; 10. 4; and His fivefold lamentation in Amos 4. 6–12.
15 And if ye shall despise My statutes, or if ye shall not do all My commandments, but that ye break My covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set My face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto Me,

then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto Me, and will not hearken unto Me;

I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

23 And if ye will not be reformed by Me by these things, but will walk contrary unto Me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of My covenant: and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy.

26 When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto Me, but walk contrary unto Me;

28 Then will I walk contrary unto you also in fury; and I, even I, will chaste you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and My soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.


16, 17 (H 1, p. 171), PUNISHMENT.

16 burning ague, Probably = fever.

17 face, Fig. Anthropopathia. Ap. 6. reign = rule.

18– (G 3, p. 171), DISOBEDIENCE.

18–20 (H 2, p. 171), PUNISHMENT.


19 of. Genitive of cause, the power being the cause of the pride = your great pride. Op. Ezek. 30, 6. So Ezek. 24, 21, where the sense is lost in A.V. by the rendering "the excellency of your strength".

20 of the land. Some codices, with Sam. and Sept., read "of the field".

21– (G 3, p. 171), DISOBEDIENCE.

21 contrary. First occurrence, and only in this chapter (seven times).

21, 22 (H 3, p. 171), PUNISHMENT.

22 wild beasts. These abounded in Palestine. (Deut. 32, 24; 2 Kings 17, 24; Isa. 19, 21, 22; Ezek. 14, 15, &c.)

23 (G 4, p. 171), DISOBEDIENCE.

24–26 (H 4, p. 171), PUNISHMENT.

25 And I, I also.

gathered together = withdrawn or escaped to (cp. Jer. 21, 6–9. Ezek. 5, 12; 7, 15).

26 broken the staff of your bread. Fig. Metalepsis (Ap. 6), bread being put for the support it gives, and staff which it is; and the breaking of the staff put for the cutting off the supply. Cp. 1a. 3, 1; Ezek. 4, 16; 5, 16; 14, 13; Ps. 105, 16.

ten. Supply Ellipsis (Ap. 6) by supplying the word "then", then ten: i.e. one even shall be sufficient for ten families. Op. 2 Kings 6, 36, 59.

27 (G 3, p. 171), DISOBEDIENCE.

28–39 (H 5, p. 171), PUNISHMENT.

30 high places: used for idolatrous worship (Num. 22, 41; 33, 22; Deut. 12, 2; Josh. 13, 17 (margin). Thus showing the helplessness of the gods worshipped.

images, Heb. hamāmāmīm, sun-idsols. Cp. v. 1, 2 Chron. 34, 4. This was prophetic.

carcasses, Fig. Cutachesis. Ap. 6. Another prophecy. See 2 Kings 23, 20; 2 Chron. 34, 5.

idsols = logs of wood. Heb. gallūm, trunks, blocks, used in derision for idols. Also derived from gōlād, dung, or detestable thing. First occurrence; frequently in Ezekiel.

My soul, Heb. nephesh. Ap. 13. Fig. Anthropopathia. Ap. 6. This is the converse of verse 11.

31 sanctuaries, or holy places. Some codices, with one printed edition, Sam., and Syr., read the singular "sanctuary".

smell, Fig. Anthropopathia. Ap. 6.


32 I. Emphatic: I myself.

33 heathen: nations.

32 And 3 will bring the land into desolation: and your enemies which dwell therein shall be astonisned at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
34 Then shall the land "enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. 35 As long as it lieth desolate it shall "rest; because it did not "rest in your sabbaths, when ye dwelt upon it. 36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. 37 And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies. 38 And ye shall perish among the heathen, and the land of your enemies shall eat you up. 39 And they that are left of you shall pine away in their "iniquity in your enemies' lands; and also in the "iniquities of their fathers shall they pine away with them. 40 If they shall confess their "iniquity, and the "iniquity of their fathers, with their "trespass which they "trespassed against Me, and that also they have walked "contrary unto Me; 41 And that I also have "walked "contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their "iniquity: 42 Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land. 43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their "iniquity: because, even because they despised My judgments, and because their soul abhorred My statutes. 44 And yet for all that, "when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the LORD their "God. 45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the "heathen, that I might be their "God: "I am the LORD. 46 These are the statutes and judgments and laws, which the LORD made between Him and the children of Israel "in mount Sinai by the hand of Moses."
1490 bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.
10 He shall not alter it, nor change it, for a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest:
12 And the priest shall value it, whether it be good or bad: as thou valuest it, so shall it stand.
13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 And when a man shall sanctify his house unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.
17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.
18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.
19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.
20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.
21 But the field, when it goeth out in the jubile, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest’s.
22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;
23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thee an estimation in that day, as a holy thing unto the Lord.
24 In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.
25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 Only the firstling of the beasts, which should be the Lord’s firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord’s.

1500 offering. Heb. korban. Ap. 43. ii. i. holy. See note on Ex. 3. 4.
change. Heb. nar, to change for the worse; note the Introversion.
$ | alter (bad for good).
| h | change (good for bad).
| h | good for bad.
| g | bad for good.

11-13 (f, p. 173). UNCLEAN BEASTS.
present. Heb. mitzvah, to make it stand, as in v. 8.
12 as thou, &c. as thou, O priest, valuest it so, &c.
13 at all redeem. Fig. Pelopion (Ap. 6). Heb. "redeeming he will redeem it". Well translated by "at all". See note on Gen. 26. 28. Heb. g’dal. See note on Ex. 6. 6.

14, 15 (e², p. 173). HOUSES.
sanctify = set apart. Heb. k’dash. See note on "holy", Ex. 3. 5.
his: i.e. his own house, and what was therein.

16-25 (d², p. 173). FIELDS.
16 homer. Heb. homer, as in Num. 11. 32. Is. 5. 10.
Ezek. 45, 11, 13, 14. Hos. 3. 2. To be distinguished from omur, in Ex. 10. 16, 18, 21, 25, 32. See Ap. 51. II. 3.
17 II. Some codices, with Sam., Sept., and Syr., read "And if they rendered "devoted" only in this chapter (six times) and once in Num. 15. 14.
23 estimation = valuation.

26 (e², p. 173). CLEAN BEASTS.
26 Only = nevertheless. Rendered in v. 28, "notwithstanding".

27 (f, p. 173). UNCLEAN BEASTS.

28, 29 (e², p. 173). DEVOTED THINGS.
ls. it: the.

30-33 (d², p. 173). TITHES.
30 or. Some codices, with Sam., Jon., Sept., and Vulg., have this "or" in the text.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Only Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.
29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.
30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: it is holy unto the Lord.
31 And if a man will at all redeem 
one of his tithes, he shall add thereto the fifth part thereof.
32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.
33 He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.'"

34 These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.
NUMBERS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repeated Alternation.)

A$^1$ | 1. 1—4. 49. NUMERATION AND ORDER. ENCAMPMENT AND SERVICE.
B$^1$ | 5. 1—9. 23. LAWS AND EVENTS.
A$^2$ | 10. 1—38. JOURNEYINGS AND ORDER. MARCH.
B$^2$ | 11. 1—25 18. EVENTS AND LAWS.
A$^3$ | 26 1—27. 11. NUMERATION AND ORDER. INHERITANCE.
B$^3$ | 27. 1—31. 81. EVENTS AND LAWS.
A$^4$ | 32. 1—36. 12. JOURNEYINGS AND ORDER. DIVISION OF LAND.

EPILOGUE. 36. 13.
THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

1. And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2. "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

3. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

4. And with you shall there be a man of every tribe; every one head of the house of his fathers.

5. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

6. Of Simeon; Shemuel the son of Zuri-shaddai.

7. Of Judah; Nahshon the son of Amminadab.

8. And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

9. "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

10. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

11. And with you shall there be a man of every tribe; every one head of the house of his fathers.

12. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

13. Of Simeon; Shemuel the son of Zuri-shaddai.

14. Of Judah; Nahshon the son of Amminadab.

15. The Lord said unto Moses, "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

16. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

17. And with you shall there be a man of every tribe; every one head of the house of his fathers.

18. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

19. Of Simeon; Shemuel the son of Zuri-shaddai.

20. Of Judah; Nahshon the son of Amminadab.

21. And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

22. "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

23. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

24. And with you shall there be a man of every tribe; every one head of the house of his fathers.

25. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

26. Of Simeon; Shemuel the son of Zuri-shaddai.

27. Of Judah; Nahshon the son of Amminadab.

28. For the Lord said unto Moses, "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

29. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

30. And with you shall there be a man of every tribe; every one head of the house of his fathers.

31. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

32. Of Simeon; Shemuel the son of Zuri-shaddai.

33. Of Judah; Nahshon the son of Amminadab.

34. The Lord said unto Moses, "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

35. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

36. And with you shall there be a man of every tribe; every one head of the house of his fathers.

37. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

38. Of Simeon; Shemuel the son of Zuri-shaddai.

39. Of Judah; Nahshon the son of Amminadab.

40. For the Lord said unto Moses, "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

41. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

42. And with you shall there be a man of every tribe; every one head of the house of his fathers.

43. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

44. Of Simeon; Shemuel the son of Zuri-shaddai.

45. Of Judah; Nahshon the son of Amminadab.

46. And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

47. "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

48. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

49. And with you shall there be a man of every tribe; every one head of the house of his fathers.

50. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

51. Of Simeon; Shemuel the son of Zuri-shaddai.

52. Of Judah; Nahshon the son of Amminadab.

53. And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

54. "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

55. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

56. And with you shall there be a man of every tribe; every one head of the house of his fathers.

57. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

58. Of Simeon; Shemuel the son of Zuri-shaddai.

59. Of Judah; Nahshon the son of Amminadab.

60. And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

61. "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

62. From twenty years old and upward, all that are able to go forth to war in Israel: "Heu and Aaron shall number them by their armies.

63. And with you shall there be a man of every tribe; every one head of the house of his fathers.

64. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur, the son of Shedeur.

65. Of Simeon; Shemuel the son of Zuri-shaddai.

66. Of Judah; Nahshon the son of Amminadab.
1. 8.

NUMBERS.


A

| a | c | 1-16. Command | Nation. |
| b | 17-44. Obedience | Levites. |
| d | 45. Exception |

19 As—according as.
20 Reuben. Lost his dignity in Gen. 49. 3, 4; not many in number here.
21 Simeon was greatly diminished by sin in Num. 26. 4, and Moses does not mention him in Deut. 33.

Those that were numbered of them: Some codices, with two early printed editions, Ock., Jon., Sept., and Syr., omit this clause. Cp. vs. 20, 24, 36, &c.
24 Gad takes the place of Levi here.
25 fifty. Gad is the only tribe who has "tens", all the others "hundreds". In the case of the firstborn (3, 43) we have not only tens but units.
26 Judah. His number is greatest (Gen. 49. 8).
27 Joseph. "The fruitful vine" (Gen. 49. 26) has two tribes (not merely "families"), and thus Joseph has "the double portion" (1 Chron. 5. 1, 2).
28 Ephraim. Blessed first (Gen. 48. 19, 20), is here named first, and is increased more than Manasseh (Deut. 33. 17).

1490 8 Of Issachar; Nethaneel the son of Zuar.
9 Of Zebulun; Eliab the son of Helon.
10 Of the 1 children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.
11 Of Benjamin; Abidan the son of Gideoni.
12 Of Dan; Ahiezer the son of Ammishaddai.
13 Of Asher; Pagiel the son of Ocran.
14 Of Gad; Eliasaph the son of Deuel.
15 Of Naphtali; Ahira the son of Enan."

16 These were the named of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 And Moses and Aaron took these 5 men which are expressed by their names:

18 And they assembled all the 5 congregation together on the 1 first day of the second month, and declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their 2 polls.

19 As 1 the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the 2 children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their 2 polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

22 Of the 2 children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 Of the 2 children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 Of the 2 children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 Of the 2 children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.

30 Of the 2 children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 Of the 2 children of Joseph, namely, of the 2 children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

34 Of the 2 children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 Of the 2 children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.
1. 38.

NUMBERS.

42 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
43 Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.
44 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
45 Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.
46 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
47 But the Levites after the tribe of their fathers were not numbered among them.
48 For the LORD had spoken unto Moses, saying,
49 "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:
50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.
51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.
52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.
53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

2. 1-34 (p. 177).

ORDER OF ENCAMPMENT.

Introversion and Repeated Alternation.

B e | 1, 2. Command.
    | f1 | 3, 4. Judah
    | f2 | 5, 6. Issachar East.
    | f3 | 7, 8. Zebulun
    | f4 | 9. Total.
    | f5 | 10. Reuben
    | f6 | 11. Simeon South.
    | f7 | 12. Gad
    | f8 | 13. Total.
    | f9 | 14. Levites.
    | f10 | 15. Ephraim
    | f11 | 16. Manasseh West.
    | f12 | 17. Benjamin
    | f13 | 18. Total.
    | f14 | 19. Dan
    | f16 | 21. Naphtali
    | f17 | 22. Total.
    | f18 | 23. Benjamin
    | f19 | 24. Total.
    | f20 | 25. Dan
    | f21 | 26. Asher
    | f22 | 27. Naphtali
    | f23 | 28. Total.
    | f24 | 29. North.
    | f25 | 30. Total.
    | f26 | 31. South.
    | f27 | 32. Total.
    | f28 | 33. North.
    | f29 | 34. Total.

1 the LORD (p. 178) spake. See note on 1. 1.
3 children = sons. See note on 1. 2.
4 pitch = encamp.
5 standard. Heb. dagel.
6 ensign. Each standard is said to have had as its "sign" one of the twelve constellations (see note on Gen. 1. 15, and Ap. 12. Heb. 'od) depicted on it. One standard, with its sign on it for each tribe. Hence called "ensign." See notes on the tribes below, from the Targum of Jonathan.
7 far off. See Gen. 38. 13.

3 And the LORD spake unto Moses and unto Aaron, saying,
1 "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

4 And the LORD spake unto Moses and
2.3. NUMBERS. 2. 25.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.”

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 “And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.”

6 And his host, and those that were numbered of them, were fifty and four thousand and four hundred.

7 o Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.”

8 And his host, and those that were numbered of them, were forty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were an hundred thousand and four score thousand and six thousand and four hundred, throughout their armies. “These shall first set forth.

10 On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Eliazar the son of Shedeur.”

11 And his host, and those that were numbered of them, were forty and six thousand and five hundred.

12 “And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.”

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 “Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.”

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were an hundred thousand and fifty thousand and four hundred and fifty, throughout their armies. “And they shall set forth in the second rank.

17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: “as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elisama the son of Ammihud.”

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

3 east. The order proceeds according to the course of the sun: east, south, west, north.


Judah. The sign, a lion (Gen. 49. 9. Ezek. 1. 10. Rev. 4. 7). The standard, the colours of the three stones of the second row, Ex. 28. 18. For the order, see Ap. 45.

5 Issachar, brother of Judah (same mother, Leah). Gen. 35. 22. Sign on standard = Cancer.

7 Then. This word, according to some codices, with gen., should not be in italics. Cp. ch. 14, 22, 29.


10 south. See note on “east”, v. 3.

Reuben. The centre of the south side, with standard in the colours of stones of first row of Ex. 28. 17; and sign, a man (Gen. 30. 14) = Aquarius in Zodiac.

12 Simeon, the brother of Reuben (same mother, Leah). Gen. 35. 23. Sign = Pisces.


Reuel. Some codices, with one early printed edition, Onk., Jon., and Vulg., have “Deuel”, as in ch. 1. 14; 7. 42; 10. 20; the ג (Resh, R) being mistaken for ג (Dalet, D). Probably called, indifferently, by either name.

17 tabernacle of the congregation. See note on v. 2. This was in centre. So is the tent of the chief of the tribe to this day. The manner of its being carried is shown in ch. 10. 17, &c.

Levites. The order of the Levites' camping is shown in ch. 8, their marching in ch. 10. Their sign was Libra, or more anciently the “altar”, as = according as.

18 west. See note on v. 3. Heb. = sea, that being west.

Ephraim. The centre on the west side. The colours of the stones in fourth row of Ex. 28. 20. The sign, an ox (Deut. 32. 17. Ezek. 1. 10. Rev. 4. 7). In the Zodiac, Ephraim and Manasseh are the two horns of Taurus, the bull. Ephraim, the younger, bears the standard, according to the blessing in Gen. 48. 14-20.

20 Manasseh, brother of Ephraim by same mother (Gen. 41. 51, 52). Sign, see v. 18.

22 Benjamin, sons of Rachel, all on west side. Sign, Gemini.


20 “And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzar.”

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 “Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni.”

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. “And they shall go forward in the third rank.

25 The standard of the camp of Dan shall
2. 25.

NUMBERS.

be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai."

26 And his host, and those that were numbered of them, were three score and two thousand and seven hundred.

27 "And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran."

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 "Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahiram the son of Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. "They shall go hindmost with their standards."

32 These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout were six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

3 These also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai. 2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. 3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. 4 (And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.)

5 And the LORD spake unto Moses, saying,

6 "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. 7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. 8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,
### 3.12. NUMBERS.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>&quot;And 3, 5 behold, I have taken the Levites from among the 'children of Israel instead of all the firstborn that openeth the matrix among the 'children of Israel: therefore the Levites shall be Mine;</td>
</tr>
<tr>
<td>13</td>
<td>Because all the firstborn are Mine; for on the day that I smote all the firstborn in the land of Egypt I  hallowed unto Me all the firstborn in Israel, both 'man and beast: Mine shall they be: 5 3 am 1 the LORD.&quot;</td>
</tr>
<tr>
<td>14</td>
<td>And 'the LORD spake unto Moses in the wilderness of Sinai, saying,</td>
</tr>
<tr>
<td>15</td>
<td>&quot;Number the 'children of Levi after the house of their fathers, by their families; every male from a month old and upward shalt thou number them.&quot;</td>
</tr>
<tr>
<td>16</td>
<td>And Moses numbered them according to the 'word of 'the LORD, as he was commanded.</td>
</tr>
<tr>
<td>17</td>
<td>And these were the sons of Levi by their 'names; Gershon, and Kohath, and Merari.</td>
</tr>
<tr>
<td>18</td>
<td>And these are the 'names of the sons of Gershon by their families; Libni, and Shimei.</td>
</tr>
<tr>
<td>19</td>
<td>And the sons of Kohath by their families; Amram, and Izahar, Hebron, and Uzziel.</td>
</tr>
<tr>
<td>20</td>
<td>And the sons of Merari by their families; Mahli, and Mushli. These are the families of the Levites according to the house of their fathers.</td>
</tr>
<tr>
<td>21</td>
<td>Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.</td>
</tr>
<tr>
<td>22</td>
<td>Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.</td>
</tr>
<tr>
<td>23</td>
<td>The families of the Gershonites shall pitch behind 1 the tabernacle westward.</td>
</tr>
<tr>
<td>24</td>
<td>And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.</td>
</tr>
<tr>
<td>25</td>
<td>And the charge of the sons of Gershon in the 1 tabernacle of the congregation shall be the tabernacle, and the tent, 1 the covering thereof, and the hanging for the 1 door of the tabernacle of the congregation,</td>
</tr>
<tr>
<td>26</td>
<td>And the hangings of the court, and the curtain for the door of the court, which is by 1 the tabernacle, and by the altar round about, and the cords of it for all the service thereof.</td>
</tr>
<tr>
<td>27</td>
<td>And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.</td>
</tr>
<tr>
<td>28</td>
<td>In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.</td>
</tr>
<tr>
<td>29</td>
<td>The families of the sons of Kohath shall pitch on the side of 1 the tabernacle southward.</td>
</tr>
<tr>
<td>30</td>
<td>And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.</td>
</tr>
<tr>
<td>11-51</td>
<td>(k, p. 181). LEVITES SUBSTITUTED FOR THE FIRSTBORN (Introversion),</td>
</tr>
<tr>
<td>k</td>
<td>1</td>
</tr>
<tr>
<td>l</td>
<td>44-51. Substitution of Levites for firstborn.</td>
</tr>
<tr>
<td>12</td>
<td>behold, Fig. Asterismos (Ap. 6), for emphasis.</td>
</tr>
<tr>
<td>16</td>
<td>word. Heb. &quot;mouth&quot;, put by Fig. Metonymy (of Cause), Ap. 6, for words spoken by it.</td>
</tr>
<tr>
<td>17</td>
<td>names. Substituted by name here because redeemed by name. Ex. 1, 1.</td>
</tr>
<tr>
<td>25</td>
<td>the. Some codices, with Sam., Onk., Sept., Vulg., read &quot;and the&quot;.</td>
</tr>
<tr>
<td>26</td>
<td>candlestick = lampstand.</td>
</tr>
<tr>
<td>27</td>
<td>chief over the chief. Heb. = &quot;chief of the chief&quot;.</td>
</tr>
<tr>
<td>28</td>
<td>charge of the children of Israel. The whole nation responsible. Op. vv. 8 and 41, 44.</td>
</tr>
<tr>
<td>30</td>
<td>all. Of 6 Merari was the family of the Mahlites, and the family of the Mushites: these are the families of 6 Merari.</td>
</tr>
<tr>
<td>34</td>
<td>And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.</td>
</tr>
<tr>
<td>35</td>
<td>And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of 7 the tabernacle northward.</td>
</tr>
<tr>
<td>36</td>
<td>And under the custody and charge of the sons of Merari shall be the boards of 7 the tabernacle, 6 and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,</td>
</tr>
<tr>
<td>37</td>
<td>And the pillars of the court round about, and their sockets, and their pins, and their cords.</td>
</tr>
<tr>
<td>38</td>
<td>But those that encamp before 7 the tabernacle toward the east, even before 7 the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the 7 charge of the 'children of Israel; and the stranger that cometh nigh shall be put to death.</td>
</tr>
<tr>
<td>39</td>
<td>All that were numbered of the Levites,</td>
</tr>
</tbody>
</table>
3. 39.

which Moses 5 and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 And 4 the LORD said unto Moses, (p. 182)
  "Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (73 am 4 the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel."

42 And Moses numbered, 0 as 1 the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were two thousand and two hundred and threescore and thirteen.

44 And 1 the LORD spake unto Moses, saying,
  "Take the Levites 4 instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be Mine: 73 am 4 the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, and which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shall thou take them: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were 6 redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 And Moses gave the money of them that were 6 redeemed unto Aaron and to his sons, according to the word of the LORD, 4 as 1 the LORD commanded Moses.

B n p 1

4 And 4 the LORD spake unto Moses and unto Aaron, saying,
  "Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation:

4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

39 and Aaron. These two words are dotted in the Hebrew. See Ap. 81. The command was given to Moses alone (v. 14, 15), and was carried out by him alone (v. 16). As Aaron took part, according to 1. 2, 4, and 4. 41; 43, 45, his name was included here by some ancient copyist; and later scribes dotted the words rather than leave them out.

commandment. Heb. "mouth," put for what was spoken by it by Fig. Metonymy (of Cause), Ap. 6.

40 the LORD said = Jehovah said. Heb. 'dmar (not ddvar, spake). 'dmar is followed by the words spoken, ddvar is not. This expression, Jehovah said, occurs eighteen "sundry times" and in five "divers manners" in this book of Numbers. Cp. note on 1. 1

1) To Moses (alone), 3. 49; 7. 11; 11. 16, 19; 12. 14; 14. 11; 15. 33; 17. 10; 21. 8, 34; 25. 4; 27. 12, 18.

2) To Aaron, 18. 1.

3) To Balaam, 20. 4, 18.

4) He said, 12. 6.

5) I Jehovah have said, 14. 35.

With the fifty-six times "Jehovah spake" (see 1. 1), these eighteen make seventy-four times, and sixteen manners. See note on 22. 5, for "God said" (four times, making seventy-eight in all).

42 as = according as

45 instead. This substitution is the subject of this large member.

46 redeemed = bought back. Heb. g'dal. See note on Ex. 6. 8


The firstborn males were 22,275; difference 273.

The Levites were 22,000.

47 shekels. See Ap. 51. 11.


49 of = from.

50 a thousand, &c. = 1650 ( = 18 x 90), being 5 x 273, i.e. five shekels apiece, v. 47. See Ap. 10.

4. 1-49 (R, p. 177). LEVITES: THE ORDER OF THEIR SERVICE.

(Introversion.)

B n | 1-33. Command (given).
 o | 34-45. Obedience.
 n | 46-49. Command (completed).

1-33 (n, above). THE COMMAND (GIVEN).

(Repeated Alternation.)

n p 1


p 2 q 2


p 3 q 2

29, 30. Merarites. Age. 2. 31-32. Their service.


spake. See note on 1. 1.

3 thirty. This thirty pertains to their numbering.

The age twenty-five pertains to their service. So that there was a probationary five years. Changed (by Divine direction given to David) in 1 Chron. 23, 24, 27 to twenty. Cp. 2 Chron. 31. 17.

all that enter into the host. This expression occurs five times in this chapter, ver. 5, 35, 39, 43, 44.

tabernacle of the congregation = "tent of meeting".


4 most holy = the holiest. Heb. holiness of holinesses. See note on Ex. 3. 5.

5 And. Note the Fig. Polysemydon (Ap. 6), here and in following verses, to emphasise each particular in ver. 5-15.
And shall put thereon the covering of badgers’ skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and the covers to cover withal: and the continual bread shall be thereon:

And they shall spread upon them a cloth of scarlet, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers’ skins, and shall put them on a bar:

And they shall take away the ashes from the altar, and spread a purple cloth thereon:

And they shall put it upon a bar:

And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers’ skins, and shall put to the staves thereof:

And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers’ skins, and shall put them on a bar:

And they shall take away the ashes from the altar, and spread a purple cloth thereon:

And they shall put it upon all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers’ skins, and put to the staves of it.

And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to be moved forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

And the LORD spake unto Moses and unto Aaron, saying,

“Cut ye not off the tribe of the families of the Kohathites from among the Levites:

But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint every one to his service and to his burden:

But they shall not go in to see when the holy things are covered, lest they die.”

And the LORD spake unto Moses, saying,

“Take also the sum of the sons of Gershon, throughout the houses of their fathers by their families;

7 table of shewbread. See Ex. 25, 30 and Lev. 24, 6.

8 bowls. In chap. 4 rendered “charger” throughout.

9 spoons. See above.

10 bar = pole. Cp. 13, 23.

14 the. Some codices, with Sam., Onk., Jon., Sept., Syr., and Vulg., read “and”. See note on v. 6 above.

15 holy. See note on Ex. 3, 5.

16 light = candlestick. See on v. 9 above.


18 every one = each to his own work. No confusion.

19 to see. Cp. Ex. 19, 21. 1 Sam. 6, 19.

20 perform the service. Fig Polyptoton (Ap. 6), for emphasis = do the important or solemn work.

21 door = entrance.

22 appointment. Heb. “mouth”, put for what is said or hidden by it. Fig. Metonymy (of Cause). Ap. 6.

23 do the work. Heb. “serve the service”. Fig. Polyptoton (Ap. 6), for emphasis = perform the solemn service.

23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens:

25 And they shall bear the curtains of the tabernacle, and the hangings of the tabernacle of the congregation, his covering, and the covering of the badgers’ skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar, and curtilage about, and all the instruments of their service, and all that is made for them: so shall they serve.

27 And the appointment of Aaron and his sons shall be all the service of the sons of Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation: the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and the posts thereof, and the pillars thereof, and the sockets thereof.

32 And the pillars of the court round about, and their sockets, and their pins, and their
4. 32.

NUMBERS.

32 the instruments of. Instead of these words some codices, with Sam., Jon., and Sept., read "all", i.e. "all the charge".

34-45 (p. 183). OBEDIENCE.
(Repeated and Extended Alternation.)

o s' t' (p. 185)

34 And Moses and Aaron the chief of the congregation numbered the sons of the Kohathites, according to the command of the Lord by the hand of Ithamar the son of Aaron the priest."

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
5.2. NUMBERS.

5.1--9. 23[3]. LAWS AND EVENTS.  
(Aberration and Introdution.)

| 5.1--6. 21. Laws for the People (Leprony, &c.). | b | 6. 22--27. Laws for the priests (Blessing, &c.). |
| 7. 1--8. Event (dedication of altar). |


5.1--21 (a, above). LAWS FOR THE PEOPLE.

c1 | 5. 1--31. Necessary laws.

c1 | d1 | 1--4. Leprosy.
d2 | 5--10. Trespass.

1. And the LORD spake unto Moses, saying,
2. Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;
3. Then they shall confess their sin which they have done: and he shall recompense the trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.
4. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.
5. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.
6. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.
7. And the LORD spake unto Moses, saying,
8. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,
9. And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;
10. And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled:

or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

11. Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.
12. And the priest shall bring her near, and set her before the LORD:
13. And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:
14. And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:
15. And the priest shall charge her by an oath, and say unto the woman, 'If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

16. And the priest shall say, 'The LORD take away her iniquity; and if not, let her be guiltless of it.' And the woman shall make the oath of cursing.
17. And the priest shall say to her, 'The LORD take away my name, if I bring not again to thee this woman, that she may be possessed of it.' And he shall put her in the field of cursing, and she shall be possessed of it.
18. And the priest shall say to her, 'Thou shalt be possessed of it. Thou shalt possess it.' And if the woman be not possessed of it, then she is innocent of sin.

5.19.
20 But if thou hast gone aside to another instead of thy husband, and if thou beefiled, and some man have lain with thee beside thine husband:"  
21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, "The LORD make thee a curse among thy people, when the LORD doeth make thy thigh to rot, and thy belly to swell; and this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman shall say, Amen, amen."  
22 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:  
23 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.  
24 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:  
25 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.  
26 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her People.  
27 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

6  
2 And the LORD spake unto Moses, saying,  
3 Speak unto the children of Israel, and say unto them, "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:"  
4 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.  
5 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

21 charge, &c. This ordeal was provided for in the laws of Khammurabi, §§ 131, 132. See Ap. 10.  
22 Amen. A Hebrew word, transferred to the Greek—verily, truly so. If one adjured another and he replied "Amen", it was thereby considered as confirmed by an oath. Cp. 2 Cor. 1. 20.  
28 become bitter = turn to bitterness.  
28 offering. Heb. minchah, gift or meal offering. See Ap. 43. II. iii.  
28 wave. See note on Ex. 29. 27. offer it—bring it. Heb. kârâb.  
28 memorial. The handful (Lev. 2. 2) so-called. burn. Heb. kâter. See Ap. 43. I. vii.  
28 be. Heb. she be.  
31 iniquity. Heb. 'ásâkh.  
31 bearing iniquity = bear the punishment of it. Fig. Mennonym (of Causes), Ap. 6. Cp. Lev. 20. 17, 19, 20. Ezek. 4. 4, &c. See Ap. 44. iv.  
37 wine. Heb. sépîn. See Ap. 27. 1. strong drink. Heb. shilkîr. See Ap. 27. iv. liquor of grapes=mashed grapes. moist=green or "fresh."  
37 separation=Nazarite of Nazariteship.  
37 vine tree=grape vine.  
37 come at=come near.  
37 consecration=separation, or Nazariteship.  
11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that which he has offended by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering, but the days that were before shall be lost, because his separation was defiled.

13 And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering;

17 And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:

20 And the priest shall wave them for a wave offering before the LORD: this is for the Nazarite, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.”

22 And the LORD spake unto Moses, saying,

23 ‘Speak unto Aaron and unto his sons, saying, ‘On this wise ye shall bless the children of Israel, saying unto them,

24 ‘The LORD bless thee, and keep thee;

25 ‘The LORD make His face shine upon thee, and be gracious unto thee;

26 ‘The LORD lift up His countenance upon thee, and give thee peace.’

27 And they shall put My name upon the children of Israel; and I will bless them.”
and thou shalt give them unto the Levites, to every "man according to his service."

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging into them was that they should bear upon their shoulders.

11 And the LORD said unto Moses, "They shall offer their offering, each prince on his day, for the dedicating of the altar."

12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a burnt offering:

14 One spoon of ten shekels of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a burnt offering:

20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

25 His offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a burnt offering:

26 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

27 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

28 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

29 One golden spoon of ten shekels, full of incense:

30 One young bullock, one ram, one lamb of the first year, for a burnt offering:

31 One kid of the goats for a sin offering:

32 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

33 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer:

34 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

35 One golden spoon of ten shekels, full of incense:

36 One young bullock, one ram, one lamb of the first year, for a burnt offering:

37 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:
40 One kid of the goats for a sin offering:
41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shemuel the son of Zurishaddai.

42 On the sixth day Eliasaph the son of Deuel, prince of the 30 children of God, offered:
43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
44 One golden spoon of ten shekels, full of incense:
45 One young bullock, one ram, one lamb of the first year, for a burnt offering:
46 One kid of the goats for a sin offering:
47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, prince of the 30 children of Ephraim, offered:
49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
50 One golden spoon of ten shekels, full of incense:
51 One young bullock, one ram, one lamb of the first year, for a burnt offering:
52 One kid of the goats for a sin offering:
53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

54 On the eighth day offered Gamaliel the son of Pedahzur, prince of the 30 children of Manasseh:
55 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
56 One golden spoon of ten shekels, full of incense:
57 One young bullock, one ram, one lamb of the first year, for a burnt offering:
58 One kid of the goats for a sin offering:
59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the 30 children of Benjamin, offered:
61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten shekels, full of incense:
63 One young bullock, one ram, one lamb of the first year, for a burnt offering:
64 One kid of the goats for a sin offering:
65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the 30 children of Dan, offered:
67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
68 One golden spoon of ten shekels, full of incense:
69 One young bullock, one ram, one lamb of the first year, for a burnt offering:
70 One kid of the goats for a sin offering:
71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

72 On the eleventh day Pagiel the son of Ocran, prince of the 30 children of Asher, offered:
73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
74 One golden spoon of ten shekels, full of incense:
75 One young bullock, one ram, one lamb of the first year, for a burnt offering:
76 One kid of the goats for a sin offering:
77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.

78 On the twelfth day Ahira the son of Enan, prince of the 30 children of Naphtali, offered:
79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
80 One golden spoon of ten shekels, full of incense:
81 One young bullock, one ram, one lamb of the first year, for a burnt offering:
82 One kid of the goats for a sin offering:
83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan.
84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the 15 shekel of the sanctuary:

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the 15 shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

87 All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the "mercy seat" that was upon the ark of testimony, from between the two cherubims: and He spake unto him.

90 And "the LORD spake unto Moses, saying,

1 "Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick."

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 And "the LORD spake unto Moses, saying,

6 "Take the Levites from among the children of Israel, and cleanse them."

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD:

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt
9. 14. LAWS FOR THE PEOPLE.

q | 4, 5. Obedience rendered.
q | 6-8. Obedience hindered.

2 children = sons, 5 kept the passover: the second of ten recorded.
3 men. Heb. pl. of 'ish or 'enish, Ap. 14. ii. Probably Michael and Eliphanzah, who had buried Nadab and Abihu (Lev. 10. 1-4); they were thus rendered unclean, and could not keep the passover (Num. 19. 11; 14). by = for touching.
afar off. In Heb. MSS. dotted, to show these words are to be omitted. See Ap. 31. Distance not limited. 11 second month. Therefore a month later than the appointed day (v. 1).
ii. 1.

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ii. 1.

10 "Speak unto the children of Israel, saying, 'If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.' 11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. 12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. 13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. 14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.'"
9. 15. NUMERI.

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony:

and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway:

the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they journeyed:

as long as the cloud abode upon the tabernacle they rested in their tents.

And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

And so it was, when the cloud was a few days upon the tabernacle;

according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed:

whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the hand of Moses.

10 And the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

9. 15-23 (D, p. 186). EVENT. ERECTION OF TABERNACLE (Repeated Alternation).

D — Q1 | 18. Time: "on the day".
H1 | 18. Event—Cloud and fire.
G2 | 18. Time: "always".
H2 | 18. Event—Cloud and fire.
G3 | 17. Time: when cloud taken up.
H3 | 17. Event—They journeyed.
H4 | 20. Event—Command to journey.
G5 | 22, 22. Time: alternations.
H5 | 23. Event—Command to rest.

15 tabernacle = habitation. Heb mishkan. Ap. 40 was to be. i.e. remained.
18 At the, &c. Fig. Epibole. Ap. 6, repeated. commandment. Heb. mouth. Fig. Metonymy (o' Cause), Ap. 6; mouth put for command given by it.
20 a few days. Heb. "days of number": i.e. days easily counted.
according to, &c. Fig. Moarchia. Ap. 6 (twice).
23 At the commandment, &c. Fig. Epibole.


K1 | 1. Removal of cloud.
K5 | 26. Rest of cloud.

2 two: here only two. Later, 120 (2 Chron. 5. 12).
3 trumpets. These were of two principal kinds: those called chāzō' raḥ, made of silver, and straight; the other, shophāṯ, a horn. These must be distinguished. The other words are yōḇēl, a jubilee horn (Ex. 19, 16); and tāko' a, the blast of a trumpet (Ezek. 7, 14).
4 of a whole piece = of beaten work.
use them: for four purposes: (1) assembly; (2) journeying; (3) for war; (4) for the feasts.
5 assembly = whole congregation; i.e. in its civil character.
6 door = entrance.
8 blow. Heb. teru' ah = a prolonged blowing.
9 congregation = assembly = a portion only, in its military character.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.
8 The sons of Aaron, the priests, shall blow with the trumpets; and they shall be unto you for an ordinance for ever throughout your generations.
9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.
10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over your sacrifices of your peace offerings; that they may be to you for a memorial before your God: 3 am I the LORD your God.”

11 And it came to pass on the 17th day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel 6 took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shdeur.

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.

22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.

25 And the standard of the camp of the children of Dan set forward, which was the rewarad of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Napthali was Ahira the son of Enan.

28 Thus were the journeys of the children of Israel according to their armies, when they set forward.

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses’ father in law, ‘We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good; for 1 the LORD hath spoken good concerning Israel.’

30 And he said unto him, ‘I will not go; but I will depart to mine own land, and to my kindred.’

31 And he said, ‘Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.’

33 And they departed from the mount of the LORD three days’ journey: and the ark of the covenant of the LORD went before them in the three days’ journey, to search out a resting place for them.

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses spake, ‘Rise up, 1 LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.’

36 And when it rested, he said, ‘Return, O 1 LORD, unto the many thousands of Israel.”
11. 1. NUMBERS.

11 And when the People complained, it displeased the LORD; and the LORD heard it; and His anger was kindled;
and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.
2 And the People cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.
3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.
4 And the midst multitude that was among them fell a lusting; and the children of Israel also wept again, and said, "Who shall give us flesh to eat?"
5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:
6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes."
7 The people murmured against Moses.
8 And the People went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.
9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the People weep throughout their families, every "man in the door of his tent: and the anger of the LORD was kindled greatly; and Moses also was displeased."
11 And Moses said unto the LORD, Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favour in Thy sight, that Thou layest the burden of all this People upon me?
12 Have I conceived all this People? have I begotten them, that Thou shouldst say unto Me, Carry them in thine bosom, as a nursing father beareth the sucking child, unto the land which Thou swarest unto their fathers?
13 Whence should I have flesh to give unto all this People? for they weep unto me, saying, 'Give us flesh, that we may eat.'
14 I am not able to bear all this People alone, because it is too heavy for me.
15 And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight; and let me not see my wretchedness."

16 And the LORD said unto Moses, "Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the People, and officers over them; and bring them unto me.

9 dew fell. Manna between the two dew, cp. Ex. 16. 13, 14. 10 man. Heb. 'ish. Ap. 14. ii. door = entrance. Moses also was displeased = it was evil in Moses' eyes, as in v. 1. 11 Wherefore, &c. Fig. Erot. Ap. 6. 12 bosom. Fig. Anthropom. Ap. 6. as even as. 13 Whence, &c. Fig. Erot. Ap. 6. 14 it = the burden is. The Ellipsis to be supplied according to Ap. 6. 11. 4. 15 my wretchedness. Should be "thy evil", evil being put by Fig. Metonymy (of Cause), Ap. 6. One of the eighteen emendations of the Sopherim. See Ap. 33. 16 said. See note on 8. 46. to be = "that [first] be".

11. 1—25. 18 (B², p. 176). EVENTS AND LAWS. (Repeated Alternation.)

B² L¹ 11. 1—14. 45. Events—Murmurings and Journeyings.
M¹ | 15. 1—41. Laws for the People.
M² | 18. 1—19. 22. Laws for priests and People.

11. 1—14. 45 (L¹, above). EVENTS.
L¹ N¹ | 11. 1—12. 16. Murmurings.
N² | 13. 1—14. 45. The spies.

11. 1—12. 18 (N¹, above). MURMURINGS AND JOURNEYINGS (Alternation).
N¹ | r | 11. 1—34. Murmurings of People.
| s | 11. 35. To Horebath.
| v | 12. 1—15. Murmurings of Miriam and Aaron.
| s | 12. 16. To Paran.

11. 1—34 (r. above). MURMURINGS OF PEOPLE. (Alternation.)
| r | u | 1. Complaint.
| w | 4—33. Murmuring.
| v | 33, 34. Plague—Kibroth-hattaavah.

1 complained. Heb. were as complainers, Ps. 78. 19. In this word another inverted min (n, m) to mark the fact of the People's turning back in their hearts. See note on 10. 35.
2 it displeased the LORD. Heb. "was evil in the ears of Jehovah." Some codices, with Onk., Jòn., Sept., and Syr., read "eyes" instead of "ears".
3 the fire. Those before the Law not punished, Ex. 14.
3 he called : i. e. Moses called.
5 the place = that place. Taberah. Heb. "burning."
unto the 'tabernacle' of the congregation, that they may stand there with thee.
17 And I will come down and talk with thee there: and I will take of the 'spirit which is upon thee, and will put it upon them; and they shall bear the burden of the People with thee, that they bear it not thyself alone.

18 And say thou unto the People, 'Sanctify yourselves to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, 'Who shall give us flesh to eat?' for it was well with us in Egypt.' Therefore 'the LORD will give you flesh, and ye shall eat.
19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;
20 But even a 'whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised 'the LORD which is among you, and have wept before Him, saying, 'Why came we forth out of Egypt?''

21 And Moses said, 'The People, among whom I am, are six hundred thousand male; and 'two hun dred thousand men and women; and 'five hun dred thousand six hundred shepherds:
22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?'
23 And 'the LORD said unto Moses, 'Is the LORD's hand waxed short? thou shalt see now whether My word shall come to pass unto thee or not.'

24 And Moses went out, and told the People the words of 'the LORD, and gathered the seventy 'men of the elders of the People, and set them round about the 'tabernacle.
25 And 'the LORD came down in a cloud, and 'spake unto him, and 'took of the 'spirit that was upon him, and gave it unto the seventy elders; and it came to pass, 'that, when the 'spirit rested upon them, they prophesied: and 'it did not cease.
26 But there remained two of the 'men in the camp, the name of the one was Eldad, and the name of the other was Melech; and the 'spirit rested upon them: and 'they were of 'them that were 'written, but 'went not out unto the 'tabernacle: and 'they prophesied 'in the camp.
27 And there ran 'a young man, and told Moses, and said, 'Eldad and Melech do prophesy in the camp.'
28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, "My lord Moses, forbid them."
29 And Moses said unto him, "'Enviest thou my sake?" would God that all 'the People were prophets, and that 'the LORD would put His 'spirit upon them!"
30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a 'wind from 'the LORD, and brought quails from the sea, and let them fall by the camp, six hundred thousand thousand (of quails); for they consumed them all round about the camp, and as it were two 'cubits 'high upon the face of the earth.

32 And the People stood up all that day, and all that night, and all the next day, and they gathered quails: he that gathered least gathered ten 'homer; and they spread 'them all abroad for themselves round about the camp.
33 And while the 'flesh was yet between their teeth, ere it was chewed, the wrath of 'the LORD was kindled against the People, and 'the LORD smote the People with a very great plague.
34 And he called the name of that place 'Kibroth-hattaavah: because there they buried the People that lusted.
35 And the People journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.
12. And "Miriam and Aaron spake against Moses because of the "Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, "Hath the LORD indeed spoken only by Moses? hath He not spoken also by us?'' And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, and came out ye three unto the tabernacle of the congregation." And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And He said, "Hear now My words: If there be a prophet among you, I the LORD will make Myself known unto him in a vision, and will speak unto him in a dream."

7 "My servant Moses is not so, who is faithful in all Mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the "similitude of the LORD shall be with him: wherefore then were ye not afraid to speak against My servant Moses?"

9 And the anger of the LORD was kindled against them; and He departed.

10 And the cloud departed from off the tabernacle:

11 And Aaron said unto Moses, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have "sinned.

12 Let her not be as one "dead, of whom the flesh is half consumed when he cometh out of his mother's womb."

13 And Moses cried unto the LORD, saying, "Heal her now, O GOD, I beseech Thee."

14 And the LORD said unto Moses, "If her father had but "spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again."

15 And Miriam was shut out from the camp seven days: and the People journeyed not till Miriam was "brought in again.

16 And afterward the People removed from Hazereth, and pitched in the wilderness of Paran.

13. And the LORD spake unto Moses, saying,

1 Send thou men, that they may search the land of Canaan, which I gave unto the

destroy, Ps. 23, 9. Jer. 18, 5. 15 brought = received, v. 14.

13. 1 - 14, 45 (For Structures see next page).

1 the LORD. Heb. Jehovah. Ap. 4. spake. See note on 1. 1. 2 Send thou. This was spoken in consequence of People's request. Cp. Deut. 1, 19-22, and "we will" of v. 22. This was walking by "sight."

mon. Heb. pl. of 'ish or 'enš. Ap. 14. 11. search, for Jehovah had told them about it. See Deut. 8, 7-9.

13. 2.

NUMBERS.

1 (2) 14. 39—45. The Epilogue.

(Introduction and Alternation.)
2 | a | 13. 4—6. Selection of spies.
3 | b | 13. 17—29. Directions to spies.

children = sons.
man. Heb. 'ish. See Ap. 14. ii. = a great or chief
man. Cp. Isa. 5. 15.
ruler = prince. This made the rebellion so serious.
3 by the commandment of the LORD.
commandment. Heb. "mouth." Fig. Metyomy (of
Cause), Ap. 6, put for what is spoken by the
mouth.
heads = captains over thousands. Ex. 18. 25.
4 names. For the order of the tribes here, see Ap. 45.
5 Oseha = salvation. Cp. v. 16. See note on v. 16.
6 Num. 1 Chron. 7. 27, "Non".
13 Sethur = hidden, or mystical: by Gematria = 666
(Ap. 16). Probably marking the ringleader of the
Procurement.
16 names. Levi not named. No inheritance in the
land.

Jehoshua. Name occurs over 350 times; see the first,
Ex. 17. 9. Sometimes Joshuah (Neh. 8. 17). Greek, Jesus
Joshua again: Joshua = saviour, or salvation. Je; pre-
fixed = he by whom Jehovah will save.

17 southward. For first nine miles, on account of
the roads, then by the mountain passes eastward.
19 tents = camps.
21 went up. In the month Ab (our July).
Hebron. Ancient name, Kirjath-arba (or strong-
hold of Arba) (Gen. 23. 19), because built by Anak and the
sons of Arba. Josh. 14. 13; 15. 13. The Tel-el-
Amarna Tablets show that certain bands of Hitite
conquisters were called "Khabiri," or "allies" (hence
the name Hebron, which means "confraternity," or
friendship, which is not met with till Ramses II,
captured Kirjath-Arba. Esel-Tub, king of Jerusalem
note on Gen. 14. 18, in his letters to Pharaoh,
frequently mentions these Khabiri (or confederates of
Amorites and Hitites). God's confraternity with His
people in Christ was "before the foundation of
the world." Before Zaan the city of the wise was known.

Ahiman. Driven out by Caleb. Josh. 15. 14, 15. slain
by Judah. Judg. 1. 10.

children of Anak = home-born persons: usually of
slaves. These were the result of a second irruption of
the fallen angels. See Gen. 6. 4, "after that." These
were called "Nephilim" in v. 35. See Ap. 28, 29.
The name "Anak" occurs here, and vs. 28, 29. Deut.
built = i.e. rebuilt (banah = frequently has this
seven years before Zaan in Egypt. Built by the first
kings of the nineteenth dynasty (see Ap. 37). Ramses II made it his capital, cp. Isa. 30. 4 (and is the
first to mention Hebron). Zaan was the scene of the
Exodus (see Ps. 78. 12, 13) and "the house of bondage"
Zaan. See note on Ex. 1. 16.
23 And. Note the Fig. Polysyndeton (Ap. 6), calling
attention to each of the three items.
grapes, etc. No more accident that these three were
brought. These symbolical of the "fruit" or our Land;
even of Him Who is the true Vine. He comes first.

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25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

30 And Caleb stilled the People before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

31 But the men that went up with him said, "We be not able to go up against the people; for they are stronger than we."

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it were men of a great stature.

33 And there we saw the giants, the sons of Anak, which came of the giants: and we were in our own sight as locusts, and so we were in their sight."

14 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?"

4 And they said one to another, "Let us make a captain, and let us return into Egypt." 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, "The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land: for they are bread for us: their defense is departed from them, and the LORD is with us: fear them not."

10 But all the congregation bade stone them with stones.
And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 And the LORD said unto Moses, "How long will this People provoke Me? and how long will it be ere they believe Me, for all the signs which I have shewed among them?"

12 I will smite them with the pestilence, and disinherit them, and will make of them a greater nation and mightier than they."

13 And Moses said unto the LORD, "Then the Egyptians shall hear it, (for Thou hast brought up this People in Thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that the LORD is among this People, that the LORD art seen face to face, and that His cloud standeth over them, and that the LORD goeth before them by day time in a pillar of a cloud, and in a pillar of fire by night.

14 Now if Thou shalt kill all this People as one man, then the nations which have heard the fame of Thee will speak, saying, "Because the LORD was not able to bring this People into the land which He sware unto them, therefore He hath slain them in the wilderness."

15 And now, I beseech Thee, let the power of my LORD be great, according as Thou hast spoken, saying,

16 "The LORD is great and suffering, and great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation;"

17 Pardon, I beseech Thee, the iniquity of this People according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now."

18 And the LORD said, "I have pardoned according to thy word:

21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me twenty times, now these ten times, and have not hearkened to My voice;

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it:

24 But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto went; and his seed shall possess it."

25 (Now the Amalekites and the Canaanites dwelt in the valley.) "To morrow turn you, and get you into the wilderness by the way of the Red sea."

26 And the LORD spake unto Moses and unto Aaron, saying,

27 "How long shall I bear with this evil congregation, which murmur against Me? I have heard the murmurings of the children of Israel, which they murmur against Me.

28 Say unto them, "As truly as I live, saith the LORD, as ye have spoken in Mine ears, so will I do to you:

20 Your carcases shall fall in this wilderness;

and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me,
30 Doubtless ye shall not come into the land, 

concerning which "I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.  

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.  

32 But as for you, your carcases, they shall fall in this wilderness.  

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.  

34 After the number of the days in which ye searched the land, even 40 days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise."  

35 "The Lord have I said, I will surely do it unto this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die."  

36 And the men, which Moses sent to search the land, returned, and made all the congregation to murmur against him, by bringing up a slander upon the land.  

37 Even those 25 men that did 37 bring up the evil report upon the land, died by the plague before the Lord.  

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.  

39 And Moses told these sayings unto all the children of Israel: and the People mourned greatly.  

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, "Lo, we be here, and will go up unto the place which the Lord hath promised: for we have 3 sinned."  

41 And Moses said, "Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.  

Go not up, for the Lord is not among you; that ye be not smitten before your enemies.  

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore will the Lord not be with you."  

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp.  

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.  

46 And the Lord spake unto Moses, saying,  

2 "Speak unto the children of Israel, and say unto them, "When ye be come into the land of your habitations, which I give unto you,  

3 And will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering,
or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

5 And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil.

7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you; an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying,

18 "Speak unto the children of Israel, and say unto them, 'When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave offering; as ye do the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and hence forward among your generations:

24 Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and the priest shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him.'"
15. 32.

NUMBERS.

32-36 (s, p. 201). PRESUMPTUOUS SIN.

(General.

s | y | 35-36. The sin.
| y | 36. The punishment.
| y | 32. while. Only three events recorded during the Punishment wanderings: (1) The Sabbath breaker (16. 32-36); (2) The usurpation of Korah (16. 1-17. 13); and (3) The red heifer (19. 1-10).


that gathered = gathering.

d | Without the camp . . .
| d | Without the camp.
| c | They stoned him with stones.
| b | And he died.
| a | As the Lord commanded Moses.

35 said. See note on 3. 40.

36 as = according as.

fringes. Heb. sipith, a fringe, as in Dent. 22. 12. Occurs only four times: here, vs. 28, 29, and Ezek. 8. 3 (lock of hair) = a fringe where the threads hang down, like a lock of hair.

40 holy. See note on Ex. 3. 5.


41 the Lord your God. Fig. Epapadiplosis. Ap. 6. The word "Jehovah" beginning and ending the verse, to emphasise it.


| i | 16. 36-40. Memorial—Censers.
| j | 16. 41. Sin of the congregation.
| k | 16. 42, 43. Glory of Jehovah manifested.
| n | 18. 1-10. Address to Korah, &c.

1 Now. See note on "while", 15. 32.

Korah. First cousin to Moses and Aaron. 6. 8.

1 Chron. 6. 2, 3. These three associated, because encamped together on south side. Cp. 2. 19 and 3. 29. See p. 181.

sons. Some codices, with Sam. and Sept., read "son" men. This word necessitated through A.V. and R.V. misplacing the verb "took", which should be after Levi. "Korah took Dathan ... and Abiram ... and On, the son of Peleth, the son of Reuben". See below.

2 children = sons.

assembly = appointed assembly.


3 congregation = appointed assembly. Heb. 'idah. holy. See note on Ex. 3. 5.


congregation = assembly.


9 Seemeth it . . .? Fig. Erothes. Ap. 6.
that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the LORD, and to stand before the congregation of Israel to minister unto them?

10 And He hath brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause both thou and all thy congregation are gathered together against the LORD: and what is Aaron, that ye murmur against him?"

12 And Moses sent to call Dathan and Abiram, the sons of Eliab:

which said, "We will not come up:

13 "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey; or given us inheritance of fields and vineyards: will thou put out the eyes of these men? we will not come up."

15 And Moses was very wroth, and said unto the LORD, "Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them."

16 And Moses said unto Korah, "Be thou also among thy company, and thy brethren, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer."

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation before the tabernacle of the congregation before the LORD. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation:

and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 "Separate yourselves from among this congregation, that I may consume them in a moment."

22 And they fell upon their faces, and said, "O LORD, the God of the spirits of all flesh, shall one man's sin, and will Thou be wroth with all the congregation?"

23 And the LORD spake unto Moses, saying,

24 "Speak unto the congregation, saying, 'Get you up from about the tabernacle of Korah, Dathan, and Abiram.'"

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."

27 So they got up from the tabernacle of Korah, Dathan, and Abiram.

28 And Moses said, "Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind."

29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertain unto Korah, and all their goods.
33 And all that appertaineth to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, "Lest the earth swallow us up also." And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

36 And the Lord spake unto Moses, saying,

37 "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed; and they shall be a sign unto the children of Israel."

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar.

40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: so the Lord said unto him, "Thou art not Korah's company.

41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, "Ye have killed the People of the Lord."

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 And the Lord spake unto Moses, saying,

45 "Get thee up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 And Moses said unto Aaron, "Take a censer, and put fire therein out of the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun."

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the People: and he put on incense, and made an atonement for the People.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

33 pit - Heb. qevel - the grave, not "a' grave, but all graves viewed as one. See Ap. 35. They went alive, with all their cattle, tents, and goods. All sank into the earth.


36 spake. See note on 1. 1.

37 burning. Heb. sāhār. See Ap. 48. i. viii, ii. from among those that were burnt.

38 sinners. See Ap. 44. i.


40 memorial. Cp. Ex. 17. 10, 1 Cor. 10. 11, and see Structure. p. 203. Hence history rehearsed in Deut. 11. 6-8. Note the two memorials added to the tabernacle through Korah's rebellion (see the Structure, p. 203), the plates (i, 36-40) and Aaron's rod (i, 17-13). offer - burn. Heb. kōtar. Ap. 48. i. vii.

as - according as to him, or with regard thereto.


42 atonement. See note on Ex. 29. 33. from - from before.

43 the - Heb. between the.

44 fourteen thousand and seven hundred. This with the 350 of v. 35 = 14,700 (= 18 x 1,150). See Ap. 10 for significance of the number.

50 door - entrance.

17. 1-13 (i. p. 203). MEMORIAL (THE RODS). (Alternations.)


spake. See note on 1. 1.

2 children = sons.


25 testimony - the ark of the covenant. Cp. Ex. 25. 10. you. Some codices, with Sam., Sept., and Vulg. read "thee".

And the Lord spake unto Moses, saying,

2 "Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you."

6 And Moses spake unto the children of Israel, and every one of their princes gave...
17. 6.

NUMBERS.

18. 10.

him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness. Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, "Bring Aaron's rod again before the testimony, to be kept for a token of the rebels; and thou shalt quite "take away their murmuring from Me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the two children of Israel spake unto Moses, saying, "Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?"

18. 1—19. 22 (M2, p.195). LAWS FOR PRIESTS AND PEOPLE (Division).

M2 | T1 | 18. 1—22, Laws for Priests and Levites.
T1 | 19. 1—22, Laws for People.

18. 1—32 (T1, above). LAWS FOR PRIESTS AND LEVITES (Division).

T1 | U1 | 1—7. Priests and their offices.
U1 | 20—24. Priests and their inheritance.
U1 | 25—32. Priests and their dues. From the Levites.

1. 7 (U1, above). PRIESTS AND THEIR OFFICES.

U1 w1 | 1. Priests.
U1 x1 | 2—4. Levites.
U1 w5 | 5. Priests.
U1 x5 | 6. Levites.
U1 w1 | 7. Priests.


3. tribe = matheh = staff.


5. children = sons.


7. do the service. Heb. serve the service. Fig. Polyplontos. Ap. 6. I.e. perform the solemn service.

8. spake. See note on 1. 1.

hallowed = holy. See note on "holy", Ex. 3. 5.

9. holy. See note on Ex. 3. 5.

10. hallowed things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto Me, shall be most holy for thee and for thy sons.

11. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death."

8 And the LORD spake unto Aaron,
11 And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.
12 All the rest of the oil, and of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, have I given thee.
13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.
14 Every thing 

18.11. NUMBERS. 18.31.

12 wine. Heb. tīrōsh. See Ap. 27. ii.
13 the - their.
14 Every thing. See Lev. 27. 28.
15 the - their.
16 Negative. See note on Lev. 27. 1.
17 Negative. See note on Ex. 18. 2; 34. 10. Lev. 27. 26.
19 redeem. Heb. pādāh. See note on Ex. 6. 6.
20 Negative. See note on Ex. 18. 2.
21 shekels . . . shekel. See Ap. 51. II.
22 which =: Cp. 8. 47. Ex. 50. 13. Lev. 27. 28.
24 thou. Some codices, with Sam., Sept., Jon., Onk., and Syr., read "but thou".
26 sweet savour. See note on Lev. 1. 9.
27 offer = heave up as a heave offering. See note on Ex. 29. 27.
28 covenanter of salt. Heb. covenant = bārith, from bārāth, to cut; hence, to eat. As salt was scarce and precious, and used with all eating, so it was put, by Fig. Metonymy (of Adjunct), by thine, and the firstling of the land, and the firstling of a sheep, or the firstling of a goat, thou shalt not 13 redeem; they are 9 holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.
29 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.
30 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20-32 (U², p. 206). PRIESTS AND THEIR INHERITANCE (Introversion).

U²
y 20. y 20- Negative. Not the land.
24 for = instead of.
26 of = from.
27 And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.
28 Thus ye shall also shall 19 offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.
29 Out of all your gifts ye shall 19 offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.
30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.
31 And ye shall eat it in every place, ye and your households: for it is your reward for
your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved it from the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.""

T2 V (p. 208)

19 And the LORD spake unto Moses and unto Aaron, saying,

2 "This is the ordinance of the law which the LORD hath commanded, saying, 'Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even:

W and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

V a 11 He that toucheth the dead body of any man shall be unclean seven days.

12 And he shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

b 13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

a 14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.


T2 V 1-10. Preparation of the water.

W 10. A statute for ever.

V 11-20. Use of the water.


2 ordinance = statute. The whole clause = Fig. Plo.drawings (Ap. 6), for emphasizing the lesson of the red heifer.


6 in water. Some codices, with Sept., Syr., and Vulg., omit these words. Cp. Lev. 16.28.


8 sin. See Ap. 44. i.

11-20 (V, above). USE OF THE WATER. (Alternation.)

V a 11, 12. Purification.

b 13. Threatening.

a 14-19. Purification.

b 20. Threatening.


The numbers significant. See Ap. 10.


15 is = "it is".

16 dead body. Heb. b’rēmēth, no word for body = one dead, as in v. 18, not vV. 11 and 13.

17 ashes = dust.

sin. See Ap. 44. 1.

running = living. Not stagnant.


19 wash. The common rite. See Lev. 11.25; 14.8,9, &c. himself - his flesh, as in Lev. 15.16.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle if upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and
shall not purify himself, that  o  soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the  o soul that toucheth it shall be unclean until even."

20 Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month:

and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, "Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And what have ye made us to come out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink."

9 And Moses took the rod from before the LORD, as He commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear now, ye rebels; must we fetch water out of this rock?"

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12 And the LORD spake unto Moses and Aaron, "Because ye believed Me not, to sanctify  Me in the eyes of the children of Isra"
of Israel, therefore ye shall not bring this congregation into the land which I have given them.”

13 This is the water of Meribah; because the children of Israel strove with the LORD, and He was sanctified in them.

14 And Moses sent messengers from Kadesh unto the king of Edom, “Thus saith thy brother Israel, ‘Thee knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, He heard our voice, and sent an Angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king’s high way, we will not turn to the right hand nor to the left, until we have passed thy borders.’”

18 And Edom said unto him, “Thou shalt not pass by me, lest I come out against thee with the sword.”

19 And the children of Israel said unto him, “We will go by the high way: and if ye will send a word to the king’s house, we will go by the king’s high way, we will not turn to the right hand nor to the left, until we have passed thy borders.”

20 And he said, “Thou shalt not go through.” And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor.

23 And the LORD spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying,

24 “Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto Mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.”

27 And Moses did as the LORD commanded: and they went up into Mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead,
21. 2. NUMBERS. 21. 20

2 And Israel vowed a vow unto the Lord, and said, "If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities."

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the People was much discouraged because of the way.

5 And the People spake against God, and against Moses. Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the People, and they bit the People; and much people of Israel died.

7 Therefore the People came to Moses, and said, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us." And Moses prayed for the People.

8 And the Lord said unto Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, "What He did in the Red sea, And in the brooks of Arnon, And at the stream of the brooks that goeth down to the dwelling of Ar, And lieth upon the border of Moab."

16 And from thence they went to Beer:

17 Then Israel sang this song, "Spring up, O well; Sing ye unto it:"

18 The princes digged the well, The nobles of the People digged it, By the direction of the lawgiver, with their staves."

2 And Israel vowed a vow unto the Lord, Fig. Polyphoton (Ap. 6), for emphasis - made a solemn vow, the Lord. Heb. Jehovah. Ap. 4, wilt indeed deliver = same Fig. Polyphoton (Ap. 6), only here it is translated and emphatically expressed by the word "indeed". Heb. = "a delivering Thou wilt deliver".


Hormah = utter destruction.


5 God = Elohim. They had lost sight of the covenant God, Jehovah. Ap. 4. 1. 11.

Wherefore ...? Fig. Erotesis. Ap. 6.


6-9 (p. 208). THE FIERY SERPENTS.

8 p | s. Fiery serpents.

q | q. Prayer made.

q | s. The brazen serpent.

q | q. Prayer answered.

8 fiery serpents = burning. Heb. nachashim saraphim. Fig. Metonymy (of Effect), Ap. 6, because the effect of the bite was a burning sensation. Heb. saraph (see Ap. 49. 1 viii). The Seraphim so called in Isa. 6. 2, because they were burning ones: hence the name for these serpents. In the same way nachash, shining one, is also used for serpents, because they are shining ones in appearance. See Gen. 3. 1, and cp. Ap. 19.

T sinned. See Ap. 44. 1.

8 said. See note on 3. 46.

9 serpent = Heb. nachash, a shining thing of brass, as in Deut. 8. 18, 2 Kings 18. 4, &c.: so that nachash is synonymous with saraph, and both words are thus used of serpents.


10 children = sons. 13 coast = border.

14 of the wars of the Lord. This may commence the quotation, thus: "the wars of Jehovah [were with] Eth-Vaheb by the Red sea (or with a whirlwind, Heb. Supha. Cp. Amos 1. 14, Isa. 66. 15. Nah 1. 2. Jer. 4. 13) and by the brooks of Arnon," Eth-Vaheb may be the proper name of the king of the Amorites, who took Heshbon, as in v. 24.


the brooks of Arnon = the outpouring of the torrents.

10 they went. This Ellipsis is wrongly supplied. It should be "from thence toward Beer". No mention is made of Beer in the list of journeys in ch. 30.

spake. See note on 1. 1.

17 this song. See note on Ex. 15. 1.

18 they went. No mention is made of any of these places in the itinerary in ch. 38. Why not supply "(the waters or streams) went" in all these places? See v. 14. The Structure shows the scope of this member to be an "event": "journeys" are the subject of the preceding member. Cp. note on Ex. 15. 27.

Note the Alternation, which gives the interpretation: The princes dug the well;

The nobles of the people dug it,

With the lawgiver

[They dug it] with their staves.

20 country = field.

Jeshimon = wilderness.
21 And Israel sent messengers unto Sihon king of the Amorites, saying, 22 "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders."

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. 24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the 10 children of Ammon: for the border of the 10 children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. 26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, "Come into Heshbon, Let the city of Sihon be built and prepared: For there is a fire gone out of Heshbon, A flame from the city of Sihon: It hath consumed Ar of Moab, And the lords of the high places of Arnon. Woe to thee, Moab! Thou art undone, O people of Chemosh: He hath given his sons that escaped, And his daughters, into captivity Unto Sihon king of the Amorites. We have shot at them; Heshbon is perished even unto Dibon, And we have laid them waste even unto Nophah, Which reacheth unto Medeba."

31 Thus Israel dwelt in the land of the Amorites. 32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. 33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, and all his people, to the battle at Edrei. 34 And the LORD said unto Moses, "Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon."

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

22 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites. 3 And Moab was sore afraid of the People, because they were many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people,
22. 5—25. 18 (c8, p. 309). OPPOSITION OF BALAK (Repeated Alternation).

v 6 | 22. 5—20. Balak's messages to Balaam.

w 1 | 22. 21—35. Balak's Journey.


w 2 | 22. 31—24. 25. Balaam's four prophecies.


These five members are each expanded below.

22. 5—20 (v1, above). BALAK'S MESSAGES TO BALAAM (Extended Alternation).

v 1 | x | 5, 6. First message.

y | 7. Delivered.

z | 8—11. Received.

a | 12—14. Forbidden by God (absolutely).

x | 15. Second message.

y | 16, 17. Delivered.

a | 18. Received.

b | a | 20. Permitted by God (conditionally).

5 Behold. Fig. Asterism. Ap. 6. behoof. For this second word some codices, with Sam., Onk., Jon., Sept., and Syr., read "and behoof", face. Heb. "eye". Fig. Metonymy (of Adjunct), Ap. 6; also Fig. Prosopopoeia. Ap. 6. abide = sit, i.e. ready for war, having subdued the Amorites, ch. 21, cp. Job 58, Ps. 89. 10; 17. 12.

curse. Heb. darar. To wish or speak evil against, as to effect rather than as to the act. wot = know.


8 the LORD. Heb. Jehovah. Ap. 4. II.

9 God said. Note the change to Elohim. said. Only four times: in ws. 12, 20: in connection with Balaam. See Ap. 4, and notes on 1. 1; 8, 46.

11 there is a People. Heb. = the People. now. Some codices, with Sam., Jon., and Sept., read "now therefore".

curse. Heb. kabbal, to pierce with words. Note that this word is found only in Balak's and Balaam's mouths. Here, first occurrence, and later in seven other places. See note on 23. 8.

peradventure = perhaps.

12 not go. This is absolute. Cp. v. 20, where the permission is conditional. See Structure above.

shalt not curse. A special various reading called Sevir (see Ap. 84), with Sam., Jon., Sept., Syr., and Vulg., read "neither shalt thou".

13 Balaam . . . said. Note what he suppressed.

14 they . . . said. Note what they suppressed.

17 promote thee unto very great honour. Fig. Polyptoton (Ap. 6), for the emphasis rightly shown in the translation. Heb. an honouring I will honour thee. See note on Gen. 26. 28.

20 If the men come to call thee. This was the condition with which Balaam did not comply. See v. 21.

22. 21—35 (w1, above). BALAAM'S JOURNEY.

(Introversion, with Repeated and Extended Alternation.)

w 1 | b | 21. Journey commenced.

a | c | d. Anger of God.

e | d 1 | 21. The angel.

f | g | 22. The ass.

h | i—23. Balam.

j | a 24. The angel.

k | g 25. The ass.

h | i—23. Balam.

l | f 26. The angel.

m | g 27. The ass.

h | i—27. Balam.

n | 28—35. Robuje of Jehovah.


21 went. Without waiting for the condition given by the Lord in v. 20. Hence God's anger. See v. 22.
22 And "God's anger was kindled because he went: and the Angel of the LORD stood in the way for an adversary against him.

Now he was riding upon his ass, and his two servants were with him.

23 And the ass saw the Angel of the LORD standing in the way, and His sword drawn in His hand: and the ass turned aside out of the way, and went into the field:

and Balaam smote the ass, to turn her into the way.

24 But the Angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25 And when the ass saw the Angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall:

and he smote her again.

26 And the Angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the Angel of the LORD, she fell down under Balaam:

and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam:

"What have I done unto thee, that thou hast smitten these three times?"

29 And Balaam said unto the ass, "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee."

30 And the ass said unto Balaam, "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?"

31 And he said, "Nay."

32 Then the LORD opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way, and His sword drawn in His hand: and he bowed down his head, and fell flat on his face.

33 And the ass saw Me, and turned from Me these three times: unless she had turned from Me, surely now also I had slain thee, and saved my alive."

34 And Balaam said unto the Angel of the LORD, "I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease Thee, I will get me back again."

35 And the Angel of the Lord said unto Balaam, "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak."

So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, "Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?"

38 And Balaam said unto Balak, "Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak."
40 And Balak *offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see "the utmost part of the People.

23 And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven oxen and seven rams."

2 And Balak did *as Balaam had spoken; and Balak and Balaam *offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, "Stand by thy burnt offering, and I will go: peradventure the LORD will come to *meet me: and whatsoever He sheweth me I will tell thee." And he went to an high place.

4 And *God *met Balaam: and he said unto Him, "I have prepared seven altars, and I have *offered upon every altar a bullock and a ram."

5 And *the LORD *put a word in Balaam's mouth, and *said, "Return unto Balak, and thus thou shalt speak."

6 And he returned unto him, and, *lo, he stood by his burnt sacrifice, and all the princes of Moab.

7 And he took up his parable, and said, "Balak the king of Moab hath brought me from Aram, Out of the mountains of the east, saying, 'Come, curse me Jacob, and come, defy Israel.'"

8 *How shall I *curse, whom *God hath not *cursed? Or how shall I *defy, whom *the LORD hath not *defied?

9 For from the top of the rocks I see him, And from the hills I behold him: *Lo, the People shall dwell alone, And the MB shall not be reckoned among the nations.

10 *Who can count the dust of Jacob, And *the number of the fourth part of Israel?

Let *me die the death of the righteous, And let my last end be like his!"

11 And Balak said unto Balaam, "What hast thou done unto me? I took thee to *curse mine enemies, and, behold, thou hast blessed them altogether."

12 And he answered and said, "Must I not take heed to speak that which *the LORD hath *put in my mouth?"

13 And Balak said unto him, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and *curse me them from thence."

14 And he brought him into the field of Zophim, to the top of Pisgah,
Moab with him. And Balak said unto him, "What hath the 3 LORD spoken?"

18 And he took up his parable, and said, "Rise up, Balak, and hear; Heurken unto me, thou son of Zipor:
19 4 GOD is not a man, that He should lie; 5 Neither the son of man, that He should repent:
6 7 Hath He said, and shall He not do it? Or 8 hath He spoken, and shall He not make it good?

20 Behold, I have received 9 commandment to bless: and 10 He hath blessed; And I cannot reverse it.

21 He hath not beheld 11 iniquity in Jacob, Neither hath He seen 12 perverseness in Israel:
7 8 The 3 LORD 13 is with him, And the shout of a king is among them.

22 GOD brought them out of Egypt; He hath as it were the 9 strength of an 10 unicorn.

23 Surely there is no enchantment against Jacob. Neither is there any divination against Israel:
14 15 According to this time it shall be said of Jacob and of Israel, 'What hath 3 GOD wrought!'

24 Behold, the people shall rise up as a great lion, And lift up himself as a young lion: He shall not lie down until he eat of the prey, And drink the blood of the slain."

25 And Balak said unto Balaam, "Neither curse them at all, nor bless them at all."

26 But Balaam answered and said unto Balak, "Told not I thee, saying, 'All that 3 the LORD speaketh, that I must do?'

27 And Balaam said unto Balak, "Come, I pray thee, I will bring thee unto another place; And look, 10 enchanter it will please 3 God that thou mayest 11 curse me from thence.

28 And Balaam brought Balaam unto the top of Peor, that looketh toward 10 Bashan.

29 And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams."

30 And Balak did 12 as Balaam had said, and 10 offered a bullock and a ram on every altar.

31 And when Balaam saw that the 3 LORD 13 to bless Israel, he went not, as at 14 other times, 15 to seek for enchantments, but he set his face toward the wilderness.

32 And Balaam lifted up his eyes, and he saw Israel abiding 16 in his tents 17 according to their tribes; and 18 the Spirit of 3 God came upon him,

33 And he took up his parable, and said, "Balaam the son of Beor hath said, And the man 19 whose eyes are 20 open hath said: 21 He hath said, which heard the words 22 of 3 GOD, 23-24 (5, p. 215). BALAAM'S SECOND PARABLE.

(18-20, 21-24). GOD'S IMMUTABLE PURPOSE.

25 (5, p. 215). WITHOUT ENCHANTMENTS. (Extended Alternation. Corresponding with t, p. 215.)

26-27. Station: Pior. m | 26, 29, 30. Offerings:
30 | 26, 1. Non-departure.
30 | 26, 2. Spirit upon Balaam.
30 | 26. His Third and Fourth Parables.

28 Jeshimon. See note on 21, 30.

27. 1 pleased the LORD. Heb. was good in the eyes of Jehovah.


28. Other times. Cp. 30, 8, 13, and see Structure (t, p. 215),
to seek for enchantments = to meet with familiar spirits (Deut. 18, 10, 14). Heb. 'em charisma, from nachash, a serpent. Cp. Gen. 3, 1, and see Ap. 18.
2 according to their tribes. Cp. ch. 2, the spirit of God (Heb. Elohim). This expression occurs eight times outside the books of Samuel (Gen. 1, 2; 41, 38. Ex. 31, 5; 35, 21. Num. 24, 2. Ezek. 11, 3, 4. Chron. 15, 11; 15, 20). In all other places it is "the spirit of Jehovah."


upon. Always "upon" (not "in") in Old Testament.

3-25 (p, above). BALAAM'S THIRD AND FOURTH PARABLES (Alternation and Introversio).

3-9 [For Structure see next page].

3. And he took up his parable. Cp. 20, 7, 18. the man = the strong or mighty man. Heb. gaber. See Ap. 14, IV.

whose eyes are. Heb. "whose eye is", open. Heb. sh'dh'am, to close, i.e. "the man with closed eyes", i.e. in an ecstasy; closed, but seeing.
4. of. Genitive of origin = words from God.
4. Mic. 17...

Deut. and Fig. BALAAM’S Introduction.

The Hos. 2 48. And lions. See Valleys, Dan. 78. How will destroy the Fig. 5 the | curseth. The Rev. but, balaam, and his son shall be in many waters, And his king shall be higher than Agag, And his kingdom shall be exalted.

And 5 'GOD brought him forth out of Egypt; He hath as it were the strength of an 6 unicorn:

He shall eat up the nations his enemies, and shall break their bones, And pierce them through with his arrows.

And 9 He couched, he lay down as a lion, And as a great lion: who shall stir him up?

Blessed is he that blesseth thee, And cursed is he that curseth thee.'

10 And Balak’s anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, “I called thee to curse mine enemies, and, “I behold, thou hast 6 altogether blessed them these three times.

Therefore now fce thou to thy place: I thought to 6 promote thee unto great honour; but, “lo, I the LORD hath kept thee back from honour.”

12 And Balaam said unto Balak, “Spake I not also to thy messengers which thou sentest unto me, saying,

‘If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what I the LORD saith, that will I speak?’

And now, 10 behold, I go unto my people: come therefore, and | I will advertise thee what this People shall do to thy People in the latter days.”

16 He spake of the Most High, Which saw the vision of the AMIGHTY, ‘Falling into a trance, but having his eyes 3 open:

17 I shall see Him, 6 but not now: I shall behold Him, 6 but not nigh: There shall come a Star out of Jacob, And a Sceptre shall rise out of Israel,

And shall smite the corners of Moab, And 6 destroy all the children of Sheth.

18 And Edom shall be a possession.
24. 18.

**NUMBERS.**

19 Out of Jacob. In Heb. there is the Ellipsis of the Participle (Ap. 6); "shall come" is implied and should be repeated from the previous clause. R.V. is literal.

20 the first: i.e. the first that smote Israel. Ex. 17. 3. "Not the first in time or importance, but he that was first to resist and suffer destruction." Cp. Ex. 17. 16.

21 Kenites. With the word "nest" forms the Fig. Paronomasia (Ap. 6). Heb. běn kōên. nest. Heb. kēn.

22 took up. This is not a fifth parable, but part of the fourth.


25. 1-18 (v. 2, p. 218). BALAAM'S TEACHING BY BALAAM (Cp. 31. 18 with Rev. 2. 14). (Division.)

v. 21-1-9, Balak's teaching and its results.


1-9 (v. above). BALAAM'S TEACHING AND ITS RESULTS (Alternation).

   b. 4-5. Punishment enjoined.
   c. 6. Sin of the people.
   d. 7-9. Punishment executed.

23 abode: i.e. dwell after Moses' death. Cp. Josh. 2. 1; 3. 1, and see Mic. 6. 5.

Shittim. Called Abel-shittim in 33. 49.

with = to (Heb. 'el). Requiring the supply of the Ellipsis "to join themselves to", from v. 3.

24 they: i.e. the daughters of Moab.

25 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

26 And they called the People unto the sacrifices of their gods: and the People did eat, and bowed down to their gods.

27 And Israel joined himself unto Baal-peor:

a and the anger of the LORD was kindled against Israel.

28 And the LORD said unto Moses, "Take all the heads of the People, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel."

29 And Moses said unto the judges of Israel, "Slay ye every one his men that were joined unto Baal-peor."

30 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

31 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

32 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

33 And those that died in the plague were twenty and four thousand.

34 And the LORD spake unto Moses, saying,
11 "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, while he was zealous for My sake among them, that I consumed not the children of Israel in My jealousy.
12 Wherefore say, "Behold, I give unto him My covenant of peace:
13 And "he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for His God, and made an atonement for the children of Israel.'"

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.
15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.
16 And the LORD spake unto Moses, saying,
17 "Vex the Midianites, and smite them:
18 For they vex you with their wiles, whereby they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake."

26 And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,
2 The children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel:" And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,
4 "Take the sum of the People, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt."

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites; of Pallu, the family of the Palluites;
6 Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.
7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.
8 And the sons of Pallu; Eliab.
9 And the sons of Eliab; Nethueel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:
10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

13 he shall have it. See Ps. 106. 70, 71 and Mal. 2. 4, 5. Cp. 1 Chron. 6, 4-15. 1 Sam. 22, 18. 1 Kings 2. 27 with 1 Sam. 14. 17. Also 1 Chron. 6, 4-15. Ezra was of his line (Ezra 7. 1, 5).
14 everlasting priesthood. Restored to Phinehas, and remained with him, after Zili. See note on Ex. 29. 33.
15 people = clan or tribe. Heb. 'ammoth. Occurs only here. Gen. 25. 16 and Ps. 117. 1.
18 wiles = seductions. Heb. nikhal. Occurs only here.
19 day: i.e. the "one day" of 1 Cor. 10. 8.


A c e 1-4. Command to number.
5 23-25. Issachar.
7 28-30. Manasses.
8 31-34. Ephraim.
9 35-37. Benjamin.
11 41-47. Asher.
13 c 51. The total number.
14 a 1. after the plague. Cp. 26. 5.
3 Take the sum. For the order of the tribes see Ap. 5. Moses received them by number, Ex. 38. 26; so now, when preparing to die, he delivers them over by number. This was the third numbering.
4 Take the sum. The correctly supplies the Ellipsis from v. 2. See Fig. Ellipses, Ap. 6. 11. 1.
5 Reuben. Cp. Gen. 46. 8. Ex. 6. 14. The order is the same as in 1. 26, except that Ephraim and Manasses are reversed. See Ap. 43. family. See note on "house", v. 2, and throughout the chapter.
6 Of Hezron. = To Hezron [pertained], and so throughout. Cp. vs. 12, 13, 15, 16, 17, 20, 21, 23, 24, 26, 28, 29, 30, 31. 12.
7 forty and three, &c. = 43,730 In Num. 1. 21 = 46,500, decrease of 2,770. This is an undesigned evidence of accuracy: an uninspired writer would have made an increase.
8 sons. A special reading of MS. called Serir reads "son". See Ap. 84.
9 which were famous, &c. = Heb. "of the called of the congregation". No Ellipsis.
10 And the earth. This tenth verse is a Parenthesis. See Ap. 8.
11 sign: i.e. a warning.
11 Notwithstanding the children of Korah did not.

12 The sons of Simeon after their six families:
   (a) of Nemuel, the first of the families of the Nemuelites:
   (b) of Jamin, the family of the Jaminites:
   (c) of Jachin, the family of the Jachinites:
   (d) of Zerah, the family of the Zarhites:
   (e) of Shaul, the family of the Shaulites.

13 These are the six families of the Simeonites,
   twenty and two thousand and two hundred.

14 The two children of Gad after their families:
   (a) of Zephon, the family of the Zephonites:
   (b) of Haggi, the family of the Haggites:
   (c) of Shuni, the family of the Shunites:
   (d) of Ozni, the family of the Oznites:
   (e) of Eri, the family of the Erites.

15 Of Arod, the family of the Arodites:
   (a) of Arel, the family of the Arelites.

16 These are the families of the two children of Gad
   according to those that were numbered of them,
   forty thousand and five hundred.

19 The sons of Judah were Er and Onan;
   and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were:
   (a) of Shelah, the family of the Shelanites:
   (b) of Pharez, the family of the Pharzites:
   (c) of Zerah, the family of the Zarhites.

21 And the sons of Pharez were:
   (a) of Hezron, the family of the Hezonrites:
   (b) of Hamul, the family of the Hamulites.

22 These are the five families of Judah
   according to those that were numbered of them,
   threescore and sixteen thousand and five hundred.

23 Of the sons of Issachar after their families:
   (a) of Tola, the family of the Tolaites:
   (b) of Puah, the family of the Punites:
   (c) Of Jashub, the family of the Jashubites:
   (d) of Shimron, the family of the Shimronites.

24 These are the families of Issachar according to
   those that were numbered of them,
   threescore and four thousand and three hundred.

26 Of the sons of Zebulum after their families:
   (a) of Sered, the family of the Sardites:
   (b) of Elon, the family of the Elanites:
   (c) of Jahleel, the family of the Jahleelites.

27 These are the five families of the Zebulumites
   according to those that were numbered of them,
   threescore thousand and five hundred.

28 The sons of Joseph after their families were:
   (a) of Manasseh and Ephraim.

29 Of the sons of Manasseh:
   (a) of Machir, the family of the Machirites:
   (b) of Gilead came the family of the Gileadites.

30 These are the sons of Gilead:
   (a) of Jezer, the family of the Jezerites:
   (b) of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites:
   (a) of Shechem, the family of the Shechemites.

32 And of Shamir, the family of the Shemiraimites:
   (a) of Hepher, the family of the Hipherites.

33 And Zelophehad the son of Hepher had no sons,
   but daughters: and the names of the daughters
   of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah.

34 These are the five families of Manasseh,
   and those that were numbered of them, fifty
   and two thousand and seven hundred.

35 These are the sons of Ephraim after their families:
   (a) of Shuthelah, the family of the Shuthalhites:
   (b) of Bela, the family of the Belaithes:
   (c) of Ashbel, the family of the Shebelites:
   (d) of Ahiram, the family of the Ahiramites:
   (e) of Shupham, the family of the Shuphamites:
   (f) of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and
40 of Ard. Ellipsis (Ap. 6) should be supplied thus: "[to Ard] retained".
41 forty and five, &c. = 45,900. In Num. 2: 23 = 38,400, increase 10,500.
42 These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.
43 All the families of the Shuhamites, according to those that were numbered of them, were 2 three score and four thousand and four hundred.
44 Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Berites: Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.
45 And the name of the daughter of Asher was Sarah.
46 These are the families of the sons of Asher according to those that were numbered of them: who were 1 fifty and three thousand and four hundred.
47 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Guniites:
48 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.
49 These are the families of Naphtali according to their families: and they that were numbered of them were 3 forty and five thousand and four hundred.
50 These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.
51 The land shall be divided for an inheritance according to the number of names.
52 And the Lord spake unto Moses, saying,
53 "Unto these the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.
54 Notwithstanding the land shall be divided by lot: according to the names of the tribes of the number thereof shall be divided between many and few."
26. 63. NUMBERS. 27. 18.

B f (p. 222)

27 Then came the "daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his "daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the "door of the tabernacle of the congregation, saying,

3 "Our father "died in the wilderness, and he was not in the company of them that gathered themselves together against "the LORD in the company of Korah; but died in his own "sin, and had no sons.

4 "Where should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father."

5 And Moses brought their cause before "the LORD.

6 And "the LORD "spake unto Moses, saying,

7 "The daughters of Zelophehad speak right: thou "shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the "children of Israel, saying, 'If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 But if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the "children of Israel "a statute of judgment, as "the LORD commanded Moses.""

12 And "the LORD "spake unto Moses, "Get thee up into this mount Abarim, and see the land which I have given unto the "children of Israel.

13 And when thou hast seen it, thou also shall be gathered unto thy People, "as Aaron thy brother was gathered.

14 For ye "rebelled against "My commandment in the desert of Zin, in the strife of the congregation, to sanctify Me at the water before their eyes: that is the "water of Meribah in Kadesh in the wilderness of Zin."

15 And Moses spake unto "the LORD, saying,

16 "Let "the LORD, the "God of the "spirits of all flesh, "set a "man over the congregation,

17 Which may "go out before them, and which may "go in before them, and which may lead them out, and which may bring them in; that the congregation of "the LORD be not as sheep which have no shepherd."

18 And "the LORD "spake unto Moses, "Take
28. And the lamb: "sweet which He spake unto Moses, saying,

And the LORD spake unto Moses, saying,

2 "Command the children of Israel, and say unto them, 'My offering, and My bread for My sacrifices made by fire, for a sweet savour unto Me, shall ye observe to offer unto Me in their due season."

3 And thou shalt say unto them, 'This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 And on the sabbath two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

10 This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, seven lambs of the first year without spot;

12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock;

Joshua. See note on Ex. 17, 3.

spirit. Heb. rûch (Ap. 9). Put here by the Fig. Metonymy (of Cause), Ap. 6, for the gifts of the Holy Spirit: here, a spirit of "wisdom" (Deut. 34, 2).

19 Eleazar the priest: because he had the breastplate with Urim and Thummim, and could alone give Joshua the decision or "judgment" of Jehovah.

21 he shall stand take his stand. Heb. ãmãd, as v. 2.

23 commanded — speak. See note on 1, 1.

by the hand. Fig. Metonomy (of Cause), Ap. 6: i.e. by the instrumentality or agency of the hand.

28. 1—29. 40 (p. 222). LAWS AS TO OFFERINGS (Introversion).


spake. See note on 1, 1.


bread. Fig. Synecdoche (of Species), Ap. 6, put for all kinds of food.

sweet savour. See note on Lev. 1, 9.


due season — appointed time. Heb. mo'ed. See note on Gen. 1, 14.

3—31 (n, above). PARTICULAR: AS TO OFFERINGS (Division).

n 1 3—8. Daily.

2 9, 10. Sabbath.


5 26—31. Firstfruits.

3 without spot. Heb. tôtem, without blemish.


at even — between the evenings.


meat offering. Heb. minchah = meal or gift offering.

Ap. 43, II. iii.


7 holy. See note on Ex. 23, 5.


10 beside — or above.


and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb;

for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.
28. 15. NUMBERS.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the eighteenth day of the first month is the passover of the LORD.

17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD: two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shall thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work.

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

29 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,


22 atonement. See note on Ex. 29, 33.

23 besede. In addition to, as in v. 31 (not "upon"), as in ex. 10, and 24.

26 in the day at the time. See Ap. 18.

7 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any servile work therein:

8 But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin offering;
1452 12 And on the 15th day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering shall be of flour mingled with oil, three-tenth deals unto every bullock of the thirteen bullocks, two-tenth deals to each ram of the two rams,

15 And a several third deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin offering; 11 beside the continual burnt offering, his meat offering, and his drink offering.

17 And on the second 16th day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

19 And one kid of the goats for a sin offering; 11 beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

22 And one goat for a sin offering; 6 beside the continual burnt offering, and his meat offering, and his drink offering.

23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

25 And one kid of the goats for a sin offering; 6 beside the continual burnt offering, his meat offering, and his drink offering.

26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

28 And one goat for a sin offering; 6 beside the continual burnt offering, and his meat offering, and his drink offering.

29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

31 And one goat for a sin offering; 6 beside the continual burnt offering, and his meat offering, and his drink offering.

32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

34 And one goat for a sin offering; 6 beside the continual burnt offering, his meat offering, and his drink offering.

35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein:

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:

38 And one goat for a sin offering; 6 beside the continual burnt offering, and his meat offering, and his drink offering.

39 These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.
And Moses spake unto the heads of the tribes concerning the children of Israel, saying, "This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath by his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard it; then she shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace in the day that he heard it; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict her soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

16 These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

1 And the LORD spake unto Moses, saying,

2 "Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people."

3 And Moses spake unto the People, saying, "Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war."
5 So there were delivered out of the thousands of Israel, a thousand of every tribe, an armed for war.
6 And Moses sent them to the war, a thousand of every tribe, that "the Lord had given war.
7 And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.
8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zu, and Hur, and Reba. Five kings of Midian: Balaam also the son of Beor they slew with the sword.
9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.
10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.
11 And they took all the spoil, and all the prey, both of men and of beasts.
12 And they brought the captives, and the prey, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.
13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, "Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

17 Now therefore kill every male among the little ones, and kill every woman that hath known a man by lying with him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, "This is the ordinance of the law which the Lord commanded Moses;

22 Only the gold, and the silver, the "iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make "it go through the fire, and it shall be clean: nevertheless it shall be purified with the fire. The article of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp."

25 And the Lord spake unto Moses, saying,

26 "Take the sum of the prey that was taken, both of men and of beast, thou and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a "tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beehives, and of the asses, and of the sheep:

29 Take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beehives, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord."

31. 5. NUMBERS. 31. 30.
31 And Moses and Eleazar the priest did 'as the LORD commanded Moses.
32 And the booty, being the rest of the prey which the "men of war" had caught, was six hundred thousand and seventy thousand and five thousand sheep.
33 And threescore and twelve thousand beeves.
34 And threescore and one thousand asses.
35 And thirty and two thousand 'persons in all, of women that had not known "man by lying with him."
36 And the half, which was the portion of those that went out "to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:
37 And 'the LORD'S thirtieth of the sheep was six hundred and threescore and fifteen.
38 And the beeves were thirty and six thousand; of which 'the LORD'S thirtieth was threescore and twelve.
39 And the asses were thirty thousand and five hundred; of which 'the LORD'S thirtieth was threescore and one.
40 "And the 'persons were sixteen thousand; of which 'the LORD'S thirtieth was thirty and two persons.
41 And Moses gave the thirtieth, which was 'the LORD'S heave offering, unto Eleazar the priest, 'as 'the LORD commanded Moses.
42 And of the 'children of Israel's half, which Moses divided from the 'men that warred,
43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep.)
44 And forty and six thousand beeves.
45 And thirty thousand asses and five hundred.
46 And sixteen thousand forty persons;"
47 Even of the 'children of Israel's half, Moses took one portion of fifty, both of man and of beast, and 'gave them unto the Levites, which kept the charge of the tabernacle of 'the LORD; 'as 'the LORD commanded Moses.
48 And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:
49 And they said unto Moses, "Thy servants have taken the sum of the 'men of war which are under our charge, and there lacketh not one "man of us.
50 We have therefore brought an 'oblation for 'the LORD, what every man hath gotten, of "jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an 'atonement for "our souls before 'the LORD."
51 And Moses and Eleazar the priest took the gold of them, even all wrought "jewels.
52 And all the gold of the 'offering that they 'offered up to 'the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty "shekels.
53 (For the 'men of war had taken spoil, every man for himself;)
54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the 'children of Israel before 'the LORD.

32 Now the 'children of Reuben and the children of Gad had a very great multitude of "cattle: and when they saw the land of Jazer, and the land of Gilead, that, "behold, the place was a place for "cattle;
2 The "children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,
3 "'Ataroth, 'Dibon, and 'Jazer, and 'Nmimrah, and "Heshbon, and "Elealeh, and "Shobam, and "Nebo, and "Beon,
4 'Even the country which "the LORD smote before the congregation of Israel, "is a land for cattle, and thy servants have cattle:" "
5 "Wherefore," said they, "if we have found grace in thy sight, let this land be given unto
32. 5.

NUMBERS.

10 the same. Heb. "on that day".
unto Abraham, &c. All three mentioned together
here as equally subjects of the oath of Jehovah.
13 the generation: or, the men of that generation.
evil. Heb. 'av. Ap. 44. VIII.
14 behold. Fig. Asterismos (Ap. 6), to emphasise
what follows.
increase = a crew, multitude, or crowd.
sinful. Heb. chetAR. Ap. 44. 1.
15 leave them: or leave them behind.
18 will not return. Promise fulfilled (Josh. 22. 3, 4).
35 spake. Heb. text reads sing., "he spake", and
by Fig. Heterosis (of Number). Ap. 6, might be translated
plural, "they spake". But "they spake" is the
actual reading in several codices: Sam., Jon., Onk.,
Sept., Syr., and Vulg. It is also the Steir reading.
See Ap. 34.
33. 32-49 [For Structure see next page].

28 And the 'children of Gad and the 'children of Reuben spake unto Moses, saying, "Thy servants will do 'as my lord commandeth.
28 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:
27 But thy servants 'will pass over, every man armed for war, before 'the LORD to battle, as my lord saith."
28 So concerning 'that Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the 'children of Israel:
29 And Moses said unto them, "If the 'children of Gad and the 'children of Reuben will pass with you over Jordan, every man armed to battle, before 'the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:
30 But if they will not pass over with you armed, 'they shall have possessions among you in the land of Canaan."
31 And the 'children of Gad and the 'children of Reuben answered, saying, "As the LORD hath said unto thy servants, so will we do.
32 We will pass over armed before 'the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours."
33 And 'Moses gave unto them, even to the 'children of Gad,
and to the 'children of Reuben,
and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king

x1 (p. 228)

thy servants for a possession, and bring us not over Jordan."
6 And Moses said unto the 'children of Gad and to the 'children of Reuben, "Shall your brethren go to war, and shall ye sit here?
7 And wherefore discourage ye the heart of the 'children of Israel from going over into the land which 'the LORD had given them?
8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.
9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the 'children of Israel, that they should not go into the land which 'the LORD had given them.
10 And 'the LORD’s anger was kindled against Israel, and He made them wander in the wilderness forty years, until all 'the generation, that had done 'evil in the sight of the LORD, was consumed.
11 And, 'behold, ye are risen up in your fathers’ stead, an 'increase of 'sinful men, to augment yet the fierce anger of 'the LORD toward Israel.
12 For if ye turn away from after Him, He will yet again 'leave them in the wilderness; and ye shall destroy all this People."
16 And they came near unto him, and said, "We will build sheepfolds here for our cattle, and cities for our little ones:
17 But we ourselves will go ready armed before the 'children of Israel, until we have brought them in their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.
18 We 'will not return unto our houses, until the 'children of Israel have inherited every 'man his inheritance.
19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward."
20 And Moses said unto them, "If ye will do this thing, if ye will go armed before 'the LORD to war,
21 And will go all of you armed over Jordan before 'the LORD, until He hath driven out His enemies from before Him,
22 And the land be subdued before 'the LORD: then afterward ye shall return, and be guiltless before 'the LORD, and before Israel; and this land shall be your possession before 'the LORD.
23 But if ye will not do so, 'behold, ye have sinned against 'the LORD: and be sure your sin will find you out.
24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

w

x2

(x2)

w
32. 33.

NUMBERS.

1452

of Bashan, the land, with the cities thereof in the "coasts, even the cities of the country round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah.

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they built.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses gave Gilead unto Machir the son of Manasseh: and he dwelt therein.

41 And Jair, the son of Manasseh went and took the small towns thereof, and called them Havoth-Jair.

42 And Nobah went and took Kedemoth, and the villages thereof, and called it Nobah, after his own name.


(Extended Alteration.)

x1 y | 33.
z | 33.

2 Gad

2 Distribution.

a | 33.

Half Manasseh

y | 34-36.

Gad

z | 37, 38.

Reuben

a | 39-42.

Half Manasseh

coasts= borders, or confines.

41 Jair. In the Heb, this verse begins and ends with the word "Jair". Fig. Epiphanadiplosis (Ap. 6).

Havoth= the encampments, or tent villages (of Jair).

42 villages. Heb. daughters; depending on the mother or metropolitan city. Fig. Prosopopeia (Ap. 6).

33. 1-49 (C, p. 228). JOURNEYS.

(Division.)


33. 1-18 (b1, above). FIRST PERIOD.

1 journeys. Heb. pullings up; i.e. of the tent-pegs, or the breakings up of the camps.

2 wrote. See note on Ex. 17. 14, and Ap. 47. commandment. Heb. "mouth", put by Fig. Metonymy (of Cause) for what is spoken by it (Ap. 6).


4 the Egyptians: repeated = Fig. Anadiplosis (Ap. 6).


5 before Pi-hahiroth. Heb. text and R.V. = "before Hahiroth"; but this differs from the other two occurrences of the name (Ex. 14. 2, 9), in all three of which it is Pi-hahiroth. A special various reading called Sevir (Ap. 34) has the full name Pi-hahiroth in this verse. The A.V. has kept the Pi as well, and made it "before Hahiroth". It should, perhaps, read <here>, as in every other case in this chapter, "from Pi-hahiroth".


7 by the Red sea. Not named before.

8 wilderness of Sin. Ex. 16. 1. 2.

9 Dophkah. Not named before.

10 Alush. Not named before.


33. 18-17 (b2, above). SECOND PERIOD.

16 Kibroth-hattaavah. Cp. 11. 34.

17 Hazeroth. Cp. Num. 11. 35.

33. 18-36 (b3, above). THIRD PERIOD (No History).


14 And they removed from Alush, and encamped at Raphidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the "wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.
19 And they departed from Rithmah, and pitched at Rimmon-parez.
20 And they departed from Rimmon-parez, and pitched in Libnah.
21 And they removed from Libnah, and pitched at Rissah.
22 And they journeyed from Rissah, and pitched in Kehelathah.
23 And they went from Kehelathah, and pitched in mount Shapher.
24 And they removed from mount Shapher, and encamped in Haradah.
25 And they removed from Haradah, and pitched in Makeloth.
26 And they removed from Makeloth, and encamped at Tahath.
27 And they departed from Tahath, and pitched at Tarah.
28 And they removed from Tarah, and pitched in Mithnah.
29 And they went from Mithnah, and pitched in Hashmonah.
30 And they departed from Hashmonah, and encamped at Moseroth.
31 And they departed from Moseroth, and pitched in Bene-jaakan.
32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.
33 And they went from Hor-hagidgad, and pitched in Jobathah.
34 And they removed from Jobathah, and encamped at Ebronah.
35 And they departed from Ebronah, and encamped at Ezion-gaber.
36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.
37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.
39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.
40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.
41 And they departed from mount Hor, and pitched in Zalmonah.
42 And they departed from Zalmonah, and pitched in Punon.
43 And they departed from Punon, and pitched in Oboth.
44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.
45 And they departed from Ije-abarim, and pitched in Dibon-gad.
46 And they removed from Dibon-gad, and encamped in Almon-diblahaim.
47 And they removed from Almon-diblahaim, and pitched in the mountains of Abarim, before Nebo.
48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.
49 And they pitched by Jordan, from Beth-jestmoth even unto Abel-shittim in the plains of Moab.

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,
34. And the LORD spake unto Moses, saying,

2 "Command the children of Israel, and say unto them, 'When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof;) 

3 Then ye south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the sea eastward:  

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnaa, and shall go on to Hazar-addar, and pass on to Azmon:  

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. 

6 And as for the western border, ye shall even have the great sea for a border: this shall be your western border. 

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:  

8 From Mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:  

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. 

10 And ye shall point out your east border from Hazar-enan to Shepham:  

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:  

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about." 

13 And Moses commanded the children of Israel, saying, "This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:  

14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manassah have received their inheritance: 

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising."
26 And the prince of the tribe of the children of Issachar, Totschiel, the son of Ammihud.  
27 And the prince of the tribe of the children of Asher, Helband, the son of Shelomith.  
28 And the prince of the tribe of the children of Naphtali, Pedahel, the son of Ammihud.  
29 These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

35 And the Lord spake unto Moses in the plains of Moab, by Jericho, saying,  
2 Command the children of Israel, that they give unto the Levites, two cities out of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.  
3 And the cities they shall have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.  
4: And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.  
5 And ye shall measure from without the city on the east side two thousand four hundred cubits, and on the south side two thousand four hundred cubits, and on the west side two thousand four hundred cubits, and on the north side two thousand four hundred cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer,  
that he may flee thither: and to them ye shall add forty and two cities.  
7 So all the cities which ye shall give to the Levites shall be forty and eight cities: from them ye shall give their suburbs.  
8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 And the Lord spake unto Moses, saying,  
10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;  
11 Then ye shall appoint you cities to be cities of refuge for you;  
that the slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities ye shall have for refuge;  
14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.  
15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them:  
that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument
of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The 26. The "revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him 0 of hatred, or hurl at him by 0 laying of wait, that he die; 21 Or in enmity smite him with his hand, that he die; he that smote him shall surely be put to death; for 0 he is a 26 murderer: the 26. The "revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly 0 without enmity, or have cast upon him any thing without 0 laying of wait, 23 Or with any stone wherewith a man may die, seeing him not, and cast it upon him, that he die, and 0 was not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the 26. the "revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the 26. the "revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the 26. the "revenger of blood find him without the borders of his city of refuge, and the 26. the "revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these things shall be for a 0. statute of judgment unto you throughout your generations in all your 0. dwellings.

30 Whoso killeth any 0. person, the 26. murderer shall be put to death by the 0. mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 Moreover ye shall take 0. no satisfaction for the 0. life of a 26. murderer, 0. which is guilty of death: but he shall be surely put to death.

32 And ye shall take 0. no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high priest.

33 So ye shall not pollute the land wherein ye are: for 0. blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 0. Defile not therefore the land which ye shall inhabit, wherein 3. dwell: for 3. the LORD dwell 0. among the 0. children of Israel.

36 And the 0. chief fathers of the families of the 0. children of Gilead, the son of Machir, the son of Manasseh, of the families of the 0. sons of Joseph, came near, and spake before Moses, and before the princes, the 0. chief fathers of the 0. children of Israel:

2 And they said, 0. The LORD commanded 0. my lord to give the land for an inheritance by lot to the 0. children of Israel: and 0. my lord
was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers."

5 And Moses commanded the children of Israel according to the word of the LORD, saying, "The tribe of the sons of Joseph hath said well.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, 'Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.'"

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad: 11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho. Epilogue (p. 171)
DEUTERONOMY.
THE STRUCTURE OF THE BOOK AS A WHOLE.

A | 1. 1-5. INTRODUCTION.
   
B | C | 1. 6—32. 47. THE TRIBES. THEIR ADMINISTRATION.
   D | 32. 48-52. MOSES. HIS DEATH ANNOUNCED.

B | C | 33. 1-29. THE TRIBES. THEIR BLESSING.
   
D | 34. 1-7. MOSES. HIS DEATH ACCOMPLISHED.

A | 34. 8-12. CONCLUSION.
THE FIFTH BOOK OF "MOSES, CALLED "DEUTERONOMY."

1 These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (See Ap. 2. 3-47.)

2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Ashtaroth in Edrei;

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 "The LORD our God spake unto us in Horeb, saying, 'Ye have dwelt long enough in this mount:

7 'Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.'

8 "Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.'

9 And I spake unto you at that time, saying, 'I am not able to bear you myself alone:

10 "The LORD your God hath 'multiplied you, and, behold, ye are this day as the stars of heaven for multitude.'

11 "The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you.)

Title. Moses. See Ap. 2. 47. Called: by the Sept. translators, and from them by Jerome, in the Vulgate.

Deuteronomy = Second Law, from 17. 18, where "copy of the law" is so rendered from Rabbinic mishnah, a notabiling.

Hebrew Title = Ḥaddēbārim = "the words." It is the fifth book, concluding the five books of the Pentateuch (see Ap. 10). No scroll of the Pentateuch ever seen with more than these five. See Ap. 48 and 47.

The whole history of the book took place in the eleventh month of the fortieth year. Only the last fifteen chapters of Numbers refer to the time of Deut.

1 These. Note the ten (see Ap. 10) addresses by Moses:—

1. 1. 4. 40, 2. 2. 20. 26
2. 5. 1. 10. 8
3. 10. 10. 12. 32
4. 18. 1. 26. 19
5. 27. 1. 28. 68
6. 10. 33. 2-29

the words = Ḥaddēbārim. See note above.

all Israel. Cp. 5. 1. Mode given by God, Ex. 3. 14; 4. 29. Lev. 24. 14. "All" used by Fig. Sycemoches (Ap. 6) to signify a national gathering of any size (1 Sam. 7. 3; 12. 1, 18; 1 Kings 8. 7, 14, 22, 55, 67; 12. 12, 16, 18, &c.).

this side Jordan = across Jordan, a neutral term, expression to be determined by context. Num. 22. 1. the plain. Heb. Ḥirbith = name of vale from Jordan to gulf of Akabah.


3 fortieth. The number of Probation. See Ap. 10.

First month. Miriam died, Num. 20. 1. fifth month, Aaron died, Num. 33. 35; at the end, Moses died on 29 Sebat, 1452; for the thirty days' mourning and with last day of the fortieth year (29 Adar, 1452). See Ap. 50, vii. 3. 4. children = sons.

4 and Og. Fig. Elliptis (Ap. 6, iii. 1) "...and [has slain] Og". Cp. Num. 21. 34, 35.

5 begin = undertook with will. Heb. pē'āl. First occurrence Gen. 18. 27. 33.

decide. Heb. bā'ar, make plain, show sense, set forth, especially in writing. Occurs only here and 27. 8, and Hab. 2. 2. law = γραφή = instruction.

1. 1 - 32. 47. [For Structures see next page.]

6 The LORD our God = Jehovah Eloheinu. Two titles of later date do not occur in Deut. = "The Lord of hosts" (Samuel) and "the Holy One of Israel" (Isaiah). spake. Jehovah spake only here to "us". His speaking to others, see 2. 1. Jehovah = "said", see 2. 9. Jehovah = "commanded", see 4. 14. Horeb. Twentieth day of second month. Num. 10. 11-12.


8 Behold. Fig. Asterismos (Ap. 6). Abraham. Gen. 15. 18; 17. 1-4; 24. 7; 26. 3, &c. This promise mentioned twenty-seven times in Deut., but unintelligible without Genesis.

1. 3-45. [For Structure see next page.]


10 multiplied. Op. 10. 22. 11 as = according.
1. 6—32. 47 (C, p. 296). THE TRIBES. THEIR ADMINISTRATION.

(Alternation and Introversion.)

1. 6—3. 29. Possession East of Jordan. Retrospective.


H a | 4. 1—5. 23. Injunctions in Horeb. Retrospective.

b | 6. 1—11. 25. Injunctions on entry. Prospective.


F | 12. 1—27. 10. Laws in the Land.

E | j | d | 27. 11—28. Gerizim and Ebal.

G a | 29. 1—17. Injunctions plus Horeb. Retrospective.


F | 31. 9—32. 47. Laws and Song: in and out of the Land.

1. 6—3. 29 (G, above). POSSESSION EAST OF JORDAN: RETROSPECTIVE (Extended Alternation).

C K | 1. 6—8. Command to go up

f | 1. 9—45. Disobedience rehearsed before the forty years.

g | 1. 46. Abode in Kadesh.

K e | 2. 1—5. Command to go up Again

f | 2. 4—3. 28. Obedience rehearsed: the forty years.

g | 3. 29. Abode in Beth-poor years.

9—45 (f, above). DISOBEDIENCE REHEARSED.

(Repeated Alternation.)

f | h1 | 9—18. Appointment of judges &c.

i | 10—21. Command to go up.

h2 | 22—25. Appointment of spies.

j | 26—32. Disobedience.

h3 | 34—45. Appointment of judgment.

12 How. See note on Lami. 1. i. 

cumbenance. Heb. forah, only here and Isa. 1. 14 (trouble).

13 men. Heb. pl. of 'ish or 'énosh. Ap. 14 tribes. Heb. shebet, tribe, according to historical or political corporation; always this word in Dent. Where "tribe" is genealogical or geographical elsewhere it is mutatis.


17 respect = recognise.


7 judgment. Heb. the judgment: i.e. suited to each case.


is God's = it is God's.

19 wilderness = desert. Cp. Num. 10. 11—36; 11. 3; 12. 18, 13. 26; and ch. 8. 18.

as = according as.


20 Amorites = descendants of the Nephi'im. See Ap. 25.

21 Behold. Fig. Asterismos. Ap. 6.

fear not, &c. Cp. 31. 6, 8. Josh. 1. 9; 8. 1; 10. 25, 1 Chron. 22. 17; 28. 20; 2 Chron. 20. 13—17; 32. 7. Jer. 25. 4, 30. 10.


22 every one. &c. - all of you. See note on v. 1.


28 Whither shall we go up? o our brethren have discouraged our heart, saying, This people is greater and taller than we: the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.'

29 Then I said unto you, 'Dread not, neither be afraid of them.

30 'The LORD your God which goeth before you, shall cleave the heavens before you, and take your enemies by their necks, and destroy them before you: yea, He shall deliver you out of the hand of your enemies.

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you, to search out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying, 35 Surely there shall not one of these men of this evil generation see the good land, which I sware to give unto your fathers, 36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.'

37 (Also the LORD was angry with me for your sakes, saying, 'Thou also shalt not go in thither.

38 'But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.'

39 Moreover your little ones, which ye said should be a prey, and your children, which as yet knew not good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, 'We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us.' And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, 'Say unto them, 'Go not up, neither fight; for I am among you.' For ye have snuffed at my nose.

43 So I spake unto you; and ye would not hear, but ye rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.


taller = greater. Some codices, with Sam. and Sept., read 'more in number'.

walled, &c. Fig. Hyperbole. Ap. 6.

Anakims. First occurrence; elsewhere, 2, 10, 11, 21; 9, 2, Josh. 11, 21, 22; 14, 12, 15. See Ap. 25. For 'sons of Anak', see note on Num. 13, 22.

31 see. Num. 11, 12, and cp. Isa. 63, 9 and Acts 13, 18.

32 the LORD. Heb. 'in the Lord' (=Jehovah).


34 in, in fire by night. See Ex. 13, 21, 22. Num. 10, 33, 34.

35 was wroth. See Num. 14, 20-25 and Ps. 86, 8-11.


37 children = sons.

38 This and the next verse are put in a Parenthesis (Ap. 6).


42 we will go up. Cp. Num. 14, 40-42.

43 ready. Heb. hat. Occurs only here = rash, or presumptuous.


46 bees. Heb. with art. 'the bees'. Art. of species. destroyed you = beat you down. Heb. kathath.

47 abode in Kadesh. This is not a summary of the thirty-eight years wandering, but of what happened before then. How solemn the word 'abode' when the command had been 'go up'.

48 pass through = cross the border. Num. 20, 4, 14-17.

2, 1 turned = faced about. Cp. 1, 7.

2, 4-3, 38. [For Structure see next page.] 4 pass through = cross the border. Num. 20, 4, 14-17.

Judg. 11, 17. children = sons.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.

47 K e

2 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying, 3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the People, saying, 1 Be ye to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:
2.5. DEUTERONOMY.

1. Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; "because I have given mount Seir unto Esau for a possession.
6. Ye shall buy of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.
7. For "the Lord thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years "the Lord thy God hath been with thee; thou hast lacked nothing.'"
8. And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.
9. And o the Lord said unto me, o Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.'

10. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;
11. Which also were accounted giants, as the Anakims; but the Moabites call them Emims.
12. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which o the Lord gave unto them.
13. o Now rise up,' said I, 'and get you over the brook Zered.' And we went over the brook Zered.
14. And the space in which we came from Kadesh-barnea, until we were come over this brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord spake unto them.
15. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.
16. So it came to pass, when all the men of war were consumed and dead from among the People,
17. That the Lord spake unto me, saying,
18. 'Lest thou art to pass over through Ar, the coast of Moab, this day:

19. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.'
20. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;
21. A people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead:
22. As He did to the children of Esau, which dwelt in Seir, when He destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:
23. And the Avims which dwelt in Hazerim...
22. & 23. DEUTERONOMY.

24. *Rise ye up, *take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: I begin to possess it, and contend with him in battle:

26. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

28. And I *sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

29. *Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

30. Thou *shalt sell me *meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet.

31. As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me; until I shall pass over Jordan into the land which the LORD our God giveth us.

32. Then Sihon *came out against us, he and all his people, to fight at Jahaz.

33. And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34. And we took all his cities at that time, and utterly *destroyed the *men, and the women, and the little ones, of every city, we left none to remain:

35. Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36. From *Aroer, which is by the brink of the river of Arnon, and from *the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37. Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

M | 3. 4.


34. destroyed - devoted to destruction. Heb. םיראש. Cp. 8. 2; 20. 17.

35. a prey. For the law governing this see Num. 31.

36. Aroer. Num. 32. 34. The name is on the Moabite Stone. See Ap. 54.


4. three score cities. They can all be seen, and counted to-day. (See Dr. Porter's Giant Cities of Bashan, region. Heb. י"אר, Put by Fig. Metonymy of Cause), Ap. 6, for the region marked out by it.


3. 1-29 (M, above). THE CONQUEST OF OG. (Inversion.)

3. 20. Send messengers unto Sihon king of Heshbon, that he may come out to meet me: that we may make peace, or fight against him, according to the will of Jehovah.

3. 21. And the king of Bashan came out to meet us, he and all his people, to battle at Edrei:

3. 22. And the king of Bashan said unto us, ' Fear not, I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.'

3. 23. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

3. 24. And we took all his cities at that time, there was not a city which we took not from them, three score cities, all the region of Argob, the kingdom of Og in Bashan.

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5 All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.
6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.
7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.
8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;
9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
10 All the cities of the plain, and all Gilead, and all Bashan, unto Salcha and Edrei, cities of the kingdom of Og in Bashan.

11 And Marduk, who was in Gilgal, I besought, saying, 12 And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.
13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh: all the region of Arphad, with all Bashan, which was called the land of giants.
14 (Jair the son of Manasseh took all the country of Argob unto the coast of Geshuri and Maachath; and called them after his own name, Bashan-havoth-jair, unto this day.)
15 And I gave Gilead unto Machir.
16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;
17 The plain also, and Jordan, and the 11 coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisghah eastward.
18 And I commanded you at that time, saying, 19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;
20 Until the LORD have given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.'
21 And I commanded Joshua at that time, saying, 22 Ye shall not fear them: for the LORD your God 3 shall fight for you.'
23 And I besought the LORD at that time, saying, 24 "O Lord GOD, Thou hast begun to shew Thy servant Thy greatness, and Thy mighty
3. 24. DEUTERONOMY.

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25 I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.'

26 But 'the LORD was wroth with me for your sakes, and would not hear me: and 'the LORD said unto me, 'Let it suffice thee; speak no more unto Me of this matter.'

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.'

28 But 'charge Joshua, and encourage him, and strengthen him: for he shall go over before this People, and he shall cause them to inherit the land which thou shalt see.'

29 So we abide in the valley over against Beth-peor.

4 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them,

that ye may live, and go in and possess the land which 'the LORD God of your fathers gave you.

2 Ye shall not add unto the word which 'command ye, neither shall ye diminish ought from it, that ye may keep the commandments of 'the LORD your God which 'command ye.

3 Your eyes have seen what 'the LORD did because of Baal-peor: for all the men that followed Baal-peor, 'the LORD thy God hath destroyed them from among you.

4 But 'that did cleave unto 'the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my 'God commanded me,

that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them;

for this is your wisdom and your 'understanding in the sight of the nations, which shall hear all these statutes, and say, 'Surely this great nation is a wise and 'understanding People.'

7 For 'what nation is there so great, who hath 'God so 'nigh unto them, as 'the LORD our 'God is in all things that we call upon Him for?

8 And 'what nation is there so great, that hath 'statutes and 'judgments 'so righteous as all this law, which 'set before you this day?

9 Only 'take heed to thyself, and keep 'thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons:

10 'Specially the day that thou stoodest before 'the LORD thy 'God in 'Horeb, when

hand, Fig. Metonymy (of Cause), Ap. 6, put for works wrought by the hand.

GOD. Heb 'El = God as the omnipotent One. See Ap. 4. IV.


26 wroth. See Num. 20. 12.

27 westward. &c. The points of the compass here are seaward, darkness, westward, Teman-ward, and sunrise.

28 charge Joshua. See Num. 27. 18.

29 Beth-peor - the house (or temple) of Peor, where Balak worshipped (Num. 25. 28; 25. 3. Deut. 4. 3. 4. 41-43. Moses (Cities of Refuge) seared.


a N. 1-8. Statutes announced.

O r | . 4. 1-8. Warnings against idolatry.

s | . 4. 9-20. Warnings against idolatry.

O r | . 4. 21-22. Moses (Death announced).

O r | . 4. 23-40. Warnings against idolatry.

Moses (Cities of Refuge) seared.

N. 4. 44 — 5. 33. Statutes recited.

4. 1-8 (N. above). STATUTES ANNOUNCED.

(Extended alternation.)


u | . 1. Object.

v | . 2. Injunction.

w | . 3. Injunction.

x | . 4. Statute: Teach. Heb. lamad (whence "Salom") to cause to learn. First occurrence.

y | . 5. Statute: Teach. See Ap. 14. II.


Baal-peor. See note on 8. 29 and Num. 25. 1-5. 9. Ps. 106. 28. Hos. 9. 10. 1 Cor. 10. 8.

10 destroyed = exterminated. Heb. shaphadh.

5 Behold, Fig. Asteriomen. Ap. 6.

6 understanding = discernment.

understanding = discerning.

7 what. . .? Fig. Erositis. Ap. 6.

8 so righteous. See Ap. 15. Op. 2 Sam. 7. 23.

9-20 (r, above). WARNINGS AGAINST IDOLATRY. (Alternation.)

r x | 9-10. Law at Horeb. No similitude.


x | 15-19. Law at Horeb. No similitude.


9 take heed. Note the three occurrences in this chapter (Ex. 9, 15, 23).

4. 10. DEUTERONOMY.

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1 the LORD said unto me, 'Gather Me the People together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children,' 

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and 4 thick darkness,

12 And 1 the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

13 And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.

14 And 1 the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that 1 the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou liftest up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which 1 the LORD thy God hath divided unto all nations under the whole heaven.

20 But 1 the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a People of inheritance, as this day.

21 Furthermore 1 the LORD was w angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which 1 the LORD thy God giveth thee for an inheritance:

22 But 3 must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of 1 the LORD your God, which He made with you, and make you a graven image, or the likeness of any thing, which 1 the LORD thy God hath forbidden thee.

24 (For 1 the LORD thy God is a consuming fire, even a jealous GOD.)

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of 1 the LORD thy God, to provoke Him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And 1 the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither 1 the LORD shall lead you.
28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice;

31 (For the Lord thy God is a merciful God; He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.

32 For as many of the days that are past, which were before thee, since the day that the Lord created man upon the earth, and asked from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terror, according to all that the Lord thy God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the Lord thy God is God; there is none else beside Him.

36 Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He shewed thee His great fire; and thou hearest His words out of the midst of the fire.

37 And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in thine heart, that the Lord thy God is God in heaven above, and upon the earth beneath: there is none else.

40 Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, "for ever."

41 "Then Moses severed three cities on this side Jordan toward the sunrise;

42 That the slayer might flee thither, which should kill his neighbour unawares, and "hated him not in times past; and that fleeing unto one of these cities he might live:

43 Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt:

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the
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Amorites, which were on this side Jordan toward the rising; 48 From Aser, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon. 49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah. 5 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and shew them your children, and keep, and do them. 2 The Lord our God, he made a covenant with us in Horeb. 3 He made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. 4 The Lord talked with you face to face in the mount out of the midst of the fire, 5 That he might shew thee his magnificence, that, as thou hast heard the voice of the words of the covenant, which the Lord our God hath shewed thee, so the Lord might make thee a nation of great name, as it is this day. 6 That he might make thee a strong nation, as the Lord thy God hath promised thee, if thou shalt keep his commandments, and shalt do them. 7 Thou shalt have none other gods before Me. 8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: 9 Thou shalt not bow down thyself unto them, nor serve them: for the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, 10 And shewing mercy unto thousands of them that love Me and keep My commandments, 11 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain. 12 Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. 13 Six days thou shalt labour, and do all thy work: 14 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. 15 (And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.) 16 Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. 17 Thou shalt not kill.


5, 1 Moses called. Here begins his second address. See note on 1. 1. statutes and judgments. See note on 4. 1. this day. See note on 4. 26. keep, and do = observe to do. 2 The Lord our God. Jehovah our Elohim. made. Heb. cut, because covenants were made by cutting the sacrifice in twain and passing between the parts. See Gen. 15. 10. Jer. 34. 19. Heb. 9. 16, 17. Gal. 3. 20, the latter referring to the one of the two necessary parties to a covenant. 3 our fathers = our fathers only. us, even us. Fig. Episeneia, Ap. 6, well rendered. 4 talked. Cp. Ex. 19. 19, 20. 5 I stood. Cp. Ex. 20. 19. saying. Cp. Ex. 20. 1–17. 6 bondage = Heb. servants, put for servitude. 9 graven image. Heb. pesel, a sculpture. First occurrence is Ex. 20. 4. See note on 4. 14. likeness = form. 9 GOD. Heb. El. See Ap. 4. IV. iniquity. Heb. 'adam. Ap. 44. IV. 10 mercy = kindness. 12 as = according as. 13 labour. This word is emphasised by the Heb. accent zarhi, to show that the fourth Commandment is twofold, and that the one day's rest cannot be enjoyed without the preceding six days of labour. 15 And remember. A parenthetical break in Moses' recital, in view of their shortly having servants of their own. through = by. 21 or. Fig. Paradiastole. Ap. 6. this ox. Some codices, with Sept. and Syr., read 'or his ox'. 22 spake. See note on 2. 1. wrote. See note on Ex. 17. 14; and Ap. 47. in—on. 24 Behold. Fig. Asterismos. Ap. 6. man. Heb. 'adam. Ap. 14. I. 25 why...? Fig. Erotisis. Ap. 6. 18 Neither shalt thou commit adultery. 19 Neither shalt thou steal. 20 Neither shalt thou bear false witness against thy neighbour. 21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, or his ox, or his ass, or any thing that is thy neighbour's. 22 These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me. 23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders: 24 And ye said, 25 Behold, 2 the Lord our God hath shewed us His glory and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that 2 God doth talk with man, and he liveth. 25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of 2 the Lord our God any more, then we shall die.
DEUTERONOMY.

28 said. See note on 2. 9.
29 O that, &c. Fig. Echomai. Ap. 6. always - every day, or all the days.
31 commandments. Heb. pl. "all the commandment", i.e. this whole Law.

6. 1-11. 28 (b, p. 219). INJUNCTIONS ON ENTRY INTO LAND (Introversion and Alternations).
| q | l | 6. 10-7. 16. Warnings. |
Q 2° 9° 10. 11. Warnings. |

1 these are. Heb. "this is" commandments. See note on 5. 31. 

6. 8. 26 For "who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?
27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.
28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, 'I have heard the voice of the words of this people, which they have spoken unto thee: they have said all that they have spoken.
29 "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!
30 Go say to them, 'Get you into your tents again.'
31 But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give to them to possess it.'
32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.
33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

6 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded you: ye shall not turn aside to the right hand or to the left.
2 That thou mightest fear the LORD thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.
3 "Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.
4 "Hear, O Israel: The LORD our God is one LORD:
5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
6 And these words, which I command thee this day, shall be in thine heart:
7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8 And thou shalt bind them for a sign upon
6.8. DEUTERONOMY.

And thou shalt write them upon the posts of thy house, and upon thy gates.

10 Then beware lest thou forget the Lord, which brought forth the land of Egypt from the midst of the house of bondage.

11 And thou shalt fear the Lord thy God, and serve him, and swear by his name.

12 Ye shall not go out after other gods, which are round about you; 

13 (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

14 Ye shall not tempt the Lord thy God, as ye tempted Him in Massah.

15 Ye shall diligently keep the judgments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee.

16 And thou shalt do that which is right and good in the sight of the Lord:

q1 that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers.

17 To cast out all thine enemies from before thee, as the Lord hath spoken.

20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the judgments, and the statutes, which the Lord our God hath commanded thee?

n3 o2 21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand:

p2 And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And He brought us out from thence,

q3 that He might bring us in, to give us the land which He sware unto our fathers.

24 And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these statutes before the Lord our God, as He hath commanded us.

o3 7 When the Lord thy God shall bring thee into the land whither thou goest to hand. Some codices, with Sam., read pl. "lands", as for.

frontlets. Gr. phylacteries = guards or watch-posts. 

write. See note on Ex. 17:4 and Ap. 47.

posts = door-posts. Heb. נְבִאָה. Used to-day, for cases containing the Phylactery.

6.10–7.26 [1, p. 247]. WARNINGS. PROSPECTIVE.

(Repeated and Extended Alternations.)

10 Abraham, &c. Note inclusion of all three patriarchs. See note on 1, 8.

12 LORD = Jehovah. Some codices, with Sam., Jon., Sept., Syr., add "thy God".

bondage. Heb. bandmen, put by Fig. Metonymy (of Adjunction), Ap. 6, for their bondage.

13 Thou shalt fear. Read this verse as follows, and preserve the emphasis on "Him", and the Fig. Polygenesis, Ap. 6:

"Jehovah, thy Elohim, Him shalt thou reverence, And Him shalt thou serve, And by His Name shalt thou swear."


16 Ye, &c. Quoted by the Lord to Satan, and changed to sing. by adaptation. See Matt. 4:13.

tempt = try: by questioning Jehovah's presence. This was the point in Matt. 4. 7, as according as. Cp. Ex. 17. 2-7.

20 in time to come, Heb. "to-morrow". Definite date put for indefinite.


24 always = for all time. Heb. all the days.

25 our righteousness. This is superseded by Rom. 10. 4, 5. Gal. 3. 12. That true then: this true now. No discrepancy if the Dispensations are rightly divided according to 2 Tim. 2. 10.

7.1 the Lord thy God = Jehovah thy Elohim. nations. Ten altogether are mentioned by name, here seven only. Other lists name six. Gergashites generally omitted. In the days of Ezra (9, 1) five were still in the land. In the Tel-el-Amarna Tablets eight are named.

2 destroy them = devote them to destruction. Heb. מָרָם. Cp. Ex. 20. 24; 24. 12-17, and see note on v. 16.

possess it, and hath cast out many nations before thee, the Hittites, and the Geshites, and the Amorites, and the Canaanites, and the Perizzites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the Lord thy God shall deliver them before thee;

thou shalt smite them, and utterly destroy p3
2. Deuteronomy.

4 Me. The very words of Jehovah introduced.

they. Some codices, with Sam., Syr., and Vulg., read "he",

destroy = cut off. Heb. shâmad.

8 But = But rather, or, Verily, destroy = break down. Heb. nâthoq,

break down = break into fragments. Heb. shâhab.


graven images = sculptures.

holy. See note on Ex. 3, 5.

chosen. This is the word emphasised by the Heb.秘书 (pesh), "thine hath Jehovah chosen". This is the basis of all the else that is here stated.

special = peculiar. See note on Ex. 19, 5, or "His people as a treasure". Cp. 29. 18. 1 Pet. 2, 6.


7 love = affection. Heb. ḫashakh, a love which joins one to what is loved = to set one's love upon.

8 loved. Heb. ḥâhâb, love in its highest sense, love that delights in its object.

bondmen. Cp. 5, 4, and Ex. 20. 3.

9 GOD = El, the great and mighty God. See Ap. 4, iv.

mercy = loving-kindness, or grace.

commandments. Heb. text written singular, but read plural.

10 destroy = cause them to perish. Heb. ḥâbâd.

He. Some codices with one early printed edition, Jón.,

Onk., Sept., and Vulg., read "and He".

11 and. Note the Fig. Polysemus (Ap. 6),

statutes, and the judgments. See note on 4, 1.

this day. See note on 4, 26.


increase. Heb. sheger, only here, 29, 4, 18, 51, and

Ex. 13, 12 ("cometh of") in the sense of multiplying by generation.

flocks. Only here, and Deut. 28, 14, 18, 51. These three words are peculiar to Deut.


16 shall consume. This command never fully obeyed. Cp. Ezra 9, 1, and see Ex. 23, 24, 32; 34, 12-17.

17 how . . .? Fig. Erotosis (Ap. 6).

19 temptations = trials, as manifested in Jehovah's wonderful works.

and. Note the Fig. Polysemus (Ap. 6),

20 hornet = a fierce kind of wasp. May be taken literally or by Fig. Metonymy (of Cause), for the terror caused by it. Cp. Ex. 23, 27, and Deut. 2, 25. Or, by Fig. Metonymy (of Adjunct), for Egypt; the hornet being the royal symbol. Occurs three times. Ex. 23, 26 and Deut. 7, 20, prophecy, and once fulfilled, Josh. 24, 12.

21 mighty = great. terrible = to be feared.

17 If thou shalt say in thine heart, 'These nations are more than I; how can I dispossess them?'

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out; and shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them:

for the LORD thy God is among you, a mighty God and terrible.

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22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and thou shalt destroy them with a mighty destruction, until they be destroyed.

24 And He shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods ye shall burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

8 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no.

3 And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that a man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in His ways, and to fear Him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

8 A land wherein thou shalt eat bread without sorrow, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

9 Before thee. Heb. "before thy face".

little by little: referring to all the nations of Canaan. (Ex. 23, 29, 30). Cp. B. 3, quickly, which refers to Israel and the "sons of Anak" (9. 2).


25 burn = burn up. See Ap. 43. I. viii.

26 a cursed thing. Heb. a thing devoted to destruction; cp. 13. 17. Josh. 6. 18. 1 Sam. 34. 5; 43. 29. Mal. 4. 6. Heb. hêrêm. Cp. other words in vv. 22, 24.

8. 1-9 (m. p. 247). COMMAND TO REMEMBER. (Alternation.)

m r 1. Command (particular).


r 6. Command.


1 commandments. Heb. sing. = every commandment.

this day. See note on 4. 26.

the LORD = Jehovah. Ap. 4. II.


forty. The number of Probation. See Ap. 10. to know = get to know. Fig. Anthropophathy. Ap. 6.

commandments. Written in Heb. text plural, but read singular, cp. 6. 26 = the whole Law regarded as one great command.

3 manna. See note on Ex. 16. 31.

man. Heb. 'ôôdâm. This verse quoted by Christ. Matt. 4. 4. Luke 4. 4. by. Fig. Ellipsis (Ap. 6) = "by (eating) bread", "bread = food, by Fig. ςυγκεφαλος (of Species), Ap. 6.

by every. Fig. Ellipsis (Ap. 6) = "by keeping every word": or by obeying.

mouth. Fig. Anthropophathy. Ap. 6.


5 as = according as.


chasteneth = correcteth, applicable to instruction as well as chastisement. 2 Sam. 7. 14. Ps. 89. 32. Prov. 3. 12.


7 hills = mountains.

8 vines. All three (fig, olive, and vine) mentioned in this verse. See notes on Judg. 9. 8-12.

9 scarcity. Heb. mishkêmûth = poverty, misery; occurs only here.

brass = bronze, or copper.

10-20 (32, p. 247). WARNINGS; PROSPECTIVE. (Repeated Alternation.)

1a t 10. Hypothesis: "When thou hast eaten."


2a 12, 13. Hypothesis: "When thou hast eaten."


3a 17. Hypothesis: "If thou say."

3u 18, 19. Warning. Memory.

4a 19-. Hypothesis: "If thou forget."


11 forget. Note the emphasis put on this by the structure, as in the whole book. Cp. Judg. 3. 7. Hos. 10. 16.

judgments, and... statutes. See note on 4. 1.

12 and. Note the Fig. Polysyndeton (Ap. 6), in vv. 12 and 13.

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;
14 Then thine heart be lifted up, and thou forget not the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; 16 Who brought thee forth water out of the rock of flint; 17 Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end; 18 But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. 19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. 20 As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not obey unto the voice of the Lord your God.

9. 1—10. 11 (53, p. 247). WARNINGS. (Division.)

1 This day: i.e., it is declared this day that, &c. Fig. Metonymy (of Subject), Ap. 6, where the action is put for the declaration concerning it. Punctuate thus: "Hear, O Israel this day," &c. See note on 4, 26, nations. Put by Fig. Metonymy (of Subject), Ap. 6, for the countries inhabited by them.

2 children = sons.

Anakims. The descendants of Anak; the progeny of the second irruption of fallen angels (see Gen. 6, 4 and Ap. 25, and cp. Josh. 11, 22.


5 Not. Cp. Tî. 5, 5. Rom. 11, 6. 2 Tim. 1, 9, thy fathers. All three named in connection with the oath.

9. 7—10. 11 (53, above). RETROACTIVE WARNINGS (Repeated Alteration.)

14 bondage = bondmen, put by Fig. Metonymy (of Adjunct), Ap. 6.

15 wilderness = desert, cp. 1, 19.


17 wealth. Heb. 'âhid, strength, put by Fig. Metonymy (of Adjunct) for the wealth it procures. Ap. 6.

20 destroyeth. Heb. 'abod, cause to perish.

9. 1—6 (52, above). WARNINGS; PROSPECTIVE. (Introversion and Repeated Alteration.)

1 w 1, 2. Possession given by Jehovah.

2 a 4, 14. Warning (negative).


4 a 6, 6. "Understand therefore." Possession given by Jehovah.

1 this day: i.e., it is declared this day that, &c. Fig. Metonymy (of Subject), Ap. 6, where the action is put for the declaration concerning it. Punctuate thus: "Hear, O Israel this day," &c. See note on 4, 26, nations. Put by Fig. Metonymy (of Subject), Ap. 6, for the countries inhabited by them.

2 children = sons.

Anakims. The descendants of Anak; the progeny of the second irruption of fallen angels (see Gen. 6, 4 and Ap. 25, and cp. Josh. 11, 22.


5 Not. Cp. Tî. 5, 5. Rom. 11, 6. 2 Tim. 1, 9, thy fathers. All three named in connection with the oath.

7 Remember, and forget not, how thou provokedst the Lord thy God to wrath in the
7. commanded i. Heb. abode did unto this place, ye have been rebellious against 3 the LORD.

8. Also in Horeb ye provoked 8 the LORD to wrath, so that 3 the LORD was angry with you to have 8 destroyed ye.

9. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which 2 the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10. And 2 the LORD delivered unto me two tables of stone 2 written with the finger of 2 God; and on them was written according to all the words, which 3 the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11. And it came to pass at the end of forty days and forty nights, that 3 the LORD gave me the two tables of stone, even the tables of the covenant.

12. And 3 the LORD 3 said unto me, 'Arise, get thee down quickly from hence; for thy Peop|e which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.'

13. Furthermore 3 the LORD 3 spake unto me, saying, 'I have seen this People, and, 3 behold, it is a stiffnecked People:

14. 'Let Me alone, that I may 8 destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.'

15. So 3 I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16. And I looked, and, 3 behold, ye had 8 sinned against 3 the LORD your 3 God, and had made you a molten calf: ye had turned aside quickly out of the way which 3 the LORD had commanded you.

17. And 6 I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18. And I fell down before 3 the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your 10 sins which ye 10 sinned, in doing 8 wickedly in the sight of 2 the LORD, to provoke Him to anger.

19. For I was 6 afraid of the anger and hot displeasure, wherewith 3 the LORD was wroth against you to 8 destroy you.

20. But 3 the LORD hearkened unto me at that time also.

21. And 3 the LORD was very angry with Aaron to have 6 destroyed him: and I prayed for Aaron also the same time.

22. And I took your sin, the calf which ye had made, and 6 burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that 6 descended out of the mount.

23. 3 And at 6 Taberah, and at 6 Massah, and at 6 Kibroth-hattaavah, ye provoked 8 the LORD to wrath.

24. Likewise when 2 the LORD sent you from Kadesh-barneah, 3 saying, 'Go up and possess the land which I have given you;' then ye rebelled against the 3 commandment of 2 the LORD your 2 God, and ye believed Him not, nor hearkened to His voice.

25. Ye have been rebellious against 3 the LORD from the day that I knew you.)

26. Thus I fell down before 3 the LORD forty days and forty nights, as I fell down at the first; because 3 the LORD had said He would 8 destroy you.

27. 6 I prayed therefore unto 3 the LORD, and said, 'O 3 Lord 4 GOD, 8 destroy not Thy People and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand.

28. Remember Thy servants, Abraham, Isaac, and Jacob; look not unto the 3 stubbornness of these people, nor to their 8 wickedness, nor to their 10 sin:

29. Lest the land whence thou broughtest us out say, 'Because 3 the LORD was not able to bring them into the land which He promised them, and because He hated 3 them, He hath brought them out to slay them in the wilderness.'

30. Yet they are Thy People and Thine inheritance, which Thou broughtest out by Thy mighty power and by Thy stretched out arm.'
At that time the Lord said unto me, 
Hew thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark of wood. 
And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. 
And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. 
And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the day of the assembly: and the Lord gave them unto me. 
And I turned myself and came down from the mount, and put the tables in the ark which I had made: and there they be, as the Lord commanded me. 
And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. 
From thence they journeyed unto Gudgodah; and from Gudgodah to Jothbah, a land of rivers of waters. 
At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His name, unto this day. 
Wherefore Levi hath no part nor inheritance with his brethren; 1the Lord is his inheritance, according as I the Lord thy God promised him. 
And 1stood in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, 2and I the Lord would not destroy thee. 
And the Lord said unto me, Arise, 3take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them. 
And now, Israel, what doth the Lord thy God require of thee, but to fear 1the Lord thy God, to walk in all His ways, and to love Him, and to serve 1the Lord thy God with all thy heart and with all thy soul, 
To keep the commandments of the Lord, and His statutes, which I command thee this day. 

And the Lord your God = Jehovah your 'Elohim (Ap. 4). 

14 Behold, the heaven and the heaven of heavens is 1the Lord's thy God, the earth also, with all that therein is. 
Only 1the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day. 
Circumcise therefore the foreskin of your heart, and be no more stiffnecked. 
For 1the Lord your God is a great God, and a Lord of lords, a great 'GOD,
10. 17. DEUTERONOMY.

11. 16.

DEUTERONOMY.

11.

17. a mighty, and a terrible, Which regardeth not persons, nor taketh reward:

18. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19. Therefore thou shalt love the stranger: for ye were strangers in the land of Egypt.

20. Thou shalt fear the LORD thy God; ye shall serve him, and to him shalt thou cleave, and swear by his name.

21. And ye shall fear his name, and keep his charge, and His statutes, and His judgments, and His commandments, alway.

22. Thy fathers went down into Egypt with足迹 and ten persons; and now the LORD hath made thee as the stars of heaven for multitude.

Therefore thou shalt love the LORD thy God, and keep His charge, and His statutes, and His judgments, and His commandments, alway.

And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, His greatness, His mighty hand, and His stretched out arm,

And His miracles, and His acts, which He did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

And what He did unto the army of Egypt, unto their horses, and to their chariots; how He made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

And what He did unto you in the wilderness, until ye came into this place;

And what He did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

But your eyes have seen all the acts of the LORD which He did.

Therefore shall ye keep all the commands which I command you this day,

that ye may be strong, and go in and possess the land, whither ye go to possess it;

And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

And it shall come to pass, if ye shall hearken diligently unto My commands which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul,

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart
11. 16.

DEUTERONOMY.

18 as=for. write. See note on Ex. 17. 14, and Ap. 47.
19 command. Some codices, with Sam., Sept., and Syr., read "command this day". Cp. the idiom of Luke 28. 43.
20 Every place. Cp. Josh. 1. 3-5; 28. 5. Ex. 23. 31, from. Some codices, with Sam., Sept., and Syr., read "and from". river. Heb. nahr, a flood, not nahal, a Wady. Some codices, with Sept. and Vulg., read "great river". coast=border.

26-32 (J, p. 298). BLESSINGS AND CURSES. (Introversion and Extended Alternation.)

J o | 26. This day. The blessing and the curse.
| p | q | 27. The blessing.
| r | 28. The curse.
| s | 29-30. The place: "In the land."
p | q | r | 29. The blessing (Gerizim).
| s | 30. The place (Ebal).
| t | 31. The place: "To the land."
o | 32. This day. Statutes and judgments.

26 Behold. Fig. Asterismos. Ap. 6.
27 A blessing=the blessing.
28 a curse=the curse.
Morch. Cp. Gen. 12. 6, 7; 35. 4.

12. 1-27. 10 (F, p. 219). LAWS IN THE LAND. (Introversions and Alternations.)

F R | t | 12. 1. These statutes.
| w | 15. 1-16. 17. Ecclesiastical laws (Sabbath, &c.).
| | w | 17. 11-29. The Kesh.
| | S | 18. 1-6. Laws. Ecclesiastical (Levites, &c.).
| R | t | 26. 14-19. These statutes.
| u | 27. 1-10. Sacred places and worship.

1 statutes and judgments. See note on 4. 1.
the LORD. Heb. Jehovah. Ap. 4. II.

6th=ground. Heb. 'iddanah.

giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you 2 this day.

12 These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.
2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every "green" tree:
3 And ye shall overthrow their altars, and "break" their "pillars", and burn their "groves" with fire; and ye shall hew down the "graven" images of their gods, and "destroy" the names of them out of that place.
4 Ye shall not do unto the LORD your God.

b 5 But unto the place which the LORD your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come:
6 And thither ye shall bring your burnt offerings, and your sacrifices, and your burnt offerings, and your tithes, and your heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:
7 And there ye shall eat before ye shall put your hand unto, and your households, wherein ye shall dwell:
8 Ye shall not do after all the things which ye do here this day, every man whatsoever is right in his own eyes.
9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.
10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety;
11 Then there shall be a place which the LORD your God shall choose to cause His name to dwell there; thither shall ye bring all the tithe of your burnt offerings, and your tithes, and your burnt offerings, your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:
12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your servants, and your maidservants, and your Levites that are within your gates; forasmuch as he hath no part nor inheritance with you.
13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:
14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that the LORD command thee.

e 15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which He hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.
16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.
17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy "wine", or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free will offerings, or heave offering of thine "hand":
18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy maidservant, and thy manservant, and thy Levite that is within thy gates; and thou shalt rejoice before the LORD thy God in all that thou pourest thine hands unto.
19 Take heed to thyself that thou forsaile not the Levite as long as thou livest.
20 When the LORD thy God shall enlarge thy border, as He hath promised thee, and
12. 20.

DEUTERONOMY.

13. 6.

thou shalt say, I will eat flesh, because the soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

26 Only holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou dost that which is good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land:

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination of the LORD, which He hateth, have they done unto their gods; for even their sons and their daughters they have burned in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

13. 6

If there arise among you a prophet, or a dreamer of dreams,

and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereby he speaketh unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD thy God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.


21 kill = kill in sacrifice. Ap. 43. 1. iv. Cp. 1 Sam. 16. 5 ("sacrifice").


24 Thou shalt not eat it. Repeated in v. 25.

Fig. Anaphora (Ap. 6), for emphasis.

27 offer = prepare. See Ap. 43. i. iii.

30 How...? Fig. Erotesis. Ap. 6.

31 burnt = burnt up. See Ap. 43. i. viii.


13. 1-18 (U2, p. 256). IDOLATRY.

(Extended and Repeated Alterations.)

V1 g1 [p. 257]

h1

v1 g1 If there arise among you a prophet, or a dreamer of dreams,

and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereby he speaketh unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD thy God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.


21 kill = kill in sacrifice. Ap. 43. 1. iv. Cp. 1 Sam. 16. 5 ("sacrifice").


24 Thou shalt not eat it. Repeated in v. 25.

Fig. Anaphora (Ap. 6), for emphasis.

27 offer = prepare. See Ap. 43. i. iii.

30 How...? Fig. Erotesis. Ap. 6.

31 burnt = burnt up. See Ap. 43. i. viii.

18. 6.

DEUTERONOMY.

14. 7.

18. 6.

saying, ‘Let us go and serve other gods,’ which thou hast not known, if thou, nor thy fathers;
7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;
8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:
9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from 2 the LORD thy 2 God, Which brought thee out of the land of Egypt, from the house of 2 bondage.
11 And all Israel shall hear, and fear, and shall do no more any such 3 wickedness as this is among you.

V 8 3

12 If thou shalt hear say in one of thy cities, which 4 the LORD thy 4 God 4 hath given thee to dwell there, saying,
13 ‘Certain 4 men, the 4 children of 5 Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, ‘Let us go and serve other gods,’ which ye have not known;
14 Then shalt thou enquire, and make search, and ask 6 diligently; and, 7 behold, if it be truth, and the thing certain, 8 that such abomination is wrought among you;
15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, 9 destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.
16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt 10 burn with fire the city, and all the spoil thereof every whit, for 4 the LORD thy 4 God: and it shall be an 11 heap for ever; it shall not be built again.
17 And there shall cleave nought of the 12 cursed thing to thine hand: that 4 the LORD may turn from the fierceness of His anger, and shew thee mercy, and have compassion upon thee, and multiply thee, 13 as He hath sworn unto thy fathers;
18 When thou shalt hearken to the voice of 4 the LORD thy 4 God, to keep all His commandments which 4 command thee 4 this day, to do that which is right in the eyes of 4 the LORD thy 4 God.

U 8 W

(p. 258)

14 8 ye. Fig. Prosopopeia. Ap. 6.
12 hath given =giveth.

children =sons.

15 destroying =exterminating. Heb. haram.

16 burn =burn up. Heb. ‘ishaph. Ap. 43. i.


as =according as.

18 this day. See note on 4. 26.

14. 1-29 (U 3, p. 258). MEATS.

(Introduction and Alternation.)

U 3 W | 1, 2. Jehovah thy Elohim. Choosing.
X m | 3-21. Meats (negative and positive).
X n | 22, 23. Tithes.
X m | 24-26. Meats (positive).
| n | 27-29-. Tithes.

1 the LORD. Heb. Jehovah. Ap. 4. II.


ye shall not, &c. Cp. Lev. 19. 27, 28; 21. 5. Jer. 16. 5; 44. 17; 47. 5.

the dead =dead people (not dead bodies). No art. in Sept. Cp. 28. 26 with art., and rendered rightly “carrcase”.

2 holy. See note on Ex. 3. 5.


the earth =the face of the soil. Fig. ‘teomass. Ap. 6.

Heb. ‘adamah.

3-21 (m, above). MEATS.

(Enumeration.)

m | 3-8. Beasts.
| o2 | 9, 10. Fish.
| o3 | 11-20. Birds.
| o1 | 21-. What dieth of itself.

4 These. There are eleven animals named in Deuteronomy which are not included in Leviticus and Numbers. More names known after forty years from Egypt. Cp. Lev. 11.

5 roebuck =gazelle (R.V.).

fallow deer =roe buck.

pygarg =mountain goat.

wild ox =ante lope (R.V.).

chamois =mountain sheep (R.V.).

6 parteth the hoof. Cp. Lev. 11. 2. 8.

cleaveth the cleft. Fig. ‘polypōion. Ap. 6.

4 ° These are the beasts which ye shall eat: the ox, the sheep, and the goat.
5 ° The hart, and the ° roebuck, and the ° fallow deer, and the wild goat, and the ° pygarg, and the ° wild ox, and the ° chamois.

° And every beast that ° parteth the hoof, and ° cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

° Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and
14. 7. DEUTERONOMY.  15. 4.

1452 the "coney"; for they chew the cud, but divide not the hoof; therefore they are unclean unto you.
8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.
9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:
10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.
11 Of all clean birds ye shall eat.
12 But these are they of which ye shall not eat: the eagle, and the "ossifrage, and the ospray,
13 And the "glede, and the "kite, and the "vulture after his kind,
14 And every raven after his kind,
15 And the "owl, and the night hawk, and the "cuckow, and the hawk after his kind,
16 The little owl, and the great owl, and the "swan,
17 And the pelican, and the "gier eagle, and the cormorant,
18 And the stork, and the "heron after her kind, and the "lapwing, and the bat.
19 And every creeping thing that lieth "is unclean unto you: they shall not be eaten.
20 But of all clean fowls ye may eat.

21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an "holy people unto the LORD thy God.

22 Thou shalt not "see the a kid in his mother's milk.

X n 22 Thou shalt truly "tithe all the increase of thy seed, that the field bringeth forth year by year.
23 And thou shalt "eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to place his name there, when thou hast journeyed there, then shall the LORD thy God bless thee:
25 Then shalt thou "turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:
26 And thou shalt bestow that money for whatsoever "thy soul lusteth after, for oxen, or for sheep, or for "wine, or for "strong drink, or for whatsoever "thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,
27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee:
28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:
for 5 the LORD shall greatly bless thee in the land which 5 the LORD thy 5 God giveth thee for an inheritance to thee; this day.

6 For 5 the LORD thy 5 God giveth thee, as He promised thee, and thou shalt 5 lend unto many nations, but thou shalt not borrow; and thou shalt 5 reign over many nations, but they shall not 5 reign over thee.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which 5 the LORD thy 5 God giveth thee,

8 Thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

9 Beware that there be not a 5 thought in thy 5 wicked heart, saying, 5 The Seventh year, the year of 5 release, is at hand; 5 and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto 5 the LORD thy 5 God, and it shall be 5 sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing 5 the LORD thy 5 God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor 5 never cease out of the land:

therefore 3 command thee, saying, 5 Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 And if thy 5 brother, an 5 Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy 5 floor, and out of thy 5 winepress: of that wherewith 5 the LORD thy 5 God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and 5 the LORD thy 5 God redeemed thee: therefore 3 command thee this thing 5 to day.

16 And it shall be, 5 if he say unto thee, 5 I will not go away from thee; 5 because he loveth thee and thine house, because he is well with thee:

17 Then thou shalt take an 5 aul, and thrust it through his ear unto the door, and he shall be thy servant 5 for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a 5 double hired servant to thee, in serving thee six years: and 5 the LORD thy 5 God shall bless thee in all that thou doest.

19 6 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto 5 the LORD thy 5 God:

thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.
15. 20.  

DEUTERONOMY.  

16. 13.  

20 Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roe, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

16 Observe the month of Abib, and keep the passover unto the LORD thy God:

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place His name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place His name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly unto the LORD thy God; thou shalt do no work therein.

9 Seven weeks shall thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand,

which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place His name there.

12 And thou shalt remember that thou wast a bondman in Egypt:

and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles seven days,
16. 13.

DEUTERONOMY.


(Extended Alternation.)

13. 15. The feast. Seven days.

13. 15. The feast. Seven days.

r p q

13. 15. The feast. Seven days.

13. 15. The feast. Seven days.

v | p | q | 13-15. The feast. Seven days.
 x | 13-15. The feast. Seven days.
 p | q | 15-18. The feast. Seven days.
 r | 15-18. Place.

13. corn = threshing-floor

Put by Fig. Metonymy (of wine = winepress) is produced from them.

14. And. Note the Fig. Polysyndeton. Ap. 6.


16. 18-17. 13 (v. p. 255). LAWS. CIVIL.

(Interposition.)

 B | 16, 21, 22. Illegal acts.
 H | 17, 1. Illegal offerings.

19. thou shalt not. A special reading, known as Sevir, has "neither shalt thou." See Ap. 84.

gift = bribe.

20. altogether just. This is the rendering of the Fig. Epimenides (Ap. 6). Heb. "just, just," i.e., perfectly just.


22. image = pillar.

17. 2-13 (A, above). JUDGES. DUTIES.

(Alternation.)

A t | 2-7. Law. Simple cases.
 t | 8-12. Law. Difficult cases.

2-7 (b, above). LAW. SIMPLE CASES.

(Extended Alternation.)

t y w | 2-7. Criminals.
 y | 4. Proof.
 v w | 5-7. Criminals.
 y | 6-7. Proof.


3. wickedness. Heb. 'adā'. Ap. 44, VIII.


5. not commanded. Equally authoritative in matters of faith and worship to-day.

6. diligently. See note on 13, 14.

behold. Fig. Aesopera. Ap. 6.

7. put the evil away. See note on 13, 5.

8-12 [For Structure see next page].

8 between. Some codices, with Sam., Jon., Sept., and Syr., read "or between".

6 At the "mouth of" two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 If there arise a matter too hard for thee in judgment, between blood and blood, or between a
17. 8. DEUTERONOMY.  18. 6.

plea and plea, and between stroke and stroke, being matters of controversy within thy gates:
then shalt thou arise, and get thee up into the place which the LORD thy God shall choose:
And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 "And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:
11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge,
even that man shall die: and thou shalt put away the evil from Israel.
13 And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, "and shalt say, 'I will set a king over me, like as all the nations that are about me';" thou shalt not set thee a king over thee, which of thy brethren shalt thou set king over thee: thou mayest not set any stranger over thee, which is not thy brother.

15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, 'Ye shall henceforth return no more that way.'

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.
18 And it shall be, when he sitteth upon the throne of his kingdom,
that he shall write him a copy of this law in a book out of that which is before "the priests the Levites:
19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:
20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left, to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

18 The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings the LORD made by fire, and His inheritance.
2 There shall they have no inheritance among their brethren: the LORD is their inheritance, as He hath said unto them.
3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.
4 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.
5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.
6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;
18. 7. **DEUTERONOMY.**

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7 Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there in the name of the Lord.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

13 Thou shalt be perfect with the Lord thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do.

15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; into Him ye shall hearken;

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.'

17 And the Lord said unto me, 'They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him.

19 And it shall come to pass, that whosoever will not hear unto My words which He shall speak in My name, he shall be unto Me as this stony city.

20 But the prophet, which shall presume to speak a word in My name, whom I have not commanded him to speak, or that shall speak in the name of other gods,

21 Even that prophet shall die.

22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously:

23 Thou shalt not be afraid of him.

18. 9-22 (w. p. 255). **THE PROPHET.**

(see p. 255).


12. **Command.** Jehovah thy God.

13. **Reason.** Hearkening.

14. **Command.** (positive)

15. **Like unto Moses**

16. **Command.** (negative)

17. **Perfect** — devoted, or single-hearted.

18. **Will raise up.** Note the transition, and the Structure above.


19. said. See note on 2. 9. This was said before leaving Horeb, so that the prophet like unto Moses was promised at Sinai!


19. **A Prophet (Deut. 18, 18), a Priest (Ps. 110, 4), a King (Zech. 6, 12),** will put My words, &c. Cp. John 12, 48, 49, and note John 5, 34; 7, 16; 8, 24, 47, 12, 50; 14, 10, 24, 17, 8.

19. **I will require.** Cp. John 12, 48, and Heb. 4, 11, where "discerner" means "able to judge" (Gr. kritikos). That "Word" is the "critic" (or judge), and will judge all other "critics."


(see p. 255).

Israel.


19. 1. **121.** (n., above). **ISRAEL.**

(see p. 255).

121. **1-13.** Persons. Manslayer.


1-13 (p. above). **PERSONS: MANSAYER.**

(see p. 255).

E 1. Prospective. "Whom."

2. 3. Cities. Separation of three.

G r. 3. Purpose.

3. 5, 6. Case of ignorance.


6. 7. Purpose.

8. 9. Prospective. "If."


10. Purpose.

13. Case of intention.


13. Purpose.


3. Thou shalt prepare thee a way, and divide
the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to Hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die;

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast as He hath sworn unto thy fathers, and give thee all the land which He promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in His ways;

then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of the city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.'

14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth:

at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness rise up against any man to testify against him that which is wrong;

17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.
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2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, 3 And shall say unto them, 'Hear, O Israel, gr approach this day unto battle against your enemies: let not your hearts be faint, fear not, and do not tremble, neither be ye terrified because of them; 4 For the LORD your God is He that goeth with you, "to fight for you against your enemies, to save you.' 5 And the officers shall speak unto the people, saying, 'What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. 6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. 7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.' 8 And the officers shall speak further unto the people, and they shall say, 'What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.' 9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it. 11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. 12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: 14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. 15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; 17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, and the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD thy God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

21 If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:
21. 2.  

DEUTERONOMY.  

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

d 3 And it shall be, that the city which is next unto the slain man,
e even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not been drawn in the yoke;

4 And the elders of that city shall bring down unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto Him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then shalt thou bring her home to thine house; and she shall shave her head, and pare her nails;  

13 And she shalt put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit that which he hath,

that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

17 But he shall acknowledge the son of the hated for the firstborn,

by giving him a double portion of all that he hath before.
21. 17. DEUTERONOMY. 22. 10.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:
19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20 And they shall say unto the elders of his city, 'This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.'
21 And all the men of his city shall stone him with stones, that he die:

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:
23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

22 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.
24 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.
25 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.
26 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

1 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: 7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.
9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which

10 he. Cp. Gen. 49. 3. strength. Heb. 'adam. Homonym = strength, hero, and (Gen. 49. 3) and Job 31. 25 (A.V. "wealth"), but suffering, etc., in Gen. 35. 19 (marg.). Deut. 26. 14, and Hos. 9. 4.

his. Some codices, with Sam., Onk., Sept., Syr., and Vulg., read "his therefore".

18-21 Stubborn = rebellious, rebellious = refractory.
19 the gate: i.e. the place of judgment.
22 hang = hang up: i.e. after putting to death, not to put to death by hanging.
24 land = soil. Heb. 'addmah.

12 Thou shalt not plow with an ox and an ass together.
11 Thou shalt not wear a garment of divers sorts, as of woolen and linen together.
12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.
13 If any man take a wife, and go in unto her, and hate her,
and give occasions of speech against her, and bring up an evil name upon her, and say,
'I took this woman, and when I came to her, I found her not a maid: '
15 Then shall the damsel of the father, and her mother, take and bring forth the tokens of the
damsel's virginity unto the elders of the city in the gate:
16 And the damsel's father shall say unto the elders, 'I gave my daughter unto this man to wife, and he hatcheth her;
And, 'Lo, thy father hath given occasions of speech against her, saying, 'I found not thy daughter a maid,' and yet these are the tokens of my daughter's virginity.' And they shall spread the cloth before the elders of the city.
18 And the elders of that city shall take that man and chastise him;
19 And they shall smite him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.
20 But if this thing be true, and the tokens of virginity be not found for the damsel:
21 Then shall they bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put away evil from among you.
22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.
23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city; and lie with her;
24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, being in the city: and the man, because he hath humbled his neighbour's wife: so shalt thou put away evil from among you.
25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:
26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:
27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.
28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;
29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

22. 13-30 (n, p. 283). WOMEN: (Division.)
14 virginity. The Fig. Metonymy (of Subject), Ap. 6.
15 explained by these words, "the tokens of".
17 lo. Fig. Asterismos. Ap. 6.
19 amerce him = fine him. Old English.
23 betrothed. This, taken with "wife" (v. 24) explains Matt. 1. 19, 20.
24 wife. See note on v. 23, above.
30 skirt. Put by Fig. Exephyms (Ap. 6), for nakedness. Cp. Lev. 18. 7, 8; 20. 11.

23. 1-16 (m, p. 246). MEN: (Enumeration.)
1 conggregation = assembly.
1 congregation = assembly.

5 Mesopotamia. Heb. = Aram-Naharaim, i.e. "Syria of the two rivers".

30 A man shall not take his father's wife, nor discover his father's skirt.

23 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.
2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.
3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:
4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balak the son of Beor of the Moabites, to curse thee.
5 Nevertheless the L ORD thy God would not hearken unto Balak; but the L ORD thy God turned the curse into a blessing unto thee, because the L ORD thy God loved thee.
6 Thou shalt not seek their peace nor their prosperity all thy days for ever.
7 Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.
8 The children that are begotten of them
23.8. DEUTERONOMY.

shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 If there be among you any man, that is not clean by reason of uncleanness that changeth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a ° paddle upon thy ° weapon; and it shall be, when thou ° wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy ° God ° walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy ° camp be ° holy: that He see no uncleanness in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

17 There shall be no ° whore of the daughters of Israel,

a nor ° a sodomitess of the sons of Israel.

18 Thou shalt not bring the hire of ° a whore,

or ° the price of ° a dog, into the house of ° the LORD thy ° God for any vow: for even both these ° abomination unto ° the LORD thy ° God.

19 Thou shalt not lend upon ° usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that ° the LORD thy ° God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 When thou shalt ° vow a vow unto ° the LORD thy ° God, thou shalt not slack to pay it:

for ° the LORD thy ° God will surely require it of thee; and it would be ° sin in thee.

22 But if thou shalt forbear to vow, it shall be ° sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto ° the LORD thy ° God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard,

then thou mayest eat grapes ° fill ° at thine own pleasure;

but thou shalt not put ° any ° in ° thy ° vessel.
2. And when she is departed out of his house, she may go and be another man's wife.
3. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;
4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

If a man be found stealing any of his brethren of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

Thou shalt stand abroad, and the man to whom thou didst lend shall bring out the pledge abroad unto thee.

And if the man be poor, thou shalt not sleep with his pledge:

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore thou shalt do this thing.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow:

That the LORD thy God may bless thee in all the work of thine hands.
20 When thou beatest thine olive tree,
An the in 17. Tim. Prov. 6, Result.; be 11, 8-. 6. therefore 25. 13-I6. (P. 50x410) (b, above). INJUSTICE re SEED. (Repeated and Extended Alteration.)

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward:
it shall be for the stranger, for the fatherless, and for the widow.
22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore 3 command thee to do this thing.

K 4

5 Thou shalt not muzzle the ox when he treadeth out the corn.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, 'My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.'

8 Then the elders of his city shall call him, and speak unto him:

wicked. Heb. 'ish'a. See Ap. 44. x.
3 Forty stripes. To ensure obedience to this law, tradition made the stripes 39, and gave three strokes with a thong of thirteen cords. Cp. 2 Cor. 11. 24. vile = mean, or lightly esteemed.

4 (K, p. 266). THRESHING.
4 not muzzle. Animals generally muzzled in the East. Cp. 1 Cor. 9. 9. 1 Tim. 5. 18.

5-16 (J, p. 266). PERSONS AND PROPERTY. (Introversion.)

5-10 (b, above). INJUSTICE re SEED. (Repeated and Extended Alteration.)

6 put out = blotted out.
13 divers weights. Heb. a stone and a stone. Put by Fig. Metonymy (of Cause), for any weight. Ap. 6.
Amalek. Name of a man, put for his posterity, by Fig. Metonymy (of Adjunct). Ap. 6.

12 Then thou shalt cut off her hand, thine eye shall not pity her.
13 Thou shalt not have in thy bag "divers weights, a great and a small.
14 Thou shalt not have in thine house "divers measures, a great and a small.
15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.
16 For all that do such things, and all that do unrighteousness, are an abomination unto the LORD thy God.

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;
18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

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25. 19.

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19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance, and possesseth it, and dwelleth therein; thou shalt not forget it.

26 And it shall be, when thou shalt come in unto the land which the Lord shall give thee to possess it, and shalt put the first of the firstfruits of thy land, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose, to place His name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us.

4 Then the priest shall take of the basket of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak and say before the Lord thy God:

R i.

1 A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

k 6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

l 7 And when we cried unto the Lord our God, the Lord heard our voice, and looked on our affliction, and on our oppression, and on our suing:

k 8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrorfulness, and with signs, and with wonders:

i 9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

l 10 And now behold, I have brought the firstfruits of the land, which Thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God:

v 11 And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

P2 m 12 When thou hast made an end of tithing all the tithes of thine increase the third year which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

n 13 Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, unto the stranger, to the fatherless, and to the widow, according to all Thy commandments which Thou hast commanded me: I have not transgressed Thy commandments, neither have I forgotten them:

14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead:

15 Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and
26. 15. 

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the tenth land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice:

18 And the LORD hath avouched this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments;

19 And to make thee high above all nations, which He hath made, in praise, and in name, and in honour;

that thou mayest be an holy people unto the LORD thy God, as He hath spoken.

27 And Moses with the elders of Israel commanded the people, saying, "Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee,

that thou shalt set thee up great stones, and plaister them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan,

that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaster:

5 And thou shalt build the altar of the LORD thy God, an altar of unhewn stones:

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God:

8 And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses and the priests the Levites spake unto all Israel, saying, "Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do His commandments and His statutes, which I command thee this day.

11 And Moses charged the people the same day, saying,
27. 14.

DEUTERONOMY.

28. 11.

14 And the Levites shall speak, and say unto all the men of Israel with a loud voice, 15 "Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, 'Amen.'

16 Cursed be he that setteth light by his father or his mother. And all the people shall say, 'Amen.'

17 Cursed be he that removeth his neighbour's landmark. And all the people shall say, 'Amen.'

18 Cursed be he that maketh the blind to wander out of the way. And all the people shall say, 'Amen.'

19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, 'Amen.'

20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, 'Amen.'

21 Cursed be he that lieth with any manner of beast. And all the people shall say, 'Amen.'

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, 'Amen.'

23 Cursed be he that lieth with his mother in law. And all the people shall say, 'Amen.'

24 Cursed be he that smiteth his neighbour secretly. And all the people shall say, 'Amen.'

25 Cursed be he that taketh reward to slay an innocent person. And all the people shall say, 'Amen.'

26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, 'Amen.'

28 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe to do all His commandments which I command thee this day,

that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 O Blessed shall thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy land, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy store.

6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy houses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in His ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in
12 The LORD shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and they shall not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all His commandments and His statutes which I command thee this day;

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy store.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me.

21 The LORD shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with consumption, and with fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall smite thee with the botch of Egypt, and with the scales, and with the scab, and with the itch, whereof thou canst not be healed.

26 And thy carcase shall be meat unto all fowls of the air, and unto beasts of the earth, and no man shall fray them away.

27 The LORD will smite thee with the botch of Egypt, and with the scales, and with the scab, and with the itch, whereof thou canst not be healed.
and thou shalt be only oppressed and crushed always.

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore boil that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee the pestilence, and a fiery tongue, which shall not be quenched; and he shall consume thee in every path wherein thou goest.

37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither I the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress them, but thou shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lead thee, and thou shalt not lead him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hast not hearkened unto the voice of the LORD thy God, to keep His commandments and His statutes which He commanded thee.

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servest not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shalt thou serve thine enemies which I the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest not fear fear, nor be loaded with reproach among the nations.

59 The LORD thy God;
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59 Then 1 the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which is not written in the book of this law, them will I the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God:

63 And it shall come to pass, that 4 as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, 7 Would God it were even! and at even thou shalt say, 8 Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, 4 thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall 6 buy you.

29

These are the words of the 6 covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, 4 9: have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

61 the book of this law = this book of the law.

64 all people = all kinds of peoples. Put by Fig. Synecdoche (of Genus). Ap. 6.


66 fear. Heb. Homonym: pahad, to fear, here and Job 59. 12; but rejeles, Isa. 60. 2 (op. A.V. and R.V.), Hos. 3. 8. 67 Would God. Fig. Euche. Ap. 6.

68 into Egypt. So Hos. 8. 13; 9. 5. May be put by Fig. Metonymy for servitude.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 Ye shall stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,

11 Your little ones, your wives, and your strangers that are in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into His oath, which the LORD thy God maketh with thee this day:

13 That He may establish thee this day for a people unto Himself, and that ye may be unto a holy God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath:

15 But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day:

16 For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;
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17 And ye have seen their abominations, and their **idols**, wood and stone, silver and gold, which were among them:

18 Lest there should be among you man, or woman, or family, or **tribe**, whose heart turneth away from **the LORD** our **God**, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, 'I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst;'

20 'The **LORD** will not spare him, but then the anger of **the LORD** and His jealousy shall smoke against that man, and all the curses that are **written** in this book shall lie upon him, and **the LORD** shall blot out his name from under heaven.

21 And 'the **LORD** shall separate him unto everlast ing out of all the tribes of Israel, according to all the curses of the covenant that are **written** in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which 'the **LORD** hath laid upon it;

23 And **that whole land thereof** is brimstone, and salt, and burning, that it is not sown, nor borne, nor any grass growth thereof like this desert whereof Sodom, and Gomorrah, Admah, and Zeboim, which 'the **LORD** overthrew in His anger, and in His wrath:

24 Even all nations shall say, 'Wherefore hath 'the **LORD** done thus unto this land? what meaneth 'the heart of this great anger?'

25 Then men shall say, 'Because they have forsaken the **covenant** of 'the **LORD** and God of their fathers, which He made with them when He brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them:

27 And the anger of 'the **LORD** was kindled against this land, to bring upon it all the curses that are **written** in this book:

28 And 'the **LORD** rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.'

29 The **secret things** belong unto 'the **LORD** our **God**: but those **things which are revealed** belong unto us and to our children for ever,

30 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither 'the **LORD** thy **God** hath driven thee:

2 And shalt return unto 'the **LORD** thy **God**, and shalt obey His voice according to all that
of "the Lord, and do all His commandments which I command thee this day. 9 And 1 the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for 1 the Lord will again rejoice over thee for good, as He rejoice over thy fathers: 10 If thou shalt hearken unto the voice of 1 the Lord thy God, to keep His commandments and His statutes which are written in 1 this book of the law, and if thou turn unto 1 the Lord thy God all thine heart, and with all thy soul. 11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

I 12 12 It is not in heaven, that thou shouldest say, 'Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?'

J 13 Neither is it beyond the sea, that thou shouldest say, 'Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?'

h 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

G 15 'See, I have set before thee this day life and good, and death and evil; 16 In that 1 I command thee this day to love 1 the Lord thy God, to walk in His ways, and to keep His commandments and His statutes, and His judgments, that thou mayest live and multiply: and 1 the Lord thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I 'denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. 19 I 'call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

m 20 That thou mayest love 1 the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for 8e is thy life, and the length of thy days: that thou mayest dwell in the land which 1 the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee.'
4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, whom he destroyed.

5 And the LORD shall give them up before your faces, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he it is that doth go before thee; he will not fail thee, nor forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And that their children, which have not known any thing, may hear, and learn, and fear the LORD your God, and observe to do all the words of this law:

14 And the LORD said unto Moses, Be hold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge." And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Be hold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them.

17 Then My anger shall be kindled against them in that day, and I will forsake them, and I will 'hide My face from them, and they shall be devoured, and many 'evils and troubles shall befall them; so that they will say in that day, 'Are not these 'evils come upon us, because our God is not among us?'

18 And 3 will surely 'hide My face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.
19. Now therefore 1 write ye 2 this song for you, and 3 teach it the 13 children of Israel: put it in their mouths, that this song may be a witness for Me against the 13 children of Israel.

20. For when I shall have brought them 1 into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke Me, and break My covenant.

21. And it shall come to pass, when many 17 evils and troubles are 17 befallen them, that 2 this song shall 2 testify against them as a witness: for it shall 2 not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which 2 I sware.

22. Moses therefore 6 wrote 6 this song the same day, and taught it the 13 children of Israel.

23. And 6 He gave Joshua the son of Nun a charge, and said, 6 Be strong and of a good courage: for thou shalt bring the 13 children of Israel into the land which 3 sware unto them: and I will be with thee.

24. And it came to pass, when Moses had made an end of 6 writing the words of this law 6 in a book, until they were finished,

25. That Moses commanded 6 the Levites, which bare the ark of the covenant of 6 the LORD, saying,

26. 6 Take 6 this book of the law, and put it 6 in the side of the ark of the covenant of 6 the LORD your 6 God, that it may be there for a witness against thee.

27. For 6 I know thy rebellion, and thy stiff neck: 6 behold, while I am yet alive with you this day, ye have been rebellious against 6 the LORD; and how much more after my death?

28. Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call 6 heaven and earth to record against them.

29. For 6 I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and 6 evil will befall you in 6 the latter days; because ye will do 6 evil in the sight of 6 the LORD, to provoke Him to anger through 6 the work of your hands.

30. And 6 Moses spake in the ears of all the 6 congregation of Israel the words of 6 this song, until they were ended.

32. 1-43 [For Structure see next page.]


My speech = the words of my mouth.

as the dew. Cp. Mic. 5. 7.


3. the LORD = Jehovah. See Ap. 4. II.

God = Elohim. See Ap. 4. 1.

4. Rock. Omit "He is", and read "The Rock, His work is perfect". Used of Jehovah: in this song five times (the number of Grace. See Ap. 10), vv. 4, 15, 16, 30, 31. Used twice in irony (Ap. 6), vv. 31, 37. Cp. 2 Sam. 22. 31, 32.

GOD = Heb. 'el. See Ap. 4. IV.

inquity. See Ap. 44. vi.

5. They have, &c. The Nom., "generation", is put last by Fig. Hyperbaton (Ap. 6), for emphasis, in contrast with "The Rock" of v. 4, which is there put first. Cp. v. 20. Render the verse thus:

"A perverse and crooked generation hath corrupted itself:
[To be] no sons of His is their blemish."

spot = blemish. children = sons.


For all His ways are judgment:
A. GOD of truth and without "iniquity, just and right is He."

5. They have corrupted themselves, their "spot is not the spot of his" children: They are a perverse and crooked generation.

6. Do ye thus require the LORD, O foolish People and unwise? Is not He thy Father that hath bought thee? Hath He not made thee, and established thee?
7. Remember the days of old, 
Consider the years of many generations: 
Ask thy father, and he will shew thee; 
Thy elders, and they will tell thee.

9. For the LORD'S portion is His People; 
Jacob is the lot of His inheritance.

10. He found him in a desert land, 
And in the waste howling wilderness; 
He led him about, He instructed him, 
He kept him as the apple of His eye.

13. He made him ride on the high places of the earth, 
That he might eat the increase of the fields; 
And he made him to suck honey out of the rock, 
And oil out of the flinty rock.

15. But Jeshurun waxed fat, and kicked: 
Thou art waxen fat, thou art grown thick, thou art covered with fatness; 
Then he forsook God Which made him, 
And lightly esteemed the Rock of his salvation.

16. They provoked Him to jealousy with strange gods,
DEUTERONOMY.

GōD = 'elōhīm. See Ap. 4.
gods = 'elōhām. Ap. 4. I.
new = recent, lately. Heb. kārōb, as in Judg. 5. 8.
newly = recently.
of. Gen. of origin = the provocation produced by the conduct of His People.
20 hide My face. See note on 31. 17.
froward = perverse. Heb. ḥāpākapāk. First occ.
21 Note the alternation of the four lines, marked by "jealousy, anger, jealousy, anger".
not GōD = no šē. Ap. 4. IV.
not a People = no People. Cp. Rom. 10. 19; 11. 11.
See Ap. 35.

22 hell = shē'ēl. set on fire. Heb. lāhāt. First occurrence.
23 mischief, See Ap. 44. viii.
arrows. Fig. Anthropopatheia. Ap. 6. They are named in v. 24.
serpents. Heb. śāhāl = to crawl or creep. First occ.
within = from the inner chambers.
destroy = bereave.
25 I feared. Fig. Anthropopatheia (Ap. 6).
behave themselves strangely = mistake it. Heb. nākār, a Homonym with three meanings: (1) to mistake, Deut. 82. 27; (2) to acknowledge, Job 34. 19; (3) to deliver. 1 Sam. 23. 7. Both A.V. and R.V. miss the first (R.V. = misdeem), admit the second and third (though the R.V. margin suggests "alienated" for "delivered").
the LORD = Jehovah. Note the five Divine Titles in this song. Ap. 4.
counsel = deliberation. Heb. 'āz'āz.

31 For, &c. Cp. 1 Sam. 2. 2, and note on v. 4, above.
wine. Heb. yāqān. See Ap. 27. i.
34 Is not this. Fig. Erotēia. Ap. 6.
35 To Me. Hebrew text is l..."to Me", but Dr. Ginsburg thinks it is an abbreviation for ἴγων, "for the day", as seems evident from Sam., Onk., and Sept., and from agreeing with the next line. So that vv. 34, 35 will read:
"Is not this laid up in store with Me, Sealed up in My treasures? For the day of vengeance and recompence, For the time when such shall be seized?"
This shows that the Elipsis is wrongly supplied in the A.V.; and that the R.V. misses the point

31 For their 15 rock is not as our 15 Rock, Even our enemies themselves being judges.
32 For their vine is of the vine of Sodom, And of the fields of Gomorrah:
Their grapes are grapes of gall, Their clusters are bitter:
33 Their wine is the poison of dragons, And the cruel venom of asps.
34 Is not this laid up in store with Me, And sealed up among My treasures?
35 To Me belongeth vengeance, and recompence;

With abominations provoked they Him to anger.
17 They sacrificed unto 16 devils, not to 16 D; To 16 gods whom they knew not, To 16 new gods that came newly up, Whom your fathers feared not.
18 Of the 16 Rock That begat thee thou art ungrateful, And hast forgotten 16 GōD That formed thee.
19 And when 16 the LORD saw it, He 16 abhorred them, Because of the provoking 16 of His sons, and of His daughters.

For they are a very 16 froward generation, Children in whom is no faith.
21 They have moved Me to 16 jealousy with that which is 16 not GōD; They have provoked Me to anger with their vanities; And 16 will move them to jealousy with those which are 16 not a People; I will provoke them to anger with a foolish nation.

For a fire is kindled in Mine anger, And shall burn unto the lowest 16 hell, And shall consume the earth with her increase, And 16 set on fire the foundations of her mountains, I will heap 16 mischiefs upon them; I will spend Mine 16 arrows upon them.
24 They shall be burnt with hunger, And devoured with 16 burning heat, And with bitter destruction: I will also send the teeth of beasts upon them, With the poison of 16 serpents of the dust.
25 The sword without, And the terror within, Shall 16 destroy both the young man and the virgin, The sucking also with the 16 man of grey hairs.

I would 16 scatter them into corners, I would make the remembrance of them to cease from among 16 men:
27 Were it not that 16 I feared the wrath of the enemy, Lest their adversaries should 16 behave themselves strangely, And lest they should say, Our hand is high, And 16 the LORD hath not done all this.
28 For they are a nation void of 16 counsel, Neither is there any understanding in them.
29 O that they were wise, that they understood this, That they would consider their latter end! How should 16 one chase a thousand, And two put ten thousand to flight, Except their 16 Rock had sold them, And 16 the LORD had shut them up?
Their foot shall slide in due time:
For the day of their calamity is at hand,
And the things that shall come upon them make haste.
36 For the Lord shall judge His People,
And repent Himself for His servants,
When He seeth that their power is gone,
And there is none shut up, or left.
37 And He shall say, Where are their gods,
Their rock in whom they trusted,
38 Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings,
And let them rise up and help you,
And be your protection.
39 See now that 3, even 3, am I.
And there is no god with Me:
3 I kill, and I make alive;
2 I wound, and 3 heal;
Neither is there any that can deliver out of My hand.
40 For I lift up My hand to heaven,
And say, 3 live for ever.
41 If I whet My shining sword,
And Mine hand take hold on judgment,
I will render vengeance to Mine enemies,
And will reward them that hate Me.
42 I will make Mine arrows drunk with blood,
And My sword shall devour flesh;
And that with the blood of the slain
And of the captives,
From the beginning of revenges upon the enemy.
43 Rejoice, O ye nations, with His people:
For He will avenge the blood of His servants,
And will be merciful unto His land, and
to His people.
44 And Moses came and spake all the words of this song in the ears of the people, is, and
Hoshea the son of Nun.
45 And Moses made an end of speaking all these words to all Israel:
46 And he said unto them, "Set your hearts unto all the words which I testify among you
this day, which ye shall command your children to observe to do, all the words of this law.
47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

P. Power. Hebr. "hand." Put by Fig. Metonymy (of Adjunct), Ap. 6, for power contained in it.
shut up, or left. Hebr. 3qab, is a Homonym, with two meanings: (1) to leave, or forsake, Gen. 2. 24; 39. 6.
Neh. 5. 13. Ps. 49. 16. Mal. 4. 1. (2) To help, restore, strengthen, shut in, or fortify, as in Ex. 23. 5.
See the notes on these passages. Hence, here, 36 = defended and protected. Note the perplexity manifest in the margins of A.V. and R.V.
47 Where ..., Fig. Erotesis. Ap. 6.
38 And be. Sam., Onk., Sept., Syr., and Vulg. read "Let them be".
39 I, even I, am He. Cp. Isa. 44. 8.
I kill. Cp. Is. 2. 8. 2 Kings 5. 7.
40 I lift up My hand = I swear. The lifting of the hand being put by Fig. Metonymy (of Adjunct), Ap. 6, for the thing signified by it.
42 arrows. Fig. Prosopopatheia. Ap. 6.
drink = devour. Fig. Prosopopoeia. Ap. 6.
From the beginning = from [the flesh] of the chief leader of. Note the alternation:
"I will make Mine arrows drunk with blood,
And My sword shall devour much flesh;
With the blood of the slain and of the captives,
43 Rejoice. Fig. Pneumatisos. Ap. 6. The song began with Apostrophe, Ap. 6, and thus ends, with the same Figure, Moses' eighth address. See note on 1. 6.
land ... people = the two great subjects of the song and of the Old Testament.
44 this song. This is the fifth and last contextual reference to "the Song of Moses".
Hoshea = the old spelling of Joshua. Later it was "Joshua" (Ezra 2. 2). This was adopted by the Sept.,
and ultimately became "Jesus".
46 Set your hearts. Moses' ninth address. See note on 1. 8.
the words. Not merely the Word of God as a whole, but the "words" of which it is made up. Cp.
this day. See note on 4. 26.
do. Some codices, with one early printed edition,
Sam., Sept., Jon., and Syr., read "and to do",
47 in the land = on the soil. The end of Moses' ninth address. See note on 1. 13.
48 spake. See note on 2. 1.
49 children = sons.
50 die ... be gathered. Fig. Heterosis (of Mood),
as Aaron = according as Aaron. Cp. Num. 20. 24;
27, 12-14.
trespassed. Heb. mlml. Ap. 44. 11.

Aaron thy brother died in mount Hor, and was gathered unto his people:
51 Because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified not in the midst of the children of Israel.
52 Yet thou shalt see the land before thee;
but thou shalt not go thither unto the land which 3 give the children of Israel."

C | 1. Introduction.
   G | 2-3. Israel, collectively, with Jehovah king.
   H | 4. Reuben.
       | 5. Judah.
       | 7. Benjamin.
       | 13-17. Issachar.
       | 18, 19. Zebulun and Issachar.
       | 22. Dan.
       | 24, 25. Asher.
   F | 26-27. Israel, collectively, with Jehovah king
   J | 28, 29. Conclusion.

1 this. Moses' tenth (and last) address. See note on 1. 1.
   blessing. To be distinguished from the Song.
   the man of God. First occurrence. See Ap. 49.
   children - sons.
   came. Heb. bōa, to come, or enter on business. Cp.
   Hab. 3. 6.
   rose up. Heb. nārōth, to break forth as light.
   shone forth. Heb. pā📍pa, to shine forth in glory.
   came. Heb. ’āḇlāh, to come with speed. Cp. maran-
   atak - the Lord cometh, 1 Cor. 16. 22.
   saints - holy ones, i.e. angels. Cp. Ps. 68. 17. Acts 7. 53.
   Gal. 3. 12. Hab. 2. 2. Jude 14. And see note on Ex. 3. 5.
   Heb. dāth, an edict, or mandate. Imperial
   mandate.
   3 loved. Heb. lōvēth, Chāḇāḇ, used only here,
   and only of Jehovah's love to Israel.
   hand ... feet. Fig. Anthropopatheia. Ap. 6.
   they sat down. Fig. Synecdoche (of Part). Ap. 6.
   Put for teaching thus received.
   shall receive = bore, or carried away.
   4 congregation = assembly.
   5 He = Jehovah, from v. 2. See the Structure G,
   above.
   Jeshurun. See note on 32. 15.
   were gathered together - gathered themselves to-
   gether.
   6 Reuben. For the order of the tribes see Ap. 45.
   live, and not die. Fig. Polleonism (Ap. 6) for
   emphasis, reversing Gen. 49. 3. 4.
   let not. The word "not" is rightly repeated from
   preceding clause, to supply the Fig. Ellipsis (Ap. 6).
   men. Heb. mēθim, men as opposed to women and
   7 Judah. Fig. Synecdoche (of Part), Ap. 6, including
   Simeon; for their inheritance and blessing were one.
   Josh. 19. 1. Judg. 1. 3.
   be = become.
   8 Thummim ... Urim. See note on Ex. 28. 30.
   Num. 28, 25.
   Thy holy one = Thy man (tēḇ, Ap. 14. IL) of loving-
   kindness, or gracious One = the High Priest who was
   of the tribe of Levi. See note on Ex. 3. 5.
   9 Nor knew. Fig. Metonymy (of Cause), put for not
   children = sons. Written in Hebrew text "son",
   but read "sons", word = sayings.
   10 teach. This was the great work of the priests.
   Hag. 2. 11. Mal. 2. 7.
   before Thee = to Thy nose. Fig. Anthropopatheia.
   11 And of, This "and" is contained in some
   ancient mss., with Sam., Sept., and Syr.
   by Him. Sam. and Sept. omit "by Him".
   and. Note the Fig. Poly syntheton in vv. 14-18. Ap. 6.
   14 moon. Put by Fig. Metonymy (of Adjunct) for
   15 ancient mountains = mountains of old. Cp v. 27.
33. 15. DEUTERONOMY.

1452 And for the precious things of the lasting hills, 
16 And for the precious things of the earth and fulness thereof, 
And for the good will of Him That dwelt in the bush: 
Let the blessing come upon the head of Joseph, 
And upon the top of the head of him that was separated from his brethren. 
17 His glory is like the firstling of his bullock, 
And his horns are like the horns of unicorns: 
With them shall he push the people together to the ends of the earth; 
And they are the ten thousands of Ephraim, and they are the thousands of Manasseh. 

18 And of Zebulun he said, 
"Rejoice, Zebulun, in thy going out; And Issachar, in thy tents." 
19 They shall call the blessing of the mountain; 
There they shall offer sacrifices of righteousness: For they shall suck of the abundance of the seas, 
And of the treasures hid in the sand." 

20 And of Gad he said, 
"Blessed be He That enlighteth Gad: He dwelleth as a lion, 
And teareth the arm of the crown of the head. 
21 And he provided the first part for himself, Because there, in a portion of the lawgiver, was he seated; 
And he came with the heads of the people, He executed the justice of the LORD, and His judgments with Israel." 

22 And of Dan he said, 
"Dan is a lion's whelp: He shall leap from Bashan."

23 And of Naphtali he said, 
"O Naphtali, satisfied with favour, 
And full with the blessing of the LORD: Possess thou the west and the south."

24 And of Asher he said, 
"Let Asher be blessed with children; Let him be acceptable to his brethren, 
And let him dip his foot in oil. 
25 Thy shoes shall be iron and brass; And as thy days, so shall thy strength be."

26 There is none like unto the GOD of Jeshurun, 
"Who rideth upon the heaven in thy help, And in His excellency on the sky. 
27 The eternal God is thy refuge, And underneath are the everlasting arms: And He shall thrust out the enemy from before thee; And shall say, 'Destroy them.' 
28 Israel then shall dwell in safety alone: 
The fountain of Jacob shall be upon a joyous mountain, and a well of wine: Also his heavens shall drop down dew. 
29 Happy art thou, O Israel: lasting = everlasting. Cp. Gen. 49. 26, 17 the bush. Cp. Ex. 3. 2. The word occurs only in these two places. 

17 horns. Put by Fig. Metonymy (of Subject), Ap. 6, for Ephraim and Manasseh. 

19 treasures hid in the sand = hidden treasures of the sand; amber, agate, jet, pearls, glass, &c. 

20 with = likewise, or, yea. 

21 in. Omit. was he seated = was reserved. 

25 shoes = under thy shoes, as A.V. margin, i.e. above the ground, olives and oil; beneath, iron and copper. Refers to rich ores. 

26 none like. See note on Ex. 15. 11. 

GOD. Heb. 'El. See Ap. 4. 
Jeshurun=Upright, i.e. the ideal Israel (cp. v. 29) as the "upright" nation, possessing all these laws. See note on first occurrence, 82. 13. 

27 refuge = abode. Ps. 90. 1; 91. 9. Or, "Above is the everlasting God. 
And beneath are His everlasting arms." arms. Put by Fig. Metonymy (of Subject), Ap. 6, for the strength which is in them. Also Fig. Anthropos-theos. Ap. 6. 
28 Israel... Jacob. The name of a man put by Fig. Metonymy (of Cause) for his posterity. Ap. 6. 

Note the name, "Israel" connected with Divine safety, and "Jacob" with earthly substance. 

29 O Israel. The ideal nation, viewed as Jeshurun the upright. See note on 82. 13. 

saved by the LORD. This their greatest glory. 
shall be found liars = shall submit themselves. 

287 Cp. 2 Sam. 22. 45. Ps. 66. 3. high places. The end of Moses' tenth (and last) address. See note on 1. 1.

34. 1-7 (D, p. 286). MOSES DEATH AND BURIAL. (Introversion and Alteration.) 

Who is like unto thee, O people saved by the LORD, 
The shield of thy help, And who is the sword of thy excellency! And thine enemies "shall be found liars unto thee; 
And they shall tread upon their high places."

34 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho.
And the LORD shewed him all the land of Gilead, unto Dan.
2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,
3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.
4 And the LORD said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed.' I have caused thee to see it with thine eyes, but thou shalt not go over thither."
5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.
6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.
7 And Moses was an hundred and twenty years old when he died:
y his eye was not dim, nor his natural force abated.
8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.
9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him:
and the children of Israel hearkened unto him, and did as the LORD commanded Moses.
10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,
11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,
12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.
4 said. See note on 2. 9.
I swear. See Gen. 12. 7; 13. 17; and cp. Deut. 3. 27, unto Abraham. All three Patriarchs named.
6 Moses the servant of the LORD. First occurrence. Occurs eighteen times. See Josh. 1. 1, 13, 15; 8. 31, 33; 11. 12; 12. 6, 6; 13. 5; 14. 7; 16. 7; 22. 2, 4, 5.
2 Kings 18. 12. 7 Chron. 1. 3; 24. 6; and cp. Heb. 3. 1-6.
word. Heb. mouth. Fig. Metonymy (of Cause), Ap. 6, put for what is spoken by it.
6 He buried him = Jehovah buried Moses. Said of no other. Hence, when raised for the Transfiguration, Satan, who has the power of death (Heb. 2. 14), in contended with Michael about his body, Jude 9. So God has buried the Law for those who, being "in Christ," have died and are dead to the Law. Cp. Rom. 6. 2, 6-8; 7. 1-5, 6 (margin).
an hundred and twenty years old. Moses died the youngest of any of his kindred, e.g. Levi was 137, Kohath 135, Amram 137, Aaron 123, Miriam 126 or more.
natural force = moisture, or freshness.
34. 8-12 (A, p. 236). CONCLUSION (Introversion).
8 And the children of Israel wept for Moses thirty days. The mourning lasted from thirtieth day of the eleventh month (Sebat) till the twentieth (and last) day of the twelfth month (Adar). See Ap. 61. III. 5. Thus the forty years were completed: from 1st Abib, 1491, See Ap. 50. VII. 4.
as = according as.
10 a prophet. Fig. Synecdoche (of Genus). Ap. 6.
A common name put for a proper name, Moses being the prophet. Ap. 6.
face to face. Fig. Anthropopathia. Ap. 6. Cp. 5. 4, 5.
JOSHUA.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

A | 1, 1–18. JOSHUA ENTERING ON HIS WORK.

B | 2, 1—7, 26. JORDAN. EVENTS CONNECTED THEREWITH.

C | 8, 1—12, 24. THE LAND. CONQUEST.

C | 13, 1—21, 43. THE LAND. DIVISION.

B | 22, 1–34. JORDAN. EVENTS CONNECTED THEREWITH.

A | 23, 1—24, 28. JOSHUA ENDING HIS WORK.

EPILOGUE to the whole Book (24, 29–33).

For the relation of Joshua to the Pentateuch, see note on Title (p. 291).
For the relation of Joshua to the Earlier and Later Prophets, see Ap. 1.
For the relation of Joshua to the Earlier Prophets, see below.

x | JOSHUA. Israel's settlement in the LAND; under Joshua and Priests.

y | JUDGES. Israel's failures under Priests.

z | SAMUEL. Israel's settlement in the LAND; under Samuel and Kings.

y | KINGS. Israel's failures under Kings.
THE BOOK OF JOSHUA.

1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses’ minister, saying,

2 Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this People, unto the land which I do give to them, even to the children of Israel.

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

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

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

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

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

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

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

10 Then Joshua commanded the officers of the People, saying,

11 Pass through the host, and command the People, saying, Prepare you victuals; for within three days ye shall pass over this


The great subject of the Book is the Land, as that of the Pentateuch was the People.

1. 1-18 (A, p. 289). JOSHUA ENTERING ON HIS WORK. (Introversion, Double)

| B | 5-9. Admonition (Jehovah to Joshua). |
| B | 10-11. Admonition (Joshua to People). |


1 Now. Heb. “And”. Linked on to Pentateuch as the books of Pentateuch are thus linked on to each other; and as the four books of Joshua are linked on to Joshua. See Ap. 1. Joshua not necessarily the author, but doubtless is so, as asserted by Talmud.

Book referred to in Old and New Testament: Judg. 18. 31. 1 Sam. 1. 5, 8; 24; 3. 21. Ps. 44. 2, 3; 64. 12, 13; 78. 44, 70; 114. 1-4. Isa. 29. 1. Heb. 3. 11-13. Acts 7. 45; 13, 15. Heb. 11. 22. Jas. 2. 25.

No MS. of the five books yet found with Joshua bound up with them, making a sixth (or a so-called and hitherto unheard of “Hexateuch”).


Moses the servant of the Lord. See note on Deut. 34. 6, and cp. Heb. 3, 5.


Jehovah spake at four sundry times, and in three divers manners:

To Joshua. 1. 1; 4. 1. To Joshua to command the priests, 4. 15.

To Joshua to speak to the sons of Israel, 20. 1.


I do give = I, even I, am giving.

children—sons.

3 as=according as. Cp. Deut. 11. 24.


coast=border or boundary.


6 thou. Emphatic. This is the great subject of the book. 7 observe =take heed.

Some codices, with two early printed editions, Sept., Syr., and Vulg., read “observe and do”. prosper=deal wisely. 8 This book of the law: i.e. the five books referred to as such throughout the Old Testament. See Ap. 47. mouth. Put by Fig. Metonymy (of Cause), for what is spoken by it meditating = talk to thyself. Cp. Ps. 1. 2 = audible musing.

9 Have not I? Fig. Protasis (Ap. 6), for emphasis. God. Cp. Elohim. Ap. 4. 3. with thee. Cp. Ex. 3. 12. 11 within three days=after three days. Spoken 6th or 7th of Ahib. Cp. 4. 18. Spies probably already sent (2. 16, 22; 3, 1, 2).
JOSHUA.

13 the word. Cp. Num. 32, 29-34.
14 your. Some codices, with Sept. Syr., and Vulg., read "and your". Hence note Fig. Polysemy (Ap. 6).
15 armed. Heb. = marshalled by fives (see Ap. 10). Cp. Ex. 13, 18, where it is rendered "harnessed".
16-18 (A, p. 291). JOSHUA. OBEDIENCE OF PEOPLE. (Alternation.)
A c | 15, 17.0. Whosoever. Positive.
  d | 17.0. Only. Jehovah "be with thee".
  e | 18.0. Whosoever. Negative.
  f | 18.0. Only. "Be strong".
16 All—whatsoever, as in v. 13.
18 doth—shall. commandment. Heb. "mouth", put by Fig. Metonymy (of Cause), for what is uttered by it. See Ap. 6. commandemt—shall command.
2. 1—7. 26 (B, p. 299). JORDAN. EVENTS CONNECTED THEREWITH. (Alternation.)
  C | 5. 13—18. Jehovah's one Captain.
2. 1-24 (C, above). JOSHUA'S TWO SPIES. (Alternation.)
C e | 1—. Their mission.
  f | 1—22. Events. Their happening.
  g | 22. Their return.
  h | 23. Events. Their narration.
-1-22 (f, above). EVENTS. THEIR HAPPENING. (Alternation.)
  f | g | 1. The Spies. Their Arrival.
    h | 2. Search of king.
  g | 2—22. The Spies. Their Entertainment.
    h | 22. Search of king.
1 Joshua. He had been one of the twelve spies himself. Num. 13, 8, 18.
2 sent—had sent. See 1. 11. Cp. 1. 2.
  view. Some codices, with one early printed edition, Sept., and Vulg., read "and view".
  Jericho. In Num. eleven times Y'rikhó. Here Y'rikhó. Showing difference of authorship.
  came. The Sept. preserves the primitive text by adding "to Jericho and came". Omitted by Fig. Homoeoteleuton. See Ap. 6.
1 Rahab. See Matt. 1. 5. Heb. 11, 31. Jas. 2. 25.
2 Rahab. See Matt. 1. 5. Heb. 11, 31. Jas. 2. 25.
3 Behold. Fig. Asterismos. Ap. 6.
4 children = sons.
5 all. Some codices, with Sept. and Syr., omit "all".
6 wot not. Anglo-Saxon "know".
  28. 9, 31 with Josh. 4. 19; 5. 10.
8-22 (g, above). ENTERTAINMENT OF SPIES. (Extended Alternation.)
  g | 1 | 1 | 8—14. Treaty with Rahab.
    | 1 | 5. Dismissal of Spies.
    m | 16. Advice given.
    m | 22. Advice taken.
9 And she said unto the men, "I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land have faint because of you.  
10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.  
11 And as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.  
12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:  
13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our "lives from death."

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

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

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

17 And the men said unto her, "We will be blameless of this thine oath which thou hast made us swear.  
18 Behold, when we come into the land, thou shalt bind this 'line of scarlet thread in the window which thou didst let us down by: and thou shalt "bring thy father, and thy mother, and thy brethren, and all thy father's household, "home unto thee.  
19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.  
20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear."

21 And she said, "According unto your words, so be it."

And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned:

and the pursuers sought them throughout all the way, but found them not.

9 I know. Faith's conclusion, from what she had heard, ex. 16, 11. Corresponds with Sarah's "she judged" in Heb. 11, 11.

10 heard. This is the "ground" (Heb. 11, 1) of faith.  

12 and. Note the "Fig. Polysyndeton" (Ap. 6) here and v. 13, showing the earnestness of the appeal.


14 ye. Some codices, with one early printed edition, and Vulg., read "thou", kindly and truly = in lovingkindness and faithfulness. Perhaps Fig. Hendiadys (Ap. 6), "in true lovingkindness".

15 cord = the rope. Cp. Sept. here with Acts 9, 25, and 2 Cor. 11, 33. Cp. 1 Cor. 11, 16, upon the town wall = [built] into the hōmah; i.e. the outer or lower wall.

16 Behold. Fig. Asterisms. Ap. 6. line. Heb. "hope", put by Fig. Metonomy (of Adjunct), Ap. 6, for the line which was the token of it. 

by = through: referring to the window. Cp. v. 31, bringing = gather. home = unto the house. The "line" was outside, for Joshua to see: not for the inmates. Cp. Ex. 12, 13, "When I see, &c." So the ground of our assurance is not experience within, but the token without.

3. 1-5. 12 (D, p. 292). JORDAN. THE PASSAGE OF IT. (Division.)

E ‡ | 5. 1-12. Event. After the Passage.

3. 1-4. 24 (E †, above). EVENT. THE PASSAGE. (Extended Alternation.)

E † F ‡ n | 3. 1-4. The Ark going before.  
   o | 8. 2. Joshua magnified. (Promise.)  
   q r | 8. 9-17. Cutting off of the waters.  
   F ‡ n | 4. 11-13. The Ark going before.  
   µ | 4. 15-17. Commands to Priests.  
   q r | 4. 18, 19. Return of the waters.  

1 early in the morning: i.e. after the command in 1. 2.  
2 after = at the end of: host = camp.

23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun,  
and told him all things that befell them:  
24 And they said unto Joshua, "Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

3 And Joshua rose "early in the morning; and they removed from Shittim, and came to Jordan, and all the children of Israel, and lodged there before they passed over.  
2 And it came to pass "after three days, that the officers went through the "host;
3. 9—10 (r, p. 298). CUTTING OFF, AND MEMORIAL. (Alternation.)

r t | 3. 9—10. The cutting off.
| w | 13. Prediction. Waters.
| t | 4. 1—9. The Memorial.
| u | 4. 10. Priests' standing firm.

3. 9—16 (t, above). THE CUTTING OFF. (Alternation.)

| w | 13. Prediction. Waters.
| t | 15, 16. Fulfilment. Waters.


The Levites. Some codices, with three early printed editions, Sept., and Syr., read "and the Levites". bearing it. Supply the Ellipses (Ap. 6, III) by adding "(going before)" from next clause.

6. 8. This is very significant. Cp. Ex. 19, 12, 13, 14. Lev. 10, 3.


8. the LORD (Heb. Jehovah) said unto Joshua (or him), at nine sundry times: 3. 7; 5. 1; 6. 2; 7. 10; 8. 1, 18; 10. 8; 11. 6; 15. 1. as = according as.

9. living. This title has always a latent reference to idolatry. Here, to the gods of the idolatrous nations named. GOD. Heb. 'el. Ap. 4. IV.

10. And. Note the Fig. Polygeneton (Ap. 6), to emphasise the seven nations. Behold. Fig. Asterismos. Ap. 6.

11. the Lord of all the earth. Heb. the Adon of all the earth. A title connected with sovereignty in the earth. Cp. 3. 11, 13. Zech. 6. 5, the only three occurrences of this full title. See Ap. 4, VIII. (1); and cp. Ps. 97. 5. Mic. 4. 13. Zech. 4. 14.


14. The Lord of all the earth passeth over before you into Jordan.

15. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

16. And. The waters of Jordan were cast there in the plain of Jordan (1 Kings 7. 46), sea of the plain: i.e. the Dead Sea, salt sea. Fig. Polygenion. Ap. 6.

17. The People passed over. A way clift through the sea (Ex. 14), through the river (Josh. 3), and in the future through the air (Phil. 3. 14; 1 Thess. 4. 17).

18. all the Israelites: better = all Israel.

4. 1—9 [For Structure see next page.]

1. were clean passed over — were finished passing over.


spake. See note on 1. 1.

all the People were clean passed over Jordan.

4. And it came to pass, when all the People were clean passed over Jordan, that the LORD spake unto Joshua, saying,
2 "Take you twelve men out of the People, out of every tribe a man, and command ye them, saying, 'Take you hence out of the midst of Jordan, out of the place where the priests’ feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.'"

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

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

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

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

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

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

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

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

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

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

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

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

2 At that time 1 the LORD said unto Joshua, "Make thee sharp knives, and circumcise again the children of Israel the second time."

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

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

5 Now all the People that came out were circumcised: but all the People that were born in Egypt were not circumcised. For the children of Israel walked forty years in the wilderness, till all the People that were men of war, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware, that he would not shew them the land, which the LORD sware unto their fathers that He would give us, a land that floweth with milk and honey.

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

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

8 And 1 the LORD said unto Joshua, "This day have I rolled away the reproach of Egypt from off you." Wherefore the name of the place is called Gilgal unto this day.

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

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

11 And the manna ceased on the morrow after they had eaten of the old corn of the land. And there was not the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

12 And it came to pass, 1 when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand:

13 And he went unto Him, and said unto Him, "Art thou for us, or for our adversaries?"

14 And He said, "Nay; but as Captain of the host of 1 the LORD am I now come."
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2 And the LORD said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

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

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

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

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

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

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

9 And the armed men went before the priests that blew with the trumpets, and the re-eward came after the ark, the priests: going on, and blowing with the trumpets.

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

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

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

13 And seven priests bearing seven trumpets of 'ram's horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the re-eward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

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

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

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the People, "Shout; for the LORD hath given you the city.


H | d | 1. 2. The City given.
   e | f | 3. Encompassing.
   g | 4. Promise.
   e | f | 5-15. Encompassing.
   g | 16. Promise.

2 the LORD. Heb. Jehovah. Ap. 4. II.

3 This is the continuation of the Captain's words, 5. 15. See note on 3. 7.

4 See. Fig. Asterismos. Ap. 8.

5 I have given. It was Jehovah's to give.


7 'rams' horns = trumpets of Jubilee, of long sound.

Ex. 19. 13.

8 the seventh day = on the seventh day.

9 flat = under it. Probably into the ground. Cp. 11. 13. Jer. 49. 2. See note on v. 20.


11 he. In Heb. text written "they", but read "he".

12 In some codices, with five early printed editions, both written and read "he".

13 before. Some codices, with five early printed editions, and Aram., Syr., and Vulg., add "the ark of"

14 went = marching.

15 rereward = the main or central body. Cp. Num. 10. 25.

16 came = marched.

17 going = marching.

18 make = cause your voice to be heard.

19 the seventh time. Cp. Hab. 11. 30.

20 accursed = devoted. Probably because this was the "first-fruits" of conquest. Num. 16. 54. Cp. v. 19.

21 she hid. Cp. 2. 4.

22 trouble it. A warning of Achan's sin (7. 25).

23 vessels = utensils, or weapons. Are. Heb. — 'thead = holy. See note on Ex. 8. 5.

24 consecrated = holy. See note on Ex. 9. 5.


H | b | 20. The city taken.
   i | k | 21. The city destroyed.
   l | 22. 23. Exception. Rahab.
   i | k | 24. The city burned.
   l | -25. Exception. Rahab, &c.
   a | 26. 27. The city cursed.

20 flat = under itself. Cp. v. 5. Jericho was thrice built, and thrice destroyed; so that the city of Joshua's

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

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

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

20 So the People shouted when the priests blew with the trumpets: and it came to pass, when the People heard the sound of the trumpet, and the People shouted with a great shout, that the wall fell down flat, so that the
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21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, "Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her." 23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein:

only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father, and her mother, and her brethren, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 And Joshua adjured them at that time, saying, "Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."

27 So the LORD was with Joshua; and his name was noised throughout all the country.

7. 1-26 (G2, p. 296). THE TRESPASS OF ACHAN. (Introduction.)

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

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

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

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

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

6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

And Joshua said, "Alas, O Lord God, therefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? " would to God we had been content, and dwelt on the other side Jordan!
8 O LORD, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt Thou do unto Thy great name?" 

10 And the LORD said unto Joshua, "Get thee up; wherefore liest thou upon thy face? 11 Israel hath sinned, and they have also transgressed My covenant which I commanded them. Now they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. 12 Therefore the children of Israel could not stand before their enemies, but turneth their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

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

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

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.'" 

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: 17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: 18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

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

20 And Achan answered Joshua, and said, "Indeed 3 have sinned against the LORD God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me.

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

22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under 24 it. 23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. 24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. 25 And Joshua said, "Why hast thou troubled us? the LORD shall trouble thee this day." And all Israel stoned him with stones, and burned him with fire, after they had stoned him with stones. 26 And they raised over him a great heap of stones unto this day.
8 And the LORD said unto Joshua, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given it into thy hand, the king of Ai, and his people, and his city, and his land: 2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it."

3 So Joshua arose, and all the People of war, to go against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. 4 And he commanded them, saying, "Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: 5 And it shall come to pass, when they go out against us, as at the first, that we will flee before them; 6 (For they will come out after us) till we have drawn them from the city; for they will say, 'They flee before us, as at the first.' therefore we will flee before them, and they will say, 'They overtook us as at the first.' and they will not stand, but will flee before us. 7 And ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. 8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. 'See, I have commanded you.'

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the People. 10 And Joshua rose up early in the morning, and numbered the People, and went up, he and the elders of Israel, before the People to Ai. 11 And all the People, even the people of war that were with him, went up, and drew near, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai. 12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. 13 And when they had set the People, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. 14 And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his People, at a time appointed, before the plain; but the wist not that there were liers in ambush against him behind the city.
And Joshua stretched out the spear that he had in his hand toward the city.

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

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

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

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

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

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

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

Joshua built an altar unto the Lord God of Israel in mount Ebal, as it is written in the book of the Law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

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

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

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

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;
That they gathered together to fight with Joshua and with Israel, with one accord.

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

And the men of Israel said unto the Hivites, "What good ye (Gibeon) shall dwell among us: and how shall we make a league with you?"

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

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

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

Wherefore our elders and all the inhabitants of our country spake to us, saying, 'Take victuals with you for the journey, and go to meet them, and say unto them, 'Why are you servants?'"

Therefore now make ye a league with us.

This our bread we took not for our provision out of our houses on the day we came forth to go unto you; but now, 'Behold, it is dry, and it is mouldy: And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.'

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

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

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

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

And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.
23 Now therefore ye are cursed, and there shall none of you be freed from being bondman, and hewers of wood and drawers of water for the house of my God.

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

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

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

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

Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

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

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

4 "Come up unto me, and help me, that we may smite Gibeon:

for it hath made peace with Joshua and with the children of Israel."

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

6 And the men of Gibeon sent unto Joshua to the camp at Gilgal, saying, "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us:

for all the kings of the Amorites that dwell in the mountains are gathered together against us."

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

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

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.
11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-boron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than their whose the children of Israel slew with the sword.

12 Then spake Joshua to the LORD in the day when he the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, “Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of Ajalon.”

13 And the sun stood still, and the moon stayed,

Until the People had avenged themselves upon their enemies.

Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not down to a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man; for the LORD fought for Israel.

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

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

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

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

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

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

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

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

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

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

25 And Joshua said unto them, “Fear not, nor be dismayed, be strong and of good courage; for thus shall the LORD do to all your enemies against whom ye fight.”

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

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

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, him, and all the souls that were therein; he let...
V r1 28. Makkedah taken.
s1 29. Advance to Libnah.
r2 30. Libnah taken.
s2 31. Advance to Lachish.
r3 32, 33. Lachish taken.
s 34. Advance to Eglon.
r4 35. Eglon taken.
s 36. Advance to Hebron.
r 37. Hebron taken.
rs 38. Advance to Debir.

29 Libnah. Afterward one of the cities of the priests. Josh. 21, 13. See note on 2 Chron. 21, 10.
30 edge = mouth. Fig. Pleonasm. Ap. 6.
31 Lachish. Destroyed and rebuilt seven times. A strong city, as shown by recent explorations.
32 on the second day. A most significant statement. In 2 Kings 18, 17, 2 Chron. 32, 9, Sennacherib besieged it; yet when Rabshakeh returned from Jerusalem he found the siege raised (2 Kings 19, 8). Similar proof of its strength given in Jer. 34, 7.
33 Gezer. See note on 1 Kings 9, 16, 17.
34 Eglon, about two miles east of Lachish, now Afran.
38 Debir = Oracle. south of Hebron. Called Kirjath-sepher = Book Town (15, 15, Judg. 1, 11), and Kirjath-seenna = Precept Town (15, 49).
41 Kadesh-barnea. This verse describes Joshua's conquests West, South, and North. 42 fought for Israel. For the reason, see Ap. 25 and 26.

11. -1-9 (U, p. 303). KINGS. (Extended Alternation.)
U t | u -1-5. Kings' assemblage. v | s-. Promise of Jehovah. Given. w | s. Command to Joshua.

1 when Jabin ... triumph. Note the stages: (1) Jericho, unresisting; (2) Ai, a sortie; (3) Gibeon, confederacy; (4) Jabin, aggressive.

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


W (p. 303)

And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,
11. 3.

Particular

Joshua.

1451

to

1444

mountains, and to the Hivite under Hermon in the land of "Mizpeh.

4 And "they went out, they and all their hosts with them, much people, even "as the sand is upon the sea shore in multitude, with horses and chariots very many.

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

6 And "the Lord said unto Joshua, "Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel:

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

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

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

V Y x

(p. 306)

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

11 And they smote all the "souls that were therein with the "edge of the sword, utterly destroying them: there was not any left to breathe:

z and he burnt Hazor with fire.

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

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

Y x

(p. 303)

14 And all the spoil of these cities, and the cattle, the "children of Israel took for a prey unto themselves:

y but every "man they smote with the edge of the sword, until they had destroyed them, neither left they any to "breathe.

Z 15 As "the Lord commanded Moses his servant, "so did Moses command Joshua, and "so did Joshua; he left nothing undone of all that "the Lord commanded Moses.

16 So Joshua took all that land, "the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the "valley of the same;

17 As "even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war "a long time with all those kings.

19 There was not a city that made peace with the "children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

20 For it was "of "the Lord to harden their hearts, that they should come against Israel in battle, that He might destroy them utterly, and they might have no favour, but that He might destroy them, as "the Lord commanded Moses.

21 And at that time came Joshua, and cut off the "Anakims from the "mountains, from Hebron, from Debir, "from Anab, and from all the "mountains of Judah, and from all the "mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the "21 Anakims left in the land of the "14 children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.
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3 From "Sihor, which is before Egypt, even unto the borders of Ekrion northward, which is counted to the Canaanite: five lords of the Philistines: the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: And the land of the Giblites, and all Lebanon toward the sunrise, from Baal-gad under mount Hermon untoward unto the entering into Hamath. All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, with whom the Reubenites and the Gadites have received their inheritance, beyond Jordan eastward, even as Moses the servant of the LORD gave them; From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon; And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; And Gilead, and the border of the Gadites and Machathites, and all mount Hermon, and all Bashan unto Salcb; All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, whom remained of the remnant of the giants: for these did Moses smite, and cast them out. Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as He said unto them. And Moses gave unto the tribe of the children of Reuben inheritance according to their families. And their coast was from Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; Heshbon, and all her cities that are in the plain, Dibon, and Bamoth-baal, and Beth- baal-meon, Ahab and Jahaza, and Kedemoth, and Me phaath, And Kirjathaim, and Sibmah, and Zarethsahar in the mount of the valley, And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth, And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and
14 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him,

"Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when the Lord sent me from Kades-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the People melt: but I wholly followed the Lord my God.

9 And Moses spake on that day, saying, Surely the Land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as He said, these forty and five years, even forty and five years the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, 10, 3 am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength then was, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Lord would give the Canaanites, and all the inhabitants of the land, into thine hand.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.
15.  

15 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

3 And it went out to the south side to Maaleh-kerria, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the border westward was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at Enrogel:

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephthoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chephalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city of Arba the father of Anak, which city is Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.
And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad, 38 And Dilean, and Mizpeh, and Joktheel, 39 Lachish, and Bozkath, and Eglon, 40 And Cabbon, and Lahmam, and Kithlish, 41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; six cities with their villages:

42 Libnah, and Ether, and Ashan, 43 And Jiphtah, and Ashnah, and Nezib, 44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages: 46 From Ekron even unto the sea, all that lay near Ashdod, with their villages: 47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof:

48 And in the mountains, Shamir, and Jattir, and Socoh, 49 And Dannah, and Kirjath-sannah, which is Debir, 50 And Anah, and Eshtemoah, and Anim, 51 And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean, 53 And Janum, and Beth-tappuah, and Aphek, 54 And Humta, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah, 56 And Jezreel, and Jokdeam, and Zanoah, 57 Carn, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor, 59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Seccach, 62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages:

63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

16 And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea,

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethath on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drew not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

17 There was also a lot for the tribe of Manasseh; for it was the firstborn of Joseph; to wit, for Machir the firstborn of
17. 1. JOSHUA.

Manasseh, the father of Gilead; because he was a man of war, therefore he had Gilead and Bashan.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.

3 But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, *The LORD commanded Moses to give us an inheritance among our brethren.* Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons:

7 and the rest of Manasseh's sons had the land of Gilead.

8 And the coast of Manasseh was from Asher to Michmethath, that lieth before Shechem;

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites dwelt in that land.

13 Yet it came to pass, that when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, *Why hast thou given me but one lot and one portion to inherit, seeing 2 Great People? forasmuch as the LORD hath blessed me hitherto?*

15 And Joshua answered them, *If thou be a Great People, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.*

16 And the children of Joseph said, *The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel.*

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, *Thou art a Great People,* and hast great power: thou shalt not have one lot only:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.*


B K | 18. 2, 3. Survey proposed.
L | 18. 4–5. Directions.
K | 18. 7. Exceptions.

1 children = sons.

Shiloh = tranquillity or rest. Cp. Gen. 49. 10; eight times in this book. See 18. 1, 8, 9, 10; 19. 51; 21. 2; 22. 9, 12. See note on Judg. 18. 31.

Tabernacle. Heb. odel = tent (Ap. 40). It remained here (Judg. 21. 19; 1 Sam. 1. 3; 3. 1) till the Philistines took the ark (1 Sam. 4. 11). In the days of Saul it was at Nob (of Benjamin, 1 Sam. 21. 1; 22. 19), and at Gibeon at beginning of Solomon's reign (1 Kings 3. 5; 2 Chron. 1. 3). Cp. Ps. 78. 60, 67, 68. Jer. 7. 12.
18. 2.  **JOSHUA.**

Israel seven tribes, which had not yet received their inheritance.

And Joshua said unto the children of Israel, "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?"

4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the Land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 And shall therefore describe the Land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.

7 But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them."

K M (p. 313)

8 And the men arose, and went away: and Joshua charged them that went to describe the Land, saying, "Go and walk through the Land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh."

9 And the men went and passed through the Land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

N

10 And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the Land unto the children of Israel according to their divisions.

M 11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Ataroth-adar, near the hill that Leeth on the south side of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that Leeth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that Leeth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebus on the south, and descended to En-rogei.

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geillon, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the goings out of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,
19 And the second 8 lot came forth to Simeon, even for the tribe of the 9 children of Simeon according to their families; and their inheritance was within the inheritance of the 9 children of Judah.

10 And they had in their inheritance Beer-sheba, and Beeroth, and Moladah,

11 And Hazar-shual, and Balah, and Azem,

12 And Eltolad, and Bethul, and Hormah,

13 And Ziklag, and Beth-marcaboth, and Hazar-susah,

14 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

15 And Ain, Remmon, and Ether, and Ashan; four cities and their villages:

16 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the 9 children of Simeon according to their families.

17 Out of the portion of the 9 children of Judah was the inheritance of the 9 children of Simeon: for the part of the 9 children of Judah was too much for them: therefore the 9 children of Simeon had their inheritance within the inheritance of them.

18 And the third lot 8 came up for the 9 children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

19 And their border went upward toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

20 And turned from Sarid eastward toward the sunrise unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

21 And from thence passeth on along on the east to Gittah-hepher, to Ittahe-kazin, and goeth out to Remmon-thenbo to Neah;

22 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

23 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

24 This is the inheritance of the 9 children of Zebulun according to their families, these cities with their villages.

25 And the fourth lot 8 came out to Issachar, for the 9 children of Issachar according to their families.

26 And their border was toward Jezer, and Chesulloth, and Shunnem,
20. 1—21. 42 (D, p. 307). SACRED CITIES.

20. 1-9 (O, above). CITIES OF REFUGE. (Alteration.)

O 1. | 2. Command.
n | 3-6. Intention.

2 children = sons.
3 killeth any person = smiteth a soul. Heb. nephesh. See Ap. 18. Lit. a killer, smiting a soul.
4 unwittingly = unknowingly (Anglo-Saxon).
5 until. The cities of refuge, being cities of the priests, bore the sin of the manslaughter. What the high priest was to the Levites, the Levites were to the nation. On the Day of Atonement, therefore, all the sins of the nation came into his hand. On his death he was freed from the Law (Rom. 6. 7; 7. 1-4), and those whom he represented were freed also. Cp. Rom. 5. 9-11. Heb. 7. 25-26 for the contrast.
7 appointed = separated, and thus sanctified.

21. 1-42 (O, above). CITIES OF THE LEVITES. (Introversion.)

O 1. | 2. Levites. Application made.
Q | 4-40. Cities granted. Separately.
P | 41, 42. Levites. Application granted.

1 Eleazar the priest. See note on 14.1. children = sons.

7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.
8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

21 Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;
21. 2.  JOSHUA.  21. 31

2 And they spake unto them at "Shiloah in the land of Canaan, saying, "The LORD commanded the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle."  

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses,

9 And they gave out of the tribe of Judah, and out of the tribe of Simeon, these cities which are here mentioned by name,

10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.

11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Ja- phunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 And Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 And the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim,

21 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs.

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 And Aijalon with her suburbs, Gath-rimon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimon with her suburbs; two cities.

26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

27 And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 And Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.
21. 32. JOSHUA.

32 And out of the tribe of Naphtali, Kedesh, in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.
33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.
34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulon, Jokneam with her suburbs, and Kartah with her suburbs,
35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.
36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,
37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.
38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,
39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.
40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.
41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.
42 These cities were every one with their suburbs round about them: thus were all these cities.
43 And the LORD gave unto Israel all the Land which He sware to give unto their fathers; and they possessed it, and dwelt therein.
44 And the LORD gave them rest round about, according to all that He sware unto their fathers: and there stood not a man of all their enemies before them; so the LORD delivered all their enemies into their hand.
45 There failed not of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

22 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,
2 And said unto them, "Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:
3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.
4 And now the LORD your God hath given rest unto your brethren, as He promised unto them: therefore now return ye, and get you unto your tents, and unto the Land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.
5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul." 6 So Joshua blessed them, and sent them away: and they went unto their tents.
7 Now to the half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward.
And when Joshua sent them away also unto their tents, then he blessed them.
8 And he spake unto them, saying, "Return with much riches unto your tents, and with much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren."
9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of

22. 1-34 (B, p. 289). JORDAN. EVENTS CONNECTED THEREWITH. (Division.)


B A 1 | a | 1. Two and a half tribes. Called.
2 | b | 2-6. Their charge.
3 | b | 7. The half tribe. Allotted.
4 | b | 7-9. Their dismissal and return.
5 Moses the servant of the LORD. See note on Deut. 34. 5.
6 the LORD. Heb. Jehovah. Ap. 4. II.
8 according as. A special various reading called Sevir (Ap. 84), with many codices and two early printed editions, reads "unto you".
9 and. Note the Fig. Polygraphon (Ap. 6) in this verse.
Shiloh. See note on 18. 1.

Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward.

B a

Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward.

And when Joshua sent them away also unto their tents, then he blessed them.

And he spake unto them, saying, "Return with much riches unto your tents, and with much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren."

And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of

Him, and to serve Him with all your heart and with all your soul."
22. 9. JOSHUA. 22. 28.

Canaan, to go unto the country of Gilead, to the Land of their possession, wherein they were possessed, according to the word of the LORD by the hand of Moses.

10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

d 11 And the children of Israel heard say, "Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel."

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

c 13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of the fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of Israel to you, "The LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?"

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD, and it will be, seeing ye rebel to day against the LORD, that to morrow He will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the Land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not Achai the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.""

f 21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 "The LORD GOD of gods, the LORD GOD of gods, ye knoweth, and Israel is to say, If it be in rebellion, or if in transgression against the LORD, (save us not this day,) word. Heb. "mouth", put by Fig. Metonymy (of Cause), Ap. 6, for what was spoken by it.

10-34 (A3, p. 317). EAST OF JORDAN.

(Interversion)

A3 c i. 10. The altar erected.

d 11. Offence. War proposed.


g 21-26. Explanation.

h 30-32. Approximation of Phinehas.

d 33. Offence removed. War averted.

c 34. The altar named.

10 borders = windings or bendings.

to see to = to look at, i.e. in appearance.

11 Behold. Fig. Aserenos (Ap. 6), over against = in front of, i.e. on the east side of Jordan, at the passage of beyond, or opposite to.


f g i. 15, 16. Trespass pointed out.

h 17. Example of Peor adduced.

j 18, 19. Rebellion pointed out.

k 20. Example of Achan adduced.


21-29 (f, above). EXPLANATION. (Interversion and Alternation).

f i | 1 | 21, 22. Rebellion dismissed.

m | 23. Offerings dismissed.

k | 24-27. Real purpose: a witness.

k | 28. Real purpose: a pattern.

i | 29-. Rebellion dismissed.

m | 30-29. Offerings dismissed.

22 The LORD GOD of gods. Heb. El Elohim Jehovah. Fig. Epicenieus (Ap. 6).

Jehovah.

23 offer = offer up. See Ap. 43, i, vi.

offer = make ready. Ap. 43, i, iii.

24 What have ye...? Fig. Erosis. Ap. 6.

27 a witness. Cp. Gen. 31, 46, and see 2, 21 below, and ch. 24, 27.

28 Therefore said we, that it shall be, when
22. 28.

JOSHUA.

1442 they should so say to us or to our generations in time to come, that we may say again, "Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you."

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before His tabernacle.

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, "This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD."

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought their word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the Land wherein the children of Reuben and Gad dwelt.

34 And the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is our God.

23. 1—24. 28 (A, p. 299). JOSHUA ENDING HIS WORK. (Alteration.)

A | C 23. 1. Time. Israel at rest.
D | 23. 2—16. Address to Israel.
C | 24. 1. Place. Assembling of Israel.
D | 24. 2—28. Address to Israel.

1 a long time after. Eight years. See Ap. 50, IV, p. 83.
2 Behold = behold ye. Not the Fig. Asterismos, pattern — construction, and you. Note Fig. Ellipsis, "and [between] you." Ap. 6.
3 God forbid = far be it from us.
4 it pleased them. Heb. "was good in their eyes".
5 Ed. Heb. "a witness.” This, and the verb "shall be”, not in the received Hebrew text. (Some codices have it.) Lit. "called the altar. A witness it is, &c.” God = the God. Heb. hā’-Élohim. Ap. 4, I.

23. 16 (D, above). ADDRESS TO ISRAEL.

(Interversion, with Extended and Simple Alternation.)

D | E | n | 2. Advancing age.
| o | 3. Appeal to Jehovah’s faithfulness.
| F | q | 5. Promise.
| r | s | 6—8. Exhortation.
| F | q | 9, 10. Promise.
| E | n | 14—. Approaching death.
| o | 14. Appeal to Jehovah’s goodness.

2 called. Probably at Shiloh.
3 and. Note the Fig. Polyptoton. Ap. 6.
5 Behold. Fig. Asterismos. Ap. 6.
6 as = according as.

6—8 (r, above). EXHOR TATION. (Interversion.)

r | s | 6. To observe the Law of Moses.
| t | 7—. Warning against Canaanites.
| t | 7. Command against their idolatry.
| s | 8. To cleave to Jehovah.

6 the Book of the Law. See note on Ex. 17, 14, and Ap. 47.
7 that ye turn not. Cp. Deut. 5, 22; 13, 14.
10 For. The Hebrew accent (Leqarmeh) puts the pause or emphasis on this word, as calling attention to the basis of all blessing and success.

6 Be ye therefore very courageous to keep and to do all that is written in the Book of the Law of Moses, that ye turn not aside from the right hand or to the left;

7 That ye come not among these nations, these that remain among you;

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, &c it is that figheth for you, as He hath promised you.
23. 11.  

**Joshua.**

11 Take good heed therefore unto your souls, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they go in unto you:

13 Know for a certainty that the LORD your God will no more drive out all these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And behold, this day I am going the way of all the earth:

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until He have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which He hath given unto you."

24. 1-28 (D, p. 319). ADDRESS TO ELDERS

24 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the People, "Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Náchor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau; and I gave unto Esau mount Seir, to possess it. But Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt; and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, He put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the Land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their Land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you;

10 But I would not hearken unto Balaam;
JOSHUA.

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therefore he blessed you still; so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not did ye eat.

14 Now therefore fear the LORD, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the People answered and said, "God forbid that we should forsake the LORD, to serve other gods:

17 For the LORD our God. Yet it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: and therefore will we also serve the LORD; for is our God."

19 And Joshua said unto the People, "Ye cannot serve the LORD: for is an holy God; is a jealous God; He will not forgive your trespasses nor your sins.

20 If ye forsake the LORD, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good.

21 And the People said unto Joshua, "Nay; but we will serve the LORD.

22 And Joshua said unto the People, "Ye are witnesses against yourselves that have chosen you the LORD, to serve him."

23 And they said, "We are witnesses."

24 "Now therefore put away," said he, "the strange gods which are among you, and incline your heart unto the LORD God of Israel."

25 And the People said unto Joshua, "The LORD our God will we serve, and His voice will we obey."

26 So Joshua made a covenant with the People that day, and set them a statute and an ordinance in Shechem.

27 And Joshua wrote these words in "the

24. 10. 11 men=lords or rulers. Heb. ba'el.

28 two kings. Promise began to be fulfilled here. See Ex. 23. 8. Deut. 7. 40.

29 and in Egypt. So that they were idolaters there. Cp. Ezek. 23. 9. Three systems of idolatry referred to in vs. 14, 15: Chaldean, Egyptian, and Canaanite.

30 God forbids. Far be it from us.

31 He. The italics not needed. There is a Fig. Homoeoteleuton (Ap. 6), which the Sept. supplies: "He [is God. He] brought us up," &c. The scribe's eye went back to the latter "He," people = peoples.

32 Ye cannot serve. The Ellipsis must be supplied by adding from v. 14. "Unless ye put away your idols."

24. 29-33 (p. 289). EPILOGUE.


30 mount = the hill country. Gaash. The Sept. adds here: "And they placed with him in the tomb in which they buried him the knives of stone with which he circumcised the sons of Israel in Gilgal, when he brought them out of Egypt, as the Lord appointed them; and there they are until this day."

31 all the days. The expression is not necessarily a long period. In 11. 15 it = seven years; in 23. 1 = within ten years; here it = three years. See Ap. 50, IV, p. 53.

works = work.

Book of the Law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

32 And Joshua said unto all the People, "Ye Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD, which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

33 So Joshua let the People depart, every man unto his inheritance.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that He had done for Israel.
32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

But the sons of Israel departed every one to their place, and to their own city. And the sons of Israel worshipped Astarte (i.e. the Asherah; see Ap. 49) and Ashtaroth, and the gods of the nations round about them; and the Lord delivered them into the hands of Eglom king of Moab, and he ruled over them eighteen years.
JUDGES.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Alternation and Introversion.)

A | C | 1. 1—2. 5. ISRAEL AND OTHER PEOPLES. AGGRESSIONS.
  | D | 2. 6—8. 35. GOVERNMENT.
  | B | 9. 1—57. INTERNAL DISORDERS.
A | D | 10. 1—16. 31. GOVERNMENT.
C | 17. 1—18. 31. ISRAEL AND OTHER PEOPLES. AGGRESSIONS.
  | B | 19. 1—21. 25. INTERNAL DISORDERS.
THE

BOOK OF JUDGES.

1 Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, "Who shall go up for us against the Canaanites first, to fight against them?"

2 And the LORD said, "Judah shall go up; behold, I have delivered the land into his hand."

3 And Judah said unto Simeon his brother, "Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot." So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him; and cut off his thumbs and his great toes.

7 And Adoni-bezek said, "Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so hath God requited me." And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword; and set the city on fire.

9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba;) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

12 And Caleb said, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife."

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

TITLE. Judges. The Heb. name is Shôph-tîm—rulers; from verb to put right and then rule. Not Judges, as modern English. For origin and description of name, cp. 2.7–19. In Sept. = ἱστατικόν; Latin, Liber Judicum. The office peculiar to Israel. The book records the history of thirteen Judges (twelve called of God and one a usurper), whose names by Gen. make a multiple of eight and thirteen (see Ap. 10); six "evil" doings (see note on 2.11); six oppressors and oppressions (see note on 2.14); and six deliverances (see note on 2.16).

1–2. 5 (C, p. 923). CONQUESTS. ISRAEL AND OTHER NATIONS. (Alteration.)

B | 1. 27–2. 5. Unexpelled inhabitants.

1–20 (A, above). BY THE TRIBE OF JUDAH. (Alteration.)

B | e | 17. Judah.

1 Now = And. Commencing with the same word as the preceding books; thus connecting them all together. The book of Joshua = the inheritance possessed; Judges = the inheritance despised. Records the failure of the People, and the faithfulness of Jehovah. The Epilogue (21.22) gives the key to the whole book. See note on 17.6.


Josh. 10.40.

2 behold. Fig. Asterismos (Ap. 6). Some codices, with three early printed editions, read "and behold".


6 cut off. As he had done to others. See v. 7.

7 gathered. I.e. [the pieces]; as = according as.

8 Jerusalem. The first occurrence is in Josh. 10.1, in connection with Adoni-zedek's fear of its being "utterly destroyed" like Ai. Here, in v. 8, we have a picture of its future history in miniature. See Ap. 55. The Tel-El-Aarna tablets contain a long correspondence with Egypt about 1400 B.C.


10 now. Note the Fig. Parenthesis (Ap. 6), and cp. with v. 17.


11 Debir. ... Kirjath-sepher. See note on Josh. 11.21 and 15.49.

11 Debir. ... Kirjath-sepher. See note on Josh. 11.21 and 15.49. here; and 3, 9–11. Josh. 15.17; and 1 Chron. 4.13.

12 Othniel. Mentioned only...
14 And it came to pass, when she came "to him, that she moved him to ask of her father "a field: and she lighted off her ass; and Caleb said unto her, "What wilt thou?"
15 And she said unto him, "Give me a blessing: for thou hast given me a south land; give me also springs of water." And Caleb gave her the upper springs and the nether springs.
18 And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.
17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. (And the name of the city was called Hormah.)
18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. And 19 the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. 20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.
22 And the house of Joseph, they also went up against Beth-el: and 1 the Lord was with them.
23 And the house of Joseph sent to descry Beth-el.
24 And the spies saw a man come forth out of the city, and they said unto him, "Shew us, we pray thee, the entrance into the city, and we will shew thee mercy."
25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.
26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.
27 Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.
28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.
29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.
30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol;
but the Canaanites dwelt among them, and became tributaries.
31 Neither did Asher drive out the inhabitants of Arccano, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:
32 But the Asherites dwelt among the
1. 32.

**JUDGES.**

1434
to
1431

Canaanites, the inhabitants of the land: for they did not drive them out.

34. Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land:

nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan unto the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim:

yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the Amorites were from the going up to Akrabbim, from the rock, and upward.

2 And an Angel of the LORD came up from Gilgal to Bochim, and said, "I made you go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, 'I will not break My covenant with you.'

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars,' but ye have not obeyed My voice: 'why have ye done this?'

3 Wherefore I also said, 'I will not drive them out before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.'

4 And it came to pass, when the Angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 And when Joshua had let the People go, the children of Israel went every man unto his inheritance to possess the land.

7 And the People served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that He did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers:

and there arose another generation after them, which knew not the LORD, nor yet the works which He had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

25 hand. Fig. Metonymy (of Cause), Ap. 6, by which the hand is put for the power exercised by it.

36 coast = border or boundary.

2. 1-5 (C, p. 326). NON-EXPULSION. PUNISHMENT. (Alternation.)

C^3 (C^2, p. 326)

r [1, 2, Expostulation. Cause. Disobedience.

s | 3. Threatening.


Chapter 2 gives a summary of events from 3.1—16.31. The period it covers is therefore 1434—1100, i.e. 334 years.

3 an Angel - the Angel or Captain of Jehovah's host, who had appeared to Joshua in Gilgal. Josh. 5.13-16 the LORD. Heb. Jehovah. Ap. 4.11.


3 ye shall make no league. Cp. Ex. 23.32. Deut. 7.2, 5, 19.


why? Fig. © Erotesis (Ap. 6). Or, "what is this that ye have done?"

2 be as thorns in your sides. Some codices read "be adversaries to you". Cp. Num. 33.44. Josh. 23.12.

4 children = sons.

2. 6-8. 32 (D, p. 329). GOVERNMENT.

(D) Antecedent.

D | D^1 | 2. 6-10. Antecedent.

D^2 | 2. 11-8. 32. Subsequent.

2. 6-10 (D^4, above). ANTECEDENT. (Alternation.)

D^3 [t | s. Joshua's life.


7 who. Some codices, with two early printed editions, Syr. and Vulg., read "and who."

works = work.


10 knew not. Fig. Metonymy (of Cause). Ap. 6. Put for obeyed not or cared not for.

2. 11-8. 33 (D^5, above). SUBSEQUENT.

(D) Subsequent.

D^2 E^1 | 2. 11-3. 4. The People and their Apostasies.

E^3 | 3. 5-8. 2. The oppressors and Deliverers.

2. 11-3.4 (E^1, above). THE PEOPLE AND THEIR APOSTASIES. (Extended Alternation.)

E^1 [w | 2. 11-13. Evil committed.


w | v | 2. 16-19. Evil repeated.

w | z | 2. 20. Anger of Jehovah.

z | 2. 20-23. 5. Punishment. Proved by enemies.

11 evil = the evil. Heb. 'aal. See Ap. 44.8. Six "evil" doings recorded in this book (Ap. 10); 3. 7, 12; 4. 1; 6. 1; 10. 6; 13. 1.

12 forsok = forsok. God of their fathers. Which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

12 And they forsook the LORD God of their fathers, Which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.
13 And they 15sought the LORD, and served Baal and Ashtaroth.

14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers who spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 And the anger of the LORD was hot against Israel; and he said to his people, "Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; therefore will I drive out any from before them of the nations which Joshua left when he died:"

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not." Then the LORD raised up judges, and delivered them out of the hand of their enemies.

3 Now these were the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan:

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which He commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
<table>
<thead>
<tr>
<th>3. 6.</th>
<th>JUDGES.</th>
<th>3. 23.</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.</td>
<td>6 took their daughters, contrary to Jehovah's express command. Ex. 34. 14.</td>
<td></td>
</tr>
<tr>
<td>7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and groves.</td>
<td>7 evil. Heb. &quot;the evil&quot;; i.e. the special evil (idolatry) which had been forbidden as such. See Ap. 44. vii.</td>
<td></td>
</tr>
<tr>
<td>8 Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.</td>
<td>8sold. Cp. 2. 11. 490 years since Abraham left Mesopotamia. See Ap. 50. Iv.</td>
<td></td>
</tr>
<tr>
<td>10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim eight years.</td>
<td>10 the Spirit of the LORD. Of Jehovah, Ap. 4. II, not Elohim. The spirit (Heb. ruach, Ap. 9) of Jehovah bestowing gifts rather than power or might (Gen. 1. 2).</td>
<td></td>
</tr>
<tr>
<td>11 And the land had rest forty years. And Othniel the son of Kenaz died.</td>
<td>11 had rest. Repeated four times: 8. 11, 30; 5. 31, 8, 20, to prevent the periods of rest and servitude being telescoped. See Ap. 50. I. Introduction.</td>
<td></td>
</tr>
<tr>
<td>12 And the children of Israel did evil again in the sight of the LORD: and the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.</td>
<td>(p. 328)</td>
<td></td>
</tr>
<tr>
<td>13 And he gathered unto him the children of Ammon and the Amalek, and went and smote Israel, and possessed the city of palm trees.</td>
<td>(Extended Alternation.)</td>
<td></td>
</tr>
<tr>
<td>14 So the children of Israel served Eglon the king of Moab eighteen years.</td>
<td>(G, g)</td>
<td></td>
</tr>
<tr>
<td>15 But when the children of Israel cried unto the LORD,</td>
<td>-15-30 (h, above). DELIVERER. (EHUD.) (Division.)</td>
<td></td>
</tr>
<tr>
<td>16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his garments upon his right thigh.</td>
<td>h</td>
<td></td>
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<tr>
<td>17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.</td>
<td>j</td>
<td></td>
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<tr>
<td>18 And when he had made an end to offer the present, he sent away the people that bare the present.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19 But he himself turned again from the quarries that were by Gilgal, and said, &quot;I have a secret errand unto thee, O king:&quot; who said, &quot;Keep silence.&quot; And all that stood by him went out from him.</td>
<td>k</td>
<td></td>
</tr>
<tr>
<td>20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, &quot;I have a message from God unto thee.&quot; And he arose out of his seat.</td>
<td></td>
<td></td>
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<tr>
<td>21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:</td>
<td>21 could not draw the dagger out of his belly; and the dirt came out.</td>
<td></td>
</tr>
<tr>
<td>22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not pull out the blade.</td>
<td>23 Then Ehud went forth through the porch, and shut the doors of the summer parlour upon him, and locked them.</td>
<td></td>
</tr>
</tbody>
</table>

| Notes: | | 
|---|---|---|
| 1. JUDGES. | Mesopotamia. | 
| 2. | Dagger to cooper's n and &c. | 
| 3. | Servitude. | 
| 4. | **EHUD.** | 
| 5. | (idolatry) | 
| 6. | **DELIVERER.** | 
| 7. | (Heb. ruach, Ap. 9) of Jehovah bestowing gifts rather than power or might (Gen. 1. 2). | 
| 8. | (G, g) | 
| 9. | (Division and Introversion.) | 
| 10. | **ASSASSINATION OF EGLON.** | 
| 11. | (a) | 
| 12. | (b, above) | 
| 13. | (Division.) | 
| 14. | (Division and Introversion.) | 
| 15. | Present sent. | 
| 16. | (Plain) | 
| 17. | (plain) | 
| 18. | (Plain) | 
| 20. | (plain) | 
| 21. | (Plain) | 
| 22. | (Plain) | 
| 23. | (Plain) | 

| Cross-References: | | 
|---|---|---|

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3. 24. JUDGES. 4. 9.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, "Surely he covereth his feet in his summer chamber."

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, "Follow after me: for the LORD hath delivered your enemies, and the Moabites into your hand." And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all 20 men of valour; and there escaped not a 30 man.

30 So Moab was subdued that day under the hand of Israel.

And the land rested fourscore years.

31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

4 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

G J¹ p (p. 239)

q 2 And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor; the captain of whose host was Sisera, which dwelt in Haroseth of the Gentiles.

P 3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

1385 to 1295

J² K

4 And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time.

5 And she dwelt in the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphthali, and said unto him, "Hath not the LORD God of Israel commanded, saying, 'Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphthali and of the children of Zebulun?"

N r 7 And I will draw unto thee to the river Kishon, the captain of Jabin's army, with his chariots and his multitude;

and I will deliver him into thine hand."

8 And Barak said unto her, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go."

24 behold, Fig. Asteriasinos. Ap. 6. covereth his feet. Fig. Euphemism for act performed while stooping, and causing feet to be covered.

25 a key = the key.

26 passed = he passed.

beyond = by.


27 the mount = the hill country.


30 years. The Sept. adds "until he died."

31 Shamgar. Cp. 5. 6-5.


1 Sam. 13. 19-22.

4. 1-5. 31 (J, p. 329). JABIN. (DEBORAH.) (Division.)


J² | 4. 4-5. 31. Deliverance by Barak.

1-3 (J¹, above). OPPRESSION BY JABIN.

(Alternation.)

J¹ p | 1. Evil wrought.

q | 2. Oppression.


q | 3. Oppression.

1 children = sons.

evil = the evil: i.e. idolatry. See Ap. 44. viii.


which = and 6.

3 twenty years. A long time to wait for deliverance.

4. 4-5. 31 (J², above). DELIVERANCE BY DEBORAH. (Alternation.)

J² K | 4. 4-5. Deliverer raised up.

L | 5. 6-24. Deliverance.


L | 5. 31. Rest.


she. Some codices, with two early printed editions, read "he" and "she". Note the two women connected with Barak, Deborah and Jael, 17-21. See note on 2. 17, and cp. 7, 5, 11, 24, 30, at that time. Yet Israel was "mightily oppressed", contrary to 2. 18. The words "she judged" state a fact: but do they imply a Divine appointment to the office? She was "a prophetess", but was she "a judge" in the proper sense of the word?

5 dwelt=sat [as judge]: near where her namesake, Rebekah's nurse, died. Gen. 55. 8.

6-24 (L, above). DELIVERANCE. (Introversion and Extended Alternation.)


N r | 7-8. Place of battle.

s | 7. Victory promised.

t | 8. Instruments. Barak and a woman.

N r | 9-13. Place of battle.


M r | 23, 24. Victory given by Jehovah.

6 Hath not...? Fig. Erotéesis. Ap. 6.


7 river Kishon. Cp. Ps. 83. 9, 10.

hand. Some codices, with two early printed editions, Sept., and Syr., read "hands."

9 And she said, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for I the LORD shall sell Sisera into the hand of a woman."
And Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men after him, and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

14 And Deborah said unto Barak, “Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?” So Barak went down from mount Tabor, and ten thousand men after him.

15 And Jael, Heber’s wife, took a tent peg, and a mallet in her hand; and she went softly unto Sisera, and smote him with the tent peg, and smote the nail into his head, for he was fast asleep. And so he died.

16 And Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him; “Turn, my lord, turn in to me; fear not.”

19 And when he had turned in unto her into the tent, she covered him with a tent peg.

20 And she said unto him, “Give me, I pray thee, a little water to drink; for I am thirsty.” And she opened a bottle of milk, and gave him drink, and covered him.

21 Again he said unto her, “Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, ‘Is there any man here?’ then thou shalt say, ‘No.’”

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, “Come, and I will shew thee the man whom thou seekest.”

23 And when he came into her tent, behold, Sisera lay dead, and the tent nail was in his temples.

24 So God subdued on that day Jabin the king of Canaan before the children of Israel.

25 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.
3 Hear, O ye kings; give ear, O ye princes; 
O ye rulers, may ye understand.
2 I will sing praise to the LORD God of Israel.

4 LORD, when Thou wentest out of Seir, 
When Thou marchedst out of the field of Edom, 
The earth trembled, and the heavens 
dropped water, 
The clouds also dropped water.

5 The mountains melted from before the LORD, 
Even that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, 
In the days of Jael, 
the highways were unoccupied, 
And the travellers walked through byways.

7 The inhabitants of the villages ceased, 
they ceased in Israel, 
Until that I Deborah arose, 
That I arose a mother in Israel.

8 They chose new gods; 
Then was war in the gates: 
Was there a shield or spear seen 
Among forty thousand in Israel?

9 My heart is toward the governors of Israel, 
That offered themselves willingly among the People. 
Bless ye the LORD.

10 Speak, ye that ride on white asses, 
Ye that sit in judgment, 
And walk by the way.

11 They that are delivered from the noise of archers in the places of drawing water, 
There shall they rehearse the righteous acts of the LORD, 
Even the righteous acts toward the inhabitants of his villages in Israel: 
Then shall the People of the LORD go down to the gates.

12 Awake, awake, Deborah: 
Awake, awake, utter a song: 
Arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then He made him that remaineth have dominion over the nobles among the people: 
The LORD made me have dominion over the mighty.

14 Out of Ephraim was there a root of them against Amalek; 
After thee, Benjamin, among thy people; 
Out of Machir came down governors, 
And out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar were with Deborah; 
Even Issachar, and also Barak: 
He was sent on foot into the valley.

For the divisions of Reuben 
There were great thoughts of heart.

16 Why abodest thou among the sheepfolds, 
To hear the bleatings of the flocks?

For the divisions of Reuben 
There were great searching of heart.

17 Gilead abode beyond Jordan: 
And why did Dan remain in ships? 
Asher continued on the sea shore, 
And abode in his breaches.

18 Zebulun and Naphtali were a people that 
jeoparded their lives unto the death 
in the high places of the field.

19 The kings came and fought, 
Then fought the kings of Canaan 
In Taanach by the waters of Megiddo; 
They took no gain of money.
20 They fought from heaven;  
The stars in their courses fought against Sisera.

21 The river of Kishon swept them away,  
That ancient river, the river Kishon.  
O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken  
By the means of the pransings, the pran- 
sings of their mighty ones.

23 'Curse ye Meroz,' said the Angel of the Lord,  
'Curse ye bitterly the inhabitants thereof;  
Because they came not to the help of the Lord,  
To the help of the Lord against the mighty.'

24 'Blessed above women shall be Jael  
The wife of Heber the Kenite be,  
Blessed shall she be above women in the tent.

25 He asked water, and she gave him milk;  
She brought forth butter in a lordly dish.

26 She put her hand to the nail,  
And her right hand to the workmen's 
hammer;  
And with the hammer she smote Sisera,  
She smote off his head,  
When she had pierced and stricken through 
his temples.

27 'At her feet he bowed, he fell, he lay down:  
At her feet he bowed, he fell:  
Where he bowed, there he fell down dead.

28 'The mother of Sisera looked out at a window,  
And cried through the lattice,  
'Why is his chariot so long in coming?  
Why tarry the wheels of his chariots?'

29 Her wise ladies answered her,  
Yea, she returned answer to herself,  
'Have they not sped?  
Have they not divided the prey?  
To every man a damsel or two;  
To Sisera a prey of divers colours,  
A prey of divers colours of needlework,  
Of divers colours of needlework on both sides,  
Meet for the necks of them that take the spoil?'

30 'So let all Thine enemies perish, O Lord:  
But let them that love Him be as the sun  
when he goeth forth in his might.'

And the land had rest forty years.

6 And the children of Israel did evil in the sight of the Lord:  
and the Lord delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel:  
and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that
6.  8.

JUDGES.

6.  22.

11 And there came an Angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-zerite:

12 And the Angel of the Lord appeared unto him, and said unto him, 1 "The Lord is with thee, thou mighty man of valour."

13 And Gideon said unto Him, "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of, saying, 'Did not I the Lord bring us up from Egypt?' but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

14 And the Lord looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee?"

15 And he said unto Him, "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

16 And the Lord said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

17 And he said unto Him, "If now I have found grace in Thy sight, show me a sign that thou talkest with me.

18 Depart not hence, I pray Thee, until I come unto Thee, and bring forth my present, and set it before Thee."

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the Angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so.

21 Then the Angel of the Lord put forth the end of the staff that was in His hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the Lord departed out of his sight.


6.  11-8.  35 (R2, p. 333). Gideon. (Repeated Alteration.)


6.  11-7.  18 (S1, above). THE DELIVERER. RAISED UP. (Extended Alteration, with Introduction.)


6.  11-19 (j, above). ANGEL OF JEHOVAH. MESSAGE, &c. (Repeated Alteration.)

| o2 | 15. Gideon. Question.  

11 an oak = the oak, as being well known.

Joash = Jehovah gave.

Gideon = cutter down.

by the winepress =in the winepress. Shows the straits of the people. Cp. v. 2-4. Threshing-floor exposed, winepress sunk in ground.

12 Angel of the Lord = angel of Jehovah; i.e. the Covenant God "with" His servant (Gideon). Cp. v. 20 angel of Elohim, the Creator working a miracle for His creature.


14 thy might. His might lay in the knowledge of Jehovah's strength (v. 13) and his own weakness.

15 my Lord = This is one of the 134 places where the primitive text "Jehovah" has been altered to "Adonai". See Ap. 32.


17-24 [For Structure see next page].


20 God = Elohim. See note on v. 12, above.

21 rose up fire. This fire was the token of Jehovah's acceptance. See note on "respect", Gen. 4. 4. fire = the fire.
"O Lord, "GOD! "for because I have seen an Angel of the LORD face to face."

And the LORD said unto him, "Peace be unto thee; fear not; thou shalt not die."

Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.

And it came to pass the same night, that the Lord said unto him, "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."

Then Gideon took ten men of his servants, and did as the Lord had said unto him: so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

And they said one to another, "Who hath done this thing?"

And when they enquired and asked, they said, "Gideon the son of Joash hath done this thing."

Then the men of the city said unto Joash, "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it."

And Joash said unto all that stood against him, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar."

Therefore on that day he called him Jerubbaal, saying, "Let Baal plead against him, because he hath thrown down his altar."

Then all the Midianites and the Amalekites and the children of the east gathered together, and went over, and pitched in the valley of Jezreel.

But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, "If Thou wilt save Israel by mine hand, as Thou hast said, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said."


for because = forasmuch as.


even, or "and":

the grove = the 'asherah. See Ex. 34. 13. Ap. 42.

rock = strong place.

ordered place, or due order.


as = according as.

Jerubbaal = Let Baal plead. 1 Sam. 12. 11. 2 Sam. 11. 21.


gathered : gathered by proclamation.

6. 22.

JUDGES.

7. 2.

17-24 (k, p. 334). SIGN. FIRE. (Repeated Alternation.)

k1 | q2 | 17-18. Gideon. Request.


q2 | 22. Gideon. Fear.


for because = forasmuch as.


even, or "and":

the grove = the 'asherah. See Ex. 34. 13. Ap. 42.

rock = strong place.

ordered place, or due order.


as = according as.

23 Jerubbaal = Let Baal plead. 1 Sam. 12. 11. 2 Sam. 11. 21.


gathered : gathered by proclamation.

36-40 (k, p. 334). SIGN. FLEECE. (Alternation.)

k | s | 36, 37. Request.

t | 38. Compliance.

s | 39. Request.

t | 40. Compliance.

36 God. See note on v. 12.

37 floor = threshing-floor.


7. 1-11 (l, p. 334). DIRECTION.

Introversion and Repeated Alternation.


v | w1 | 2-3. Jehovah's objection.

x1 | y1 | -3. Result.

w2 | y4. Jehovah's objection.

x2 | y5. Result.

w3 | y7. Jehovah's selection.

x2 | y8. Result.


1 host = camp.


38 And it was so: for he rose up early on the following morrow, and thrust the fleece together, and winged the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, "Let not Thine anger be hot against me, and I will speak but this once: let me prove, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

7 Then Jerubbaal, who is Gideon, and all the People that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gideon, "The People that are with thee are too many for Me to give the Midianites into their hands,
JUDGES.

2

1219 'lest Israel vaunt themselves against Me, saying, 'Mine own hand hath saved me.'

9 Now therefore go to, proclaim in the ears of the People, saying, 'Whosoever is fearful and afraid, let him return and depart early from "mount Gilead."

x

And there returned of the People 2 twenty and two thousand; and there remained ten thousand.

w

4 And 2 the LORD said unto Gideon, "The People are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, 'This shall go with thee,' the same shall go with thee; and of whomsoever I say unto thee, 'This shall not go with thee,' the same shall not go."
21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets: and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererah, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all mount Ephraim, saying, "Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan." Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

8 And the men of Ephraim said unto him, "Why hast thou calledst us, that thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, "What have I done now in comparison of you? Is not the gathering of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you?" Then their anger was abated toward him, when he had said that.

4 And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, "Give, I pray you, bread of the hand unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian."

6 And the princes of Succoth said, "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?"

7 And Gideon said, "Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers."

8 And he went up thence to Peniel, and spoke unto them likewise: and the men of Peniel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Peniel, saying, "When I come again in peace, I will break down this tower."

10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the host of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 And Gideon the son of Joash returned from battle before the sun was up, and came unto the camp.

14 And caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, "Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, 'Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?'"

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Peniel, and slew the men of the city.

18 Then said he unto Zebah and Zalmunna, "What manner of men were they whom ye slew at Tabor?" And they answered, "As thou art, so were they; each one resembled the ten children of a king."

19 And he said, "Ye were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you."
JUDGES.

20 And he said unto Jether his firstborn, Up, and slay (thou) But the youth drew not his sword: for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, "Rise (thou), and fall upon us: for as the man is, so is his strength." And Gideon arose, and slew Zebah and Zalmunna, and took away the 7 ornaments that were on their camels' necks.

22 Then the 7 men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian." And Gideon said unto them, "I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, "I would desire a request of you, that ye would give me every man the "earrings of his prey." (For they had golden earrings, because they were Ishmaelites.)

25 And they answered, "We will willingly give them." And they spread 18 a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden 24 earrings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel. And the country was in quietness forty years in the days of Gideon.

29 And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, 5 the also bare him a son, whose name he called Abimelech.

32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass, as soon as Gideon was dead, that the 18 children of Israel turned again, and went a whoring after Baal, and made Baal-berith their god.

34 And the 18 children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

21 ornaments = crescent-shaped ornaments used still on necks of horses and camels.


27 ephod. Probably the priests were lax in restoring the worship of the true God. So that Gideon would have meant well and desired to judge well. Op. 17, 6, where Meshak made another. The reason given being that "there was no king, and every man did what was right in his own eyes." 17, 6, and 18, 5, where it was used to "ask counsel"; and for the same reason, 18, 1.

28 children = sons.

9. 1-57 (B, p. 329). INTERNAL DISORDERS.

7-21 [For Structure see next page]
9. 7.

JUDGES.

7-21 (B, p. 388). ACTION OF JOTHAM.
(Introduction.)

 d 8-15. Parable given.


8 The trees. This is pure allegory (Ap. 6). The interpretation is local and historical. The application is dispensational.

went forth. Verb, duplicated by Fig. Polyptoton (Ap. 6). Very emphatic = "a going forth they went forth", or went forth with great earnestness of purpose the olive tree - Israel's religious privileges. Rom. 11.

9 honour. Cp. Ex. 27. 20, 21. Lev. 2. 1. The interpretation of these three—"honour", &c.—is clear from the context. An application may be made as to what should be seen in Israel and in ourselves.


go = march about, instead of fulfilling my mission.


11 for sake. Same Heb. as "leave" in vv. 9 and 12.

12 the vine - Israel's spiritual privileges (Isa. 5. John 15).

13 leave. Same Heb. as "for sake" (v. 11).

14 the vine - new wine. Heb. tīrōēh. Ap. 27. II.

15 the bramble. This is prophetic of the false nation under the rule of Antichrist, which will devour the nation as foreshown in v. 26.


17 Note the parenthesis of vv. 17, 18.


22-55 (B, p. 388). ACTION OF GOD.
(Alteration and Introversion.)

B 22 When Abimelech had reigned three years over Israel.
 d 23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
 E 24 That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them;
 G and upon the men of Shechem, which aided him in the killing of his brethren.

C 25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them:
and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem:

27 And they went out into the fields, and
9. 27. JUDGES.

1176 gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, "Who is Abimelech, and who is she of Shechem, that we should serve him? is not he the son of Jerubaal? and Zebul his officer? serve the men of Shechem, the sons of Hamor the father of Shechem: for why should we serve him?"

29 And he said to Abimelech, "Increase thine army, and come out." 30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privately, saying, "Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. Now therefore up by night, thou and the people that is with thee, and lie in wait in the field:

32 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion."

34 And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city:

36 And when Gaal saw the people, he said to Zebul, "Behold, there come people down from the top of the mountains." And Zebul said unto him, "Zoë, see the shadow of the mountains as if they were men." 37 And Gaal spake again and said, "See there come people down by the middle of the land, and another company come along by the plain of Meonim." 38 Then said Zebul unto him, "Where is now thy mouth, wherewith thou saidst, 'Who is Abimelech, that we should serve him?' is not this the people that thou hast despised? go out, I pray thee, now, and fight with them."

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. 41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they did not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

48 Who . . . who . . .? Fig. Erotësis. Ap. 6. Shechem. Some codices, with Sept., read "the son of Shechem".

is not . . . why . . .? Fig. Erotësis. Ap. 6.


would to God = would that. Fig. Ecphonësis. Ap. 6.

And he said. The Sept. reads "and say".

privily = deceitfully or craftily. Behold. Fig. Asterismos. Ap. 6.

as = according as.

plain = oak.

Where . . . Who . . . is not . . .? Fig. Erotësis. Ap. 6.

now. A special various reading called Sevir has "thou" (emphatic) instead of "now" = I pray thee, thou, etc.

41 dwelt = waited, or sat down.

44 ran = rushed.

46-49 (k, p. 339). THE TOWER OF SHECHEM.

51-55 (k, p. 339). THE TOWER OF THEBEZ.

(Extended Alternative and Interpolation.)

H3 k | l | 46, 47. Refuge.

m o | 48. Brushwood.

| p | 49. Burning.

n | -49. Deaths. Shechemites.

k | l | 51. Refuge.

m | p | 52. Burning.

o | 53. Millstone.

n | 54, 55. Death. Abimelech.

46 Berith = covenant = a sanctuary.

48 trees = brushwood.

were come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

46 And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god. 47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech got him up to mount Zalmon, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, "What ye have seen me do, make haste, and do as I have done."

And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them;

that all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women,
52 And Abimelech came unto the tower, and fought against it, and went 'hard unto the door of the tower to burn it with fire.

53 And a certain woman cast 'a piece of a millstone upon Abimelech's head, and 'all to brake his skull.

54 Then he called hastily unto the young man his armourbearer, and said unto him, "Draw thy sword, and slay me, that men say not of me, 'A woman slew him."' And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 Thus 'God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did 'God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

10 And after Abimelech there arose to 'defend Israel Tola the son of Puah, the son of Dodo, a 'man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Israel did 'evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not Him.

7 And the anger of the LORD was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 And the children of Israel cried unto the LORD, saying, "We have sinned against Thee, both because we have forsaken our God, and also served Baalim."

11 And the LORD said unto the children of Israel, "Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites,
10. 17. JUDGES.

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, "What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

11 Now Jephthah the Gileadite was a mighty man of valour, and yea was the son of an harlot: and Gilead begat Jephthah. 2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, "Thou shalt not inherit in our father's house; for thou art the son of a strange woman."

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him. 4 And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, "Come, and be our captain, that we may fight with the children of Ammon."

7 And Jephthah said unto the elders of Gilead, "Did ye not hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?"

8 And the elders of Gilead said unto Jephthah, "Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead."

9 And Jephthah said unto the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, and the LORD deliver them into my hand, then shall I be your head."

10 And the elders of Gilead said unto Jephthah, "The LORD be witness between us, if we do not so according to thy words."

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, "What hast thou to do with me, that thou art come against me to fight in my land?"

13 And the king of the children of Ammon answered unto the messengers of Jephthah, "Because Israel took my land, when they came out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably."

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, "Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; 17 Then Israel sent messengers unto the king of Edom, saying, "Let me, I pray thee, pass through thy land:" but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh. 18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.
11. 19. 

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10 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, 'Let us pass, we pray thee, through thy land into my place. 

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. 

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. 

22 And they possessed all the 20 coasts of the Amorites, from Arnon unto Jabbock, and from the wilderness even unto Jordan. 

23 So now the Lord God of Israel hath dispossessed the Amorites from before His People Israel, and shouldst thou possess it? 

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whosoever the Lord our God shall drive out before us, them will we possess. 

25 And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, 

26 While Israel dwelt in Heshbon and her towns, and in Arero and her towns, and in all the cities that be along by the 20 coasts of Arnon, 'three hundred years? why therefore did ye not recover them within that time? 

27 Wherefore have not 'sinned against thee, but 'wast smitten to war against me: and 'the Lord the Judge be judge this day between the children of Israel and the children of Ammon.' 

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him. 

H' c

29 Then the Spirit of 'the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilad, and from Mizpeh of Gilad he passed over unto the children of Ammon. 

d1 And Jephthah vowed a vow unto the Lord, and said, 'If thou shalt without fail deliver the children of Ammon into mine hands, 

31 Then it shall be, that 'whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be 'the Lord's, and I will offer it up for a burnt offering.' 

F' G1

32 So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. 

33 And he smote them from Aroer, even till thou came to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. 

H' e

34 And Jephthah came to Mizpeh unto his house, 

and, 'behold, his daughter came out to meet him 'with timbrels and with dances: and she was his only child; 'beside her he had no son nor daughter. 

35 And it came to pass, when she saw him, that he rent his clothes, and said, 'Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for 'there is opened my mouth unto the Lord, and I cannot go back.' 

36 And she told him, "My father, if thou hast opened my mouth unto the Lord, do to me according to that which hath proceeded out of my mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." 

37 And she said unto her father, "Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, 3 and my fellows." 

38 And he said, "Go." And he sent her away.
11. 38. JUDGES.

12. And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, "Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire."

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon; and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?"

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim, and the men of Gilead smote Ephraim; because they said, "Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites."

5 And Jephthah took the passages of Jordan before the Ephraimites; and it was so, when those Ephraimites which were escaped said, "Let me go over;" that the men of Gilead said unto him, "Art thou an Ephraimite?" If he said, "Nay;"

6 Then said they unto him, "Say now Shibboleth." and he said "Sibboleth." for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 And after him Ibbaz of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons.

And he judged Israel seven years.

10 Then died Ibbaz, and was buried at Beth-lehem.

11 And after him Elon, a Zebulonite, judged Israel;

12 And Elon the Zebulonite died, and was buried in Ajalon in the country of Zebulon.

13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

38 did with her according to his vow which he had vowed — He did not offer her as a burnt offering; for Jehovah could not accept that. Therefore Jephthah must have dedicated her to the LORD by a perpetual virginity. Such a vow was provided for in Lev. 27. See note on 31. and she knew no man. This is conclusive. It has nothing to do with a sacrificial death, but it has to do with a dedicated life to Jehovah. Thus was Jephthah's vow fulfilled. man. Heb. 'ish. Ap. 14. II. And it was and it became.

40 to lament—to rehearse with, as in 5. 11; to celebrate [her dedication] in praises.

four days in a year. Thus annually her friends went", evidently to Jephthah's daughter, to rehearse with her this great event of her life: not of her death.

13. 1. PHILISTINES AND SAMSON. (Alternation.)

1 I | j | 6, 9. J. 3 | B | 13, 1. Time of servitude (forty years).

2 i | 11. J. 5 | B. 13, 2. Time of servitude (forty years).


15 mount — hill country.

16 1—16. 31 (B. p. 341). PHILISTINES AND SAMSON. (Alternation.)


K | 13. 1. Time of servitude (forty years).


K | 16. 31. Time of government (twenty years).

1 children — sons.

14 and he had forty sons and thirty nephews, that rode on threescore and ten ass colts:

and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

16 And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

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And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah;
and his wife was barren, and bare not.

And the Angel of the Lord appeared unto the woman, and said unto her, "Behold now, thou shalt conceive, and bear a son.
Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:
For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for "the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."

Then the woman came and told her husband, saying, "A Man of God came unto me, and His countenance was like the countenance of an Angel of God, very terrible:
But I asked Him not whence HE was, neither told He me His name:
But He said unto me, "Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite unto God from the womb of his day to his death."

Then Manoah intreated the Lord, and said,
"O my Lord, let the Man of God Which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

And God hearkened to the voice of Manoah; and the Angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.
And the woman made haste, and ran, and told her husband, and said unto him, "Behold, the Man hath appeared unto me, That came unto me the other day."
And Manoah arose, and went after his wife, and came to the man, and said unto Him, "Art thou the Man that spakest unto the woman?" And He said, "I am."
And Manoah said, "Now let Thy words come to pass. How shall we order the child, and how shall we do unto him?"
And the Angel of the Lord said unto Manoah, "Of all that I said unto the woman I must command her lest she hear a word.
She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe."

And Manoah said unto the Angel of the Lord, "I pray Thee, let us detain Thee, until we shall have made ready a kid for Thee."
And the Angel of the Lord said unto Manoah, "Though thou detain Me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord."
For Manoah knew not that He was an Angel of the Lord.

And Manoah said unto the Angel of the Lord, "What is Thy name, that when Thy sayings come to pass we may do Thee honour?"

And the Angel of the Lord said unto Manoah, "When thou hast gathered the fruit of the vine, make thee no wine nor strong drink, nor let this unclean thing come to pass unto thee."

And Manoah did his whole work, and made thereon a burnt offering unto the Lord.
And Manoah took some of the firstfruits of the fruit of the tree, and offered them for a burnt offering:
And Manoah and his wife did eat of that which was eaten for a burnt offering, and the child died.
And Manoah knew not that he had eaten of any thing: for Manoah and his wife did eat of it."
18 And the Angel of the LORD said unto Manoah, "Why askest thou thus after My name, seeing it is "secret?"

19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD:

and the Angel did wonders (and Manoah and his wife looked on).

20 For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

21 But the Angel of the LORD did no more appear to Manoah and to his wife.

Then Manoah knew that was an Angel of the LORD.

22 And Manoah said unto his wife, "We shall surely die, because we have seen God." And his wife answered him, "If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these:"

24 And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

And the Spirit of the LORD began to move him at times in the camp of Dan between Zarah and Eshtaol.

14 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines: now therefore get thee for me wife." And his father and his mother told unto him, "Is there never a woman among the daughters of thy brethren, or among all my People, that thou goest to take a wife of the uncircumcised Philistines?" And Samson said unto his father, "Get her for me; for she pleaseth me well."

4 But his father and his mother knew not that it was the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and had nothing in his hand:

but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and behold, there was a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went
14. 11.

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12 And Samson said unto them, "I will now put forth a riddle unto you: if ye can certainly declare it unto me within the seven days of the feast, and find it out, then will I give you thirty "sheets and thirty change of garments:

13 But if ye cannot declare it, then shall ye give me thirty "sheets and thirty change of garments." And they said unto him, "Put forth thy riddle, that we may hear it."

14 And he said unto them, "Out of the eater came forth meat, and out of the strong came forth sweetness." And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that which we have?" "Is it not so?"

16 And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me." And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell it thee?"

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter than honey? And what is stronger than a lion?"

And he said unto them, "If ye had not plowed with my heifer, Ye had not found my riddle."

19 And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion, whom he had used as his friend.

B Q1 d

15 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a "kid;" and he said, "I will go in to my wife into the chamber." But her father would not suffer him to go in.

2 And her father said, "Verily I thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her."

3 And Samson said, "Concerning them, now shall I be more blameless than the Philistines, though I do them a displeasure."

4 And Samson went and caught three hundred "foxes, and took "firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, "Who hath done this?" And they answered, "Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion." And the Philistines came up, and burnt her and her father with fire.

7 And Samson said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease."

8 And he went down and dwelt in the "top of the rock Etam.

Q1 f h

15. 1-19 (B, p. 346). SLAUGHTER, IN LIFE.

Division.

B Q1 1-8. First slaughter.

1-8 (Q1, above). FIRST SLAUGHTER.

Division.

Q1 d | 1. 2. Wife refused.
| e 3-5. Retribution. Burning.
| e 7. Retribution. Slaughter.
| 1 kid = kid of the goats.
| 1 will go in = Let me come in.
| 2 concerning = to.
| Now = this once.
| 4 foxes = jackals.
| These go in packs, foxes go alone.
| firebrands = torches.
| 6 burnt her and her father.
| Some codices, with one early printed edition, Sept., and Syr., read "burned the house of her father".
| 7 this = like [this]: i.e. on this wise.

-8-19 (Q2, above). SECOND SLAUGHTER.

Division.

Q2 f | 8-16. Expected retaliation.
| g 17. Meaning of place. Ramath-lehi.
| g 19. Meaning of place. En-hakkore.

f h | 1. Etam. Samson there.
| 8 went down. Some codices, with one early printed edition, and Syr., read "went".
| top = cleft.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, "Who hath done this?" And they answered, "Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion." And the Philistines came up, and burnt her and her father with fire.

7 And Samson said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease."

8 And he smote them hip and thigh with a great slaughter:

and he went down and dwelt in the "top of the rock Etam.
9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.
10 And the men of Judah said, "Why are ye come up against us?" And they answered, "To bind Samson are we come up, to do to him as he hath done to us." 
11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us?" And he said unto them, "As they did unto me, so have I done unto them." 
12 And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves." 
13 And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." And they bound him with two new cords, and brought him up from the rock.
14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.
15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.
16 And Samson said, "With the jawbone of an ass, Hebrew, harlot, Gaza. 
17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.
18 And he was sore athirst, and called on the LORD, and said, "Thou hast given this great deliverance into the hand of Thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"
19 And the LORD said unto him, "Take an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived:
20 And he judged Israel in the days of the Philistines twenty years.
21 Then went Samson to Gaza, and saw there an harlot, and went in unto her.
22 And it was told the Gazites, saying, "Samson is come hither." And they compassed him round, and laid wait for him all night in the gate of the city,
23 And were quiet all the night, saying, "In the morning, when it is day, we shall kill him."
24 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.
25 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.
26 And the lords of the Philistines came up unto her, and said unto her, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us six hundred pieces of silver."

A 9 pitched=camped. 
14 against=at meeting him, or to meet him. 
15 jawbone of an ass. One of the seven "weak things" in Judges. See note on 3. 21. 
16 With. Note the alternation of four lines. Another pointing of the second line given in Sept. is, chănôr châmâret= "destroying I destroyed them", which by Fig. Polyptoton (Ap. 6) = I utterly destroyed them. There is also the Fig. Antanachasis (Ap. 6) in the words chănôr, "ass", and "destroyed".
17 Ramath-lehi = the lifting of the jawbone.
19 En-hakkore = the Caller's Fount.


(B. p. 946) 

1-3 (j, above). IN GAZA. 

(Introduction.}

1 1 Then=s. Gaza. About thirty-five miles south of his native place.
2 an harlot. He could rend a lion, but not his lusts. He could break his bonds, but not his habits. He could conquer the Philistines, but not his passions. Now Ghozech.
3 took the doors: i.e. unhinged both leaves. Cp. Isa. 45. 1. 

4-20 (j, above). IN SORKE. 

(Introduction.}

4 2. Information given. 
4 f 2. Expectation roused. 

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(Introduction.}

4 2. Information given. 
4 f 2. Expectation roused. 

17 Ramath-lehi = the lifting of the jawbone.
6 And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee."

7 And Samson said unto her, "If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man."  

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.  

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him, "The Philistines be upon thee, Samson."  

And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."  

11 And he said unto her, "If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man."  

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson."  

And there were liers in wait abiding in the chamber.  

13 And he brake them from off his arms like a thread.

14 And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson."  

15 And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;  

17 That he told her all his heart, and said unto her, "There hath not come a rasor upon mine head; for 3 have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."  

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart."  

Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, "The Philistines be upon thee, Samson." And he awoke out of his sleep, and said, "I will go out as at other times before, and shake myself."  

And at his wist not that 7 the LORD was departed from him.
21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23 Then the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, "Our god hath delivered Samson our enemy into our hand."

24 And when the people saw him, they praised their god: for they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us."

25 And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called for Samson out of the prison house, and he made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, "Suffer me, I pray thee, one more time to make me sport, and I will let thee know how I will make sport before thee.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, "O Lord, God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O Lord, that I may be at once avenged of the Philistines for my two eyes."

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were there. So the dead which he slew at his death were more than three thousand which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

17 And there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, "The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, "behold, the silver is with me; 'I took it.'" And his mother said, "Blessed be thou of the LORD, my son."

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, "I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee."

4 Yet he restored the money unto his mother; and his mother took two hundred
JUDGES.

17. 4.

5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days there was no king in Israel; but every man did that which was right in his own eyes.

7 And there was a young man out of Beth-lehem-Judah, who was a Levite, and he sojourned there.

And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

And Micah said unto him, "Whence comest thou?" And he said unto him, "I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place."

10 And Micah said unto him, "Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals."

So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, "Now know I that the LORD will do me good, seeing I have a Levite to my priest."

18 In those days there was no king in Israel:

and in those days the tribe of the Danites, inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coast, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, "Go, search the land:"

3 When they were by the house of Micah, they knew the voice of the young man the Levite; and they turned in thither, and said unto him, "Who brought thee hither? and what maketh thee in this place? and what hast thou here?"

And he said unto them, "Thus and thus dealt Micah with me, and hath hired me, and I am his priest."

5 And they said unto him, "Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, "Go in peace: before the LORD is your way wherein ye go."

7 Then the five men departed, and came to a house of gods. The true house of God was neglected, and as hard to find as it is to-day (21. 19); and, when found, dancing was the prominent feature, not sacrifice or worship (21. 21-23).

"Ephod. In imitation of Aaron's. Ex. 25. 7; 28. 4."

"Consecrated. See note on Ex. 25. 41. Lev. 8. 17. his priest. Not Jehovah's, but "made with hands.""

6 no king. First occurrence of four, see 18. 1; 19. 1; 21. 25. Two conform to the structure here; and two in chs. 19. 1, and 21. 25.

7 a young man. See note on 18. 30.

Beth-lehem-Judah. To distinguish it from Beth-lehem in Zebulun (Josh. 19. 10).

8 to sojourn. True worship neglected. Priests and Levites unemployed. Idolaters busy making idols and dancing.

12 his priest. Not Jehovah's; see on v. 5.

13 do me good. The "good" (as in all such cases) never came. For Micah is afterward robbed both of his idols and his priest.

18. -1-31 (A², p. 850). AGGRESSION OF DANITES.

(Introversion and Alternation.)

A² | d | 1. Danites. Inheritance.
\[ | g | 7-10. Security of Laish.
\[ | g | 27-29. Conquest of Laish.

1 those days. Chs. 17.-21 thought by some to record earlier events in the days of Othniel by Fig. Hysteresis (Ap. 5). See note on 17. 1, and Structure.

no king. The true "house of God" religiously (17. 5), leads to "no king" nationally (18. 1) and nationally to apostasy. See note on v. 6, above.

Danites. See note on Gen. 49. 17.

2 children = sons.


coasts = borders.

men of valour = sons of valour.

mount = hill country of.

3 the young man. Op. 17. 7.

makes = doeth.

5 Ask counsel. By the use of the ephod. See 17. 5.


6 the LORD. Heb. Jehovah. Ap. 4. II.


quiet and secure. Probably arising from the enervating effects of malaria now endemic there. If so, it may be identified with Tel-el-kadi in the fever-ridden district at the head of the Jordan.


9 behold. Fig. Asterismos. Ap. 6.

"Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians; "quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man."

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, "What say ye?"

9 And they said, "Arise, that we may go up against them: for we have seen the land, and, behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land."

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth."
11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.
12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim.
13 And they passed thence unto mount Ephraim, and came unto the house of Micah.
14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, "Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do."
15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.
16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.
17 And the five men went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war.
18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.
23 And they cried unto the children of Dan, "What aileth thee, that thou comest with such a company?"
24 And he said, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, 'What aileth thee?'"
25 And the children of Dan said unto him, "Let not thy voice be heard among us, lest we waxen guilty in our business.
26 And they went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.
28 And there was no deliverer, because it was far from Zidon, and they had no business with any man: and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein.
29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.
18.31. JUDGES.

19 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah. 

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months, 

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. 

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. 

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, "Comfort thine heart with a morsel of bread, and afterward go your way. 

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the "man, "Be content, I pray thee, and tarry all night, and let thine heart be merry." 

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again. 

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, "Comfort thine heart, I pray thee." And they tarried until afternoon, and they did eat both of them. 

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, "Behold, now the day draweth toward eve, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home." 

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two sons saddled, his concubine also was with him. 

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, "Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it." 

12 And his master said unto him, "We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah." 

13 And he said unto his servant, "Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah." 

14 And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

31 the house of God: i.e. the Tabernacle of Moses, but not recognised as the house of Jehovah, the Covenant God.


Shiloah. First of five occurrences in Judges, cp. 21. 12, 19, 21, 21. For the eight occurrences in Joshua see note on Josh. 18. 1.

19.1–21. 25 (B, p. 532). INTERNAL DISORDERS. (Introversion and Alternation.)

B A | 19. 1. - "No king".

B | C | 19. 1,—28. The Provoacation.


B | C | 20. 12–16. The civil war.


A | 21. 25. "No king".

19.1–28 (C, above). THE PROVOCATION. (Alternation.)

C | a | 1–9. At father-in-law's house.


a | 16–28. At old man's house.


1 and when the in the same days as ch. 18. 1. Soon after the death of Joshua. Fig. Hysterologia. Ap. 6. no king. See note on 18. 1. a certain Levite. The house of God neglected. priests and Levites unemployed and wandering about. Cp. 17. 7. 2 four whole months. Heb. "days, four months", so some think = "a year and four months". 3 friendly. Heb. "to her heart" = affectionately. 6 man. Heb. 'ish. Ap. 14. II. Behold. Fig. Asterism. Ap. 6. 10 Jebus. At that time still occupied by Canaanites. See Josh. 10. 1; 15. 63. 12 children = sons. Gibeah. City of Benjamin; later, the residence of Saul (1 Sam. 10, 25; 11. 4). 

15 street = open place. 


18 going. His direction was towards mount Ephraim, not to Shiloah! the house of the LORD. So Micah's temple was already called. Cp. 18. 31. the LORD. Heb. Jehovah. Ap. 4. II. 

19 servants. Some codices, with three early printed editions, Aram., and Syr., read "servant" (Singular). 

15 And they turned aside thither, to go in and lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took him into his house to lodging. 

16 And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. 

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, "Whither goest thou? and whence comest thou?" 

18 And he said unto him, "Be are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence am I; and I went to Beth-lehem-judah, but am now going to the house of the Lord: and there is no man that receiveth me to house. 

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing." 

20 And the old man said, "Peace be with
20. Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, “Tell us, how was this wickedness?”

4 And the Levite, the husband of the woman that was slain, answered and said, “I came into Gibeah that belongeth to Benjamin, and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her into all the coasts of Israel.

7 Behold, ye are all children of Israel; give here your advice and counsel.”

8 And all the people arose as one man, saying, “We will not any of us go to his tent, neither will we any of us turn into his house.

9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the People, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.”

11 So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent ten men through all the tribe of Benjamin, saying, “What wickedness is this that is done among you?”
13 Now therefore deliver us the 10 men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel."

But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

And the children of Benjamin were numbered that at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at a "hair brevth, and not miss.

And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, "Which of us shall go up first to the battle against the children of Benjamin?" And the LORD said, "Judah shall go up first."

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the People the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, "Shall I go up again to battle against the children of Benjamin my brother?" And the LORD said, "Go up against him.")

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 Then all the children of Israel, and all the People, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel enquired of the Lord, (for the ark of the covenant of God was there in those days,"}

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?" And the Lord said, "Go up; for to morrow I will deliver them into thine hand."

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.
31 And the children of Benjamin went out against the People, and were drawn away from the city, and they began to smite of the People, and kill, as at other times, in the highways, of which one went up to *the house of God*, and the other to Gibeah in the field, about thirty *men of Israel*.

32 And the children of Benjamin said, "*They are* smitten down before us, as at the first."

But the children of Israel said, "Let us flee, and draw them from the city unto the highways."

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar:

and the liers in wait of Israel came forth out of their places, even out of the *meadows* of Gibeah.

34 And there came against Gibeah ten thousand chosen *men* out of all Israel, and the battle was sore;

but they knew not that *evil was* near them.

35 And *the Lord* smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred *men*: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.

39 And when the *men* of Israel retired in the battle, Benjamin began to smite and kill of the *men* of Israel about thirty persons: for they said, "Surely they are smitten down before us, as in the first battle."

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and *behold*, the flame of the city ascended up to heaven.

41 And when the *men* of Israel turned again, the *men* of Benjamin were amazed: for they saw that *evil was* come upon them.

42 Therefore they turned their backs before the *men* of Israel unto the way of the wilderness; but the battle overtook them.

43 Thereby they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrise.

44 And there fell of Benjamin eighteen thousand *men*: all these were *men* of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon:

and they gleaned of them in the highways five thousand *men*; and pursued hard after them unto Gidom, and slew two thousand *men* of them.

46 So that all which fell that day of Benjamin were twenty and five thousand *men* that drew the sword; all these were *men* of valour.

47 But six hundred *men* turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the *men* of Israel turned again.
Now the men of Israel had sworn in Mizpeh, saying, “There shall not any of us give his daughter unto Benjamin to wife.”

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore:

3 And said, “O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?”

4 And it came to pass on the morrow, that the People rose early, and built there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, “Who is there among all the tribes of Israel that came not up with the congregation unto the LORD?” For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, “He shall surely be put to death.”

6 And the children of Israel repented them for Benjamin their brother, and said, “There is one tribe cut off from Israel this day.”

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?”

8 And they said, “What one is there of the tribes of Israel that came not up to Mizpeh to the LORD?” And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the People were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, “Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do. Ye shall utterly destroy every male, and every woman that hath lain by a man.”

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male; and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the People repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said,
of Benjamin, saying, "Go and lie in wait in the vineyards;"
21. And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22. And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, 'Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.'"

23. And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught:

and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.


21 dance in dances. This is what "religion" had come to in those days of apostasy, by which we must judge it.
22 at this time, &c.: i.e. "at the time when ye would have incurred guilt [by so doing]."
23 repaired = rebuilt, or built up.
25 no king. Note the structural arrangement of the four occurrences of this expression. See note on 18. 1.
did = did continually. This is the Divine summing up of the whole book, by way of Epilogue. All the evil follows as the result of the disobedience in 1. 27-36.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days there was no king in Israel: every man "did that which was right in his own eyes."
RUTH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

A | 1. 1-18. ELIMELECH’S FAMILY. THE DEPRESSION.
B | 1. 19-22. SYMPATHY WITH NAOMI, IN GRIEF.
C | 2. 1-23. BOAZ AND RUTH.
    C | 3. 1-4. 13. RUTH AND BOAZ.
B | 4. 14-17. SYMPATHY WITH NAOMI, IN JOY.
A | 4. 18-22. ELIMELECH’S FAMILY, THE UPLIFTING.
THE BOOK OF RUTH.

1. 1-19 (A, p. 259). ELIMELECH'S FAMILY.

THE DEPRESSION. (Alternation.)

A 1 A1 | 1-3. Departure from Beth-lehem.
A2 | 5-7. Departure for Beth-lehem.

1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, by his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

B 4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

A 6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard that the Lord had visited His People in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

B a 8 And Naomi said unto her two daughters in law, 'Go, return each to her mother's house: 'the Lord deal kindly with you, 'as ye have dealt with the dead, and with me.

9 'The Lord grant you that ye may find rest, each of you in the house of your husband.' Then she kissed them;

b And they lifted up their voice, and wept.

10 And they said unto her, 'Surely we will return with thee unto thy people.'

A 11 And Naomi said, 'Turn again, my daughters: 'why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 'Would ye tarry for them till they were grown? 'would ye stay for them from having husbands? 'nay, my daughters; for it grieved me much for your sakes that the hand of the Lord is gone out against me.'

b 14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

TITTLE, Book. For its place in the Hebrew Canon, see Ap. 1. The second of the five Megilloth, or Scrolls. Read at the Feast of Pentecost. Their order determined by the order of the feasts. Written as being necessary for the link it affords in the Genealogy of David and Christ the son of David, Matt. 1. 1-16. Placed in the Canon after Judges by the Sept. Followed by all the versions.

Ruth. Two books with names of women: Ruth, a Gentile, marries a Hebrew husband; Esther, a Jewess, marries a Gentile husband. Two tokens that Gentiles, as such, were to be blessed only through Abraham's seed, according to Gen. 12. 2; 19. 16; 22. 18; 29. 4.

Ps. 72. 17. Acts 3. 25.

1. 1-19 (A, p. 259). ELIMELECH'S FAMILY.

THE DEPRESSION. (Alternation.)

A 1 A1 | 1-3. Departure from Beth-lehem.
A2 | 5-7. Departure for Beth-lehem.


when the judges ruled. Doubtless, in the early days, before the sin of Judg. 1 developed the later internal disorders, and outward oppressions, famine. See note on Gen. 12. 10.


country - fields.

2 Elimelech = My God is king.

Naomi = My pleasant one.

Mahlon = Sick.

Chilion = Filing.

Ephrathites. Ephrath was the ancient name of Beth-lehem, where Rachel was buried (Gen. 35. 19; 48. 7).

A took them wives. Canaanitish wives forbidden (Deut. 7. 3, &c.), but not Moabitish wives; though a Moabite man might not enter the congregation of Jehovah. See note, Deut. 23. 3.

Orpah - Hind or Fawn.

Ruth = Beauty. Wife of Mahlon the elder.

5 left = left survivor.

6 return. This was in 1326, the year before the second jubilee (1325-1324). See Ap. 50. IV, p. 54.

the LORD. Heb. Jehovah. Ap. 4. II.


8-18 (B2, above). DAUGHTERS-IN-LAW.

COLOQUY. (Repeated Alternation.)

B2 | a1 | 8, 9. Advice to leave her.

b1 | 10. Reception. Refusal of both.

a2 | 11-13. Advice to leave her.


a3 | 15. Advice to leave her.


8 as - according as.

9 rest. Cp. 3. 1. A characteristic word in this Book.

10 we will return with thee. This liberty was allowed by the laws of Khammurabi, §§ 171-173 and 177.

11 why...? Fig. Erotasis. Ap. 6.

12 should say = should have said.

13 Would...? Fig. Erotasis. Ap. 6.
15 And she said, "Behold, thy sister in law is returneth to her People, and unto her gods: return thou after sister in law."

16 And Ruth said, "Intreat me not to leave thee, or to turn back from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy People shall be my People, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if thou but death part thee and me."

18 When she saw that she was stedfastly minded to go with her, then she left speaking to her.

19 So they two went until they came to Beth-lehem.

20 And she said unto them, "Call me not Naomi, call me Mara: for the ALMIGHTY hath dealt very bitterly with me:

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the ALMIGHTY hath afflicted me."

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

2 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

3 And she went, and came, and gleaned in the field after the reapers: and her maid was light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, "The LORD be with you." And they answered him, "The LORD bless thee."

5 Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?"

6 And the servant that was set over the reapers answered and said, "She is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, 'I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.'

8 Then said Boaz unto Ruth, "Hear me thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

9 Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"

10 And Boaz answered and said unto her, "It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a People which thou knewest not heretofore.

11 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under Whose wings thou art come to trust."

12 Then she said, "Let me find favour in thy..."
13 friendly - to the heart.
14 left - left thereof remaining.
15 of purpose - on purpose.
16 ephah. See Ap. 51, Ill. 3.
17 kindness - lovingkindness.
18 the Moabitess. See note on I, 22.
19 and of wheat harvest. Therefore near the Feast of Pentecost. This is why this book is read at that feast. See note on title.

6 And she went down unto the floor, and did according to all that her mother in law bade her.
7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her head down.
8 And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet.
9 And he said, "Who art thou?" And she answered, "I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.
10 And he said, "Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.
11 And now, my daughter, fear not; I will do to thee all that thou requestest: for all the city of my People doth know that thou art a virtuous woman.
12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.
13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning."
3.14

RUTH.

14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, "Let it not be known that a woman came into the door."

15 Also he said, "Bring the vail that thou hast upon thee, and hold it." And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother in law, she said, "Who art thou, my daughter?" And she told her all that the man had done to her.

17 And she said, "These six measures of barley gave he me; for he said to me, 'Go not empty unto thy mother in law.'"

18 Then said she, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

4

Then went Boaz up to the gate, and sat him down there: and, behold, "the kinsman of whom Boaz spake by; unto whom he said, 'Ho, such a one! turn aside, sit down here.'" And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, "Sit ye down here." And they sat down.

3 And he said unto the kinsman, "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

4 And I thought to advertise thee, saying, "Buy it before the inhabitants, and before the elders of my People. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and if I am after thee.""

And he said, "I will redeem it."

5 Then said Boaz, "What day thou buyst the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

6 And the kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to myself; for I cannot redeem it."

7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, "Buy it for thee." So he drew off his shoe.

9 And Boaz said unto the elders, and unto all the People, "Are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and 'from the gate of his place: ye are witnesses this day.'

11 And all the People that were in the gate, and the elders, said, "We are witnesses."
18 Now these are the generations of Pharez: Pharez begat Hezron, 19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.


### THE GENERATIONS OF PHAREZ.

<table>
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<th>Judah</th>
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<tr>
<td>Hezron</td>
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<tr>
<td>Aram</td>
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<td>Amminadab</td>
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<td>Elisheba</td>
<td>Nahshon</td>
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<tr>
<td>Salmon</td>
<td>(nephew of Aaron, m. Rahab)</td>
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<tr>
<td>Boaz</td>
<td>(married Ruth)</td>
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<tr>
<td>Obed</td>
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<td>Jesse</td>
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<td>David</td>
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*NOTE ON "THE GENERATIONS OF PHAREZ".*

If Salmon married Rahab in the year of the entry into the land (1451 B.C.); and the birth of David was in 960 B.C.; then, according to the above Table of Generations, the period of 461 years is covered by only four lives; viz. Salmon, Boaz, Obed, and Jesse.

The inference therefore seems clear that, as in a Royal line it is not necessary to include every link (as it is in the case of an ordinary man), certain names are omitted in this pedigree, in order that "the generations of Pharez" may be reckoned as ten generations, to accord with the principle which we observe from Adam to Zedekiah (viz. Adam to Noah, ten; Shem to Abraham, ten; Solomon to Zedekiah, twice ten). So here Pharez to David is given in ten generations.

We see the same principle at work in other Tables of our Lord's ancestry, names are omitted in order to make uniform reckonings.

For example, in Matt. 1:1-17 we have three counts of "fourteen generations"; see notes there. In v. 1 we have the whole given in two links (David and Abraham). Ruth herself is omitted in v. 17, above.
1 AND 2 SAMUEL.

THE STRUCTURE OF THE TWO BOOKS* AS A WHOLE.

THE WHOLE.

(Division.)

A$^1$ | 1 Sam. 1. 1—7. 17. RULE UNDER THE JUDGES.
A$^2$ | 1 Sam. 8. 1—2 Sam. 24. 25. RULE UNDER THE KINGS.

1 Sam. 8. 1—2 Sam. 24. 25 (A$^2$, above). RULE UNDER THE KINGS.

(Division.)

A$^2$ | B$^1$ | 1 Sam. 8. 1—3 Sam. 1. 27. KING SAUL.
| B$^2$ | 2 Sam. 2. 1—24. 25. KING DAVID.

2 Sam. 2. 1—24. 25 (B$^2$, above). KING DAVID.

(Division.)

B$^2$ | C$^1$ | 2 Sam. 2. 1—4. 12. KINGDOM DIVIDED.
| C$^2$ | 2 Sam. 5. 1—24. 25. KINGDOM UNITED.

* It is necessary that the two books should be treated as one; because, in the Hebrew Canon (as given in the MSS. and early printed editions of the Hebrew text) the two are, and always have been, presented and reckoned as one book. They were first divided, and treated as two, by the Septuagint Translators (cent. 3 a.C.). And this division has been followed in all subsequent versions. Probably, scrolls were more or less equal in length; and, as Greek requires at least one-third more space than Hebrew, one scroll was filled before the translation of the one long book of fifty-five chapters was completed. Hence, the poor division. Of the thirty-four Sedarim (or cycles for public reading), the twentieth begins with 1 Sam. 30. 25 and ends with 2 Sam. 2. 6, showing no break in the text.

The same applies to the two so-called Books of Kings; for Kings also made a long book of forty-seven chapters, and came to be divided in the same way, the four being numbered respectively the "First, Second, Third, and Fourth Book of the Kingdoms"; and, in the Vulgate, "of the Kings". In no Hebrew MS. or early printed edition is the book found divided into two. The thirty-five divisions, called Sedarim, are numbered throughout without regard to any division; the nineteenth beginning with 1 Kings 22. 43 and ending with 2 Kings 2. 14. This division must have been governed by the exigencies of the parchment, or the break would not have been made in the midst of the reign of Ahaziah and the ministry of Elijah.

The one book, Chronicles, consisting of sixty-five chapters, came under the same treatment. There are twenty-five Sedarim (or cycles for public reading), of which the eleventh begins with 1 Chron. 28. 10 and ends with 2 Chron. 2. 2, showing no break in the text. For the division of the book Ezra—Nehemiah, see notes on p. 616.

1 The Structure of these four "BOOKS OF THE KINGDOMS" may be exhibited thus:

X | Y | 2 Sam. 2. 1—4. 12. The Divided Kingdom.
| Z | 2 Sam. 5. 1—24. 25. The United Kingdom.
| Z | 1 Kings 1. 1—12. 18. The United Kingdom.
| Y | 1 Kings 12. 16—2 Kings 25. 36. The Divided Kingdom.
1 Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: 2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. 3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. 4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and daughters, portions: 5 But unto Hannah he gave a worthy portion; for he loved Hannah: (but the LORD had shut up her womb,) 6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. 7 And as he did so year by year, when he went up to the house of the LORD, so she provoked him; therefore she wept, and did not eat. 8 Then said Elkanah her husband unto her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? 9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a post by the entrance of the temple of the LORD.
10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, "O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."

12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, "How long wilt thou be drunken? put away thy wine from thee."

15 And Hannah answered and said, "No, my lord; I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken lighthly."

17 Then Eli answered and said, "Go in peace, and the "God of Israel grant thee thy petition that thou hast asked of Him."

18 And she said, "Let thine handmaid find grace in thy sight." So the woman went her way, and did eat, and her countenance was no more sad.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, "Because I have asked him of the LORD."

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, "I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever."

23 And Elkanah her husband said unto her, "Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish His word." So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and an ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: ("and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD."

27 For this child I prayed; and the LORD hath given me my petition which I asked of Him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD." And he worshipped the LORD there.

2 And Hannah prayed, and said, "My heart rejoiceth in the LORD, mine horn is exalted in the LORD:

My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.
2.2. I. SAMUEL.

2 There is no holy as the LORD: for there is none beside Thee; neither is there any rock like our God.

3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth:

For the LORD is a GOD of knowledge, and by Him actions are weighed.

4 The bows of the mighty men are broken, and they that stumble are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased:

So that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive; He bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich; He exalteth, and he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill,

To set them among princes, and to make them inherit the throne of glory;

For the pillars of the earth are the LORD’s, and He hath set the world upon them.

9 He will keep the feet of His saints, and the wicked shall be silent in darkness;

For by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall He thunder upon them.

The LORD shall judge the ends of the earth.

And He shall give strength unto His King, and exalt the horn of His Anointed.

11 And Elkanah went to Ramah to his house. And the child dide minister unto the LORD before Eli the priest.

12 Now the sons of Eli were sons of Belial; they knew not the LORD.

13 And the priests’ custom with the people was, that when any man offered sacrifice, the priest’s servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook hekkouk came up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priests’ servant came, and said to the man that sacrificed, “Give flesh to roast for the priest; for he will not have ‘sodden flesh of thee, but thou shalt give it me now: and if not, I will take it by force.”

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 But Samuel ministered before the LORD, being a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and k
20 And I will raise Me up a faithful priest, that shall do according to that which is in My heart and in My mind: and I will build Him a sure house; and he shall walk before Me ever;

30 loan which is lent - the great gift. Fig. Polyptoton, for emphasis. Ap. 6.
22 door = entrance. tabernacle = tent of meeting.
23 Why...? Fig. Ergodis. Ap. 6.
24 for. Heb. has the disjunctive accent on this word (Great Tiphah), emphasizing the guilt of Hophni and Phinehas as (1) a public scandal (v. 22); (2) a cause of stumbling (v. 24); (3) a sin against Jehovah (v. 25).

2. 27-36 (D4, p. 967). ELI AND HIS SONS.

(Repeted Alternation.)

D4 11 | 27-38 Election of priestly order.
- m1 | 29. Provocation of Eli's sons.
- l1 | 30-. Election of Eli.
- m2 | 30-34. Rejection of Eli's sons.
- l2 | 33, 36. Election of Samuel.

28 Did I plainly...? I did indeed, with Sept., Aram., and Syr.
appear = reveal. Myself. they. Aaron as well as Moses was in Pharaoh's house.
29 kick. Cp. Deut. 92, 15; its only other occurrence.
offering = gift offerings. See Ap. 43. II. iii.
30 Behold. Fig. Asterismus. Ap. 6.
a = seed.
31 see an enemy. Cp. Ps. 78, 80-84.
32 thine. Sept. reads "his", heart. heart.
in the flower of their age. Sept. reads "with the
34 children = sons.
36 to him: i.e. to the Anointed [king] of v. 10;
already pointing to the High Priest as being no longer the judge, but subordinate to the king.

3. 1-10 [For Structure see next page].
2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;
3 And ere the \( \text{lamp of } \) God went out in \( \text{the temple of } \) the \( \text{Lord, where the ark of } \) God was, and Samuel was laid down to sleep;
4 That \( \text{the } \) Lord called Samuel; and he answered, "Here am I."
5 And he ran unto Eli, and said, "Here am I; for thou callest me." And he said, "I called not; lie down again." And he went and lay down.

6 And \( \text{the } \) Lord called yet again, "Samuel." And Samuel arose and went to Eli, and said, "Here am I; for thou didst call me." And he answered, "I called not, my son; lie down again."
7 Now Samuel did not yet know \( \text{the } \) Lord, neither was the word of \( \text{the } \) Lord yet revealed unto him.
8 And \( \text{the } \) Lord called Samuel the third time. And he arose and went to Eli, and said, "Here am I; for thou didst call me." And Eli perceived that \( \text{the } \) Lord had called the child.
9 Therefore Eli said unto Samuel, "Go, lie down; and it shall be, if he call thee, that thou shalt say, 'Speak, \text{Lord; } for Thy servant heareth.'" So Samuel went and lay down in his place.

10 And \( \text{the } \) Lord came, and stood, and called as at other times, "Samuel." Then Samuel answered, "Speak; for Thy servant heareth."

11 And \( \text{the } \) Lord said to Samuel, "Behold, \( \text{three } \) will do a thing in Israel, at which both the ears of every one that heareth it shall \( \text{tingle.} \)
12 In that day I will perform against \( \text{Eli } \) all \( \text{things } \) which I have spoken concerning his house: when I begin, I will also make an end.
13 For I have told him that \( \text{three } \) will judge his house for ever for the \( \text{iniquity which he knoweth; } \) because his sons \( \text{made themselves vile, } \) and he restrained them not.
14 And therefore I have sworn unto the house of \( \text{Eli } \) that the \( \text{iniquity of } \) Eli's house shall not be purged with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of \( \text{the } \) Lord. And Samuel feared to shew Eli the vision.
16 Then Eli called Samuel, and said, "Samuel, my son." And he answered, "Here am I."
17 And he said, "What is that \( \text{thing that } \) the \( \text{Lord } \) hath said unto thee? I pray thee hide it not from me: \( \text{God do so to thee, } \) and more also, if thou hide \( \text{any } \) thing from me of all the things that He said unto thee."
18 And Samuel told him every whit, and hid nothing from him.
19 And he said, "Surely \( \text{the } \) Lord hath sent me to feed his people with bread."
20 And all Israel from Dan even to Beer-sheba knew that \( \text{Samuel } \) was established to be a prophet of \( \text{the } \) Lord.

2. His first call.
3. His second call.
4. His third call.
5. His fourth call.
6. The seven-branched candelabrum.
7. The tabernacle.
8. See note on Gen. 22:11 for the ten reduplications.
10. Eli's Compliance.
11. Eli's Submission.
12. See Ap. 33. By omitting one letter they changed this, from a mistaken sense of reverence. The primitive text, preserved in the Sept., stood, "his sons cursed God."
13. Heb. "whispered" and themselves vile. This is one of the eighteen emendations of the Sopherim, on their own confession. See Ap. 33. By omitting one letter they changed this, from a mistaken sense of reverence. The primitive text, preserved in the Sept., stood, "his sons cursed God."
14. Morning. The copyist's eye, in going back to this word, went to the word at the end of the next sentence, and thus omitted "and rose early in the morning."
15. These words are preserved in the Sept.
17. Every whit—every particle. Anglo-Saxon, with.
2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand \( \text{men} \).

3 And when the People were come into the camp, the elders of Israel said, "Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

4 So the People sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?" And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, "God is come into the camp." And they said, "Woe unto us! for there hath not been such a thing heretofore.

8 "Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.""}

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God.

14 And when Eli heard the noise of the crying, he said, "What meaneth the noise of this tumult?"

15 And the young man came hastily, and told Eli.

16 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

17 And the young man said unto Eli, "Am not I he that came out of the army, and ... and mine son?"

18 And the messenger answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the People, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."
5. 1. 1. 1. 1. 1.
4. 2. 3. 4. 5. 6.

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord; and they took Dagon, and set him in his place again.

4. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

5. Therefore neither the priests of Dagon, nor any that came into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6. But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

7. And when the men of Ashdod saw that it was so, they said, "The ark of the God of Israel shall not abide with us: for His hand is sore upon us, and upon Dagon our god."

8. They sent therefore and gathered all the lords of the Philistines unto them, and said, "What shall we do with the ark of the God of Israel?" And they answered, "Let the ark of the God of Israel be carried about unto Gath." And they carried the ark of the God of Israel about thither.

9. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and He smote the men of the city, both small and great, and they had emerods in their secret parts.

10. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought about the ark of the God of Israel to us, to slay us and our people."

11. So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to his own place, that it slay not us, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

b 6 And the ark of the Lord was in the country of the Philistines seven months.

K Meg 2 And the Philistines called for the priests and the diviners, saying, "What shall we do to the ark of the Lord? tell us wherewith we shall send it to its place."

h 3 And they said, "If ye send away the ark of the God of Israel, send it not empty; but in any wise return Him a trespass offering: then ye shall be healed, and it shall be known to you why His hand is not removed from you."

5. 1-7. 2 (H. p. 372), ARK IN CAPTIVITY TO PHILISTINES. (Introduction and Alternation.)

6. 5. 1-12 (a, above), CAPTIVITY IN PHILISTIA. (Repeated Alternation.)


Eben-ezer. Cp. 4, 1; 7, 12.


See note on Gen. 10, 14.

2 Dagon = great fish.

3 the morrow. Sept. adds "and entered into the house of Dagon, they looked and " behold, &c.

4 behold. Fig. Acturus. Ap. 6.

5 the LORD. Heb. Jehovah, in contrast with Dagon.


6. 2-18 (K, above), REMOVAL TO BETHSHEMESH. (Alternation.)

K M | 2-12. Dismissal of Ark.


2-12- (M, above). DISMISSAL OF ARK. (Alternation.)

M e | 2-8. Consultation of Philistines.

f | 9. Test suggested.

c | 10, 11. Consultation. Result.

j | 12. Test applied.

2-8 (e, above). CONSULTATION OF PHILISTINES. (Alternation.)

e g | 2. Questions. What? Wherewith?

h | 3. Answer. Trespass offering.

g | 4. Question. What?


4 emerods. See note on 5, 5: i.e. models of them in gold; of which, modern "votive offerings" are the lineal descendants. Cp. v, 5.

lords. See note on Josh. 13, 3.

4 Then said they, "What shall be the trespass offering which we shall return to Him?"

They answered, "Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods and images of your mice that mar the
6. 5. I. SAMUEL. 7. 2.

1040

land; and ye shall give glory unto the God of Israel: peradventure He will lighten His hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when He had wrought wonderfully among them, did they not let the people go, and they departed? 

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return Him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then ye hath done us a great evil; but if not, then we shall know that it is not His hand that smote us; it was a chance that happened to us."

10 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden emerods which the Philistines returned for a trespass offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

19 And He smote the ten men of Beth-shemesh, because they had looked into the ark of the Lord, even He smote of the People fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the People with a great slaughter.

20 And the ten men of Beth-shemesh said, "Who is able to stand before this holy Lord? and to whom shall he go up from us?"

21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, "The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you."

7 And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years:

and all the house of Israel lamented after the Lord.

1 Sam. 8. 1—2 Sam. 1. 27 (B', p. 366). KING SAUL. (Alternation.)


8. 1-12. 25 (O, above). CHOICE OF SAUL. (Introversion.)

8. 1-10. 26 (Q, above). SETTLEMENT OF SAUL'S KINGDOM. (Alternation.)

8. 1-22 (T, above). KING DESIRED. (Introversion and Alternation.)

T | N n 1-5. Desire expressed.
   o | v 9. Compliance.
   m | 9. Warning. (General.)
   m | 10-18. Warning. (Particular.)
   l | n 19, 20. Desire persisted in.
   o | 21, 22-. Compliance.

8 old. From 28. 3 he predeceased Saul by about two years. Consequently he acted for thirty-eight years after Saul's anointing (i.e. 1000-962 B.C.). When he anointed David he was about eighty-six, and lived to about the age of eighty, ninety-eight years. 3 turned aside, &c. i.e. stooped to extortion, took bribes: contrary to Deut. 16. 19. 5 Behold. Fig. Asterismos. Ap. 6.

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiab: they were judges in Beer-sheba.
8. 5. I. SAMUEL.

5. 1. “make us a king to judge us like all the nations.”

6. But the thing displeased Samuel, when they said, “Give us a king to judge us.” And Samuel prayed unto the LORD.

7. And the LORD said unto Samuel, “Hearken unto the voice of the People in all that they say unto thee: for they have not rejected me, but they have rejected thee, that I should not reign over them.”

8. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9. Now therefore hearken unto their voice: and howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.”

10. And Samuel said all the words of the LORD unto the People that asked of him a king.

11. And he said, “This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12. And he will appoint him captains over thousands, and captains over fifties; and will set them to be rulers over your land, and to reap your harvest, and to make his instruments of war, and instruments of his chariots.

13. And he will take your daughters to be confectioners, and to be bakers, and to be brewers.

14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17. He will take the tenth of your sheep: and ye shall serve his officers; and ye shall be servants unto him.

18. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19. Nevertheless the People refused to obey the voice of Samuel; and they said, “Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.”

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22. And the LORD said to Samuel, “Hearken unto their voice, and make them a king.”

And Samuel said unto the men of Israel, “Go ye every man unto his city.”

9. Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3. And the asses of Kish Saul’s father were lost.

And Saul said to his servant, “Take now one of my servants with thee, and arise, go seek the asses.”

4. And he passed through the mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5. And when they came to the land of Zuph, Saul said to his servant that was with him, “Come, and let us return; lest my father...”

9. 1-10. 25—(p. 375). KING GIVEN. (Repeated Alternation.)

9. 3-14 (X1, above). ASSES LOST. (Extended Alternation.)
9. 5. 1. SAMUEL. 9. 21.

leave caring for the asses, and take thought for us.

6 And he said unto him, "Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, "But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?"

8 And the servant answered Saul again, and said, "Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way." 9 (Before time in Israel, when a man went to enquire of God, thus he spake, "Come, and let us go to the seer:" for he that is now called a Prophet was beforetime called a seer.)

10 Then said Saul to his servant, "Well said; come, let us go.

3 So they went unto the city where the man of God was.

p3 (p. 376)

11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, "Is the seer here?"

q3 (p. 377)

12 And they answered them, and said, "He is; behold, he is before you: make haste now, for he came to day to the city; and there is a sacrifice of the people to day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

W2 A (p. 377)

15 Now the Lord had told Samuel in his ear two days before Saul came, saying,

16 "To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over My people Israel, that he may save My people out of the hand of the Philistines; for I have looked upon My people, because their cry is come unto Me."

17 And when Samuel saw Saul, he said unto him, "Behold the man whom I spake to thee of! this same shall reign over My People." 18 Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is."

19 And Samuel answered Saul, and said, "Am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.


9. 8-10 (q2, p. 376). SERVANT'S ADVICE. (Alternation.)


9 t | 7. Objection.


t | 10. Assent.


7 present. Hev. 's̄harah. Occurs only here. It is from shār, to behold. Hence, that which procures and secures an interview, or sight of the person sought.

8 shekel. See Ap. 51. II.

that will I give. Sept. reads "which thou canst give."

9 Beforetime. Note the parenthesis.

seer. Heb. ro'eh = a seer of visions. Another name for seer was choch, which referred rather to spiritual apprehension of what was seen. In 1 Chron. 29. 29 all three words occur in the same verse.

Prophet. Hev. na'āt = one who spoke for or was moved by God.

10 let. Some codices, with one early printed edition, and Sept., read "and let us." 11 up the hill = by the ascent of.


14 out against = opposite, so as to meet them.

9. 15-10. 13 (W2, p. 376). KING SOUGHT. (Alternation.)


15 the Lord. Heb. Jehovah. Ap. 4. II. told Samuel in his ear = opened or uncovered the ear of Samuel, a = one.

16 captain = leader.

My people. Aram. and Syr. read "the oppression", In that case the Fig. Ellipsis should be supplied after it, "of My people" being implied.

17 reign = control, restrain, or rule.

18-27 (B, above). RECEPTION BY SAMUEL. (Introduction.)

B | u 18, Meeting of Samuel with Saul. v 19, 20. Samuel's answer to Saul. w 21. Saul's answer to Samuel.

u 22-27. Communication of Samuel.

18 in the gate. Heb. "in the midst of the gate": i.e. the open place near the gate where judgment was given.

19 mind. Heb. "heart" = "do not regard them".

20 mind. Heb. "heart" = "do not regard them".

21 Am not I . . . ? Fig. Erotisis. Ap. 6.

22 the smallest. Very true, since the events recorded in Judg. 20. 35.

so to me = according to this word.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"

21 And Saul answered and said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"
10. 1 a vial = flask. Not "the".
Is it not . . . ? Fig. Erotesis. Ap. 6.
the LORD. Heb. Jehovah, Ap. 4. Note the Jehovah relationship. Here is another Homeoteleuton, which is preserved in the Sept. and Vulg., "the LORD [and thou shalt rule among the people of Jehovah, and thou shalt save them from the hand of their enemies, and this shall be a sign unto thee, that] the LORD hath, &c. The eye of some ancient scribe evidently went back to the latter of these two words the LORD and accidentally omitted the words between them.
captain: a captain; not "the".

2-13 (B, p. 377), DIRECTIONS BY SAMUEL.

Introduction.

B | w | 2-4. Signs given.
   | x | 7. Command.
   w | 8. Appointment.

1. thou shalt find. Three signs given (cp. Mark 14. 8) to indicate the coming change.

lo. Fig. Asterismos. Ap. 6.
3. plain = oak, or terebinth; growing generally alone, becomes a conspicuous landmark.

Beth-el = House of God. Evidently a place of worship, in the absence of any "place", according to Deut. 12. 5, &c.
4. salute. Heb. ask after thy peace.
5. the garrison. So the Sept., Aram., and Syr., but Heb. text has pl.
a company of prophets. The first occurrence of this expression. Probably a school established by Samuel (cp. Acts 3. 24; 13. 20). The head of such school called "father" (cp. 10. 12; 19. 20), or "master" (2 Kings 2. 3).
Such communities found later at Beth-el, Jericho, Gilgal (2 Kings 2. 3, 5; 4. 38); and probably here at Gibeah and Ramah (cp. 1 Sam. 19. 18, 20).

psaltery = viol. A stringed instrument, same as lute.
Cp. 2 Sam. 6. 5. 1 Kings 10. 12. 1 Chron. 16. 5. Isa. 5. 12; 14. 11. Amos 5. 23; 6. 5.
Isa. 5. 12; 24. 8; 30. 32. Jer. 31. 4. Ezek. 29. 13. See note on "timbrel" (Ex. 15. 29).
pipe = a plain reed, single or double, played like modern flute.
Note pl. in the Subscription of Ps. 5 (Companion Bible).

prophesy. Not necessarily "foretell", but speak in the name of the Lord.
7. occasion serve thee = thy hand shall find.
8. thou shalt go. This was the beginning of organised raising among the Philistines. All directed by God through Samuel; not by Saul.

behold. Fig. Asterismos. Ap. 6.
sacrifices of peace offerings: seven days shall thou tarry, till I come to thee, and shew thee what thou shalt do."

9. 22. I. SAMUEL.

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.
23 And Samuel said unto the cook, "Bring the portion which I gave thee, of which I said unto thee, 'Set it by thee.'"
24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, "Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, 'I have invited the People.'" So Saul did eat with Samuel that day.
25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.
26 And they arose early in the morning, and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, "Up, that I may send thee away." And Saul arose, and they went out both of them, he and Samuel, abroad.
27 And as they were going down to the end of the city, Samuel said to Saul, "Bid the servant pass, (and) he passed on;) but stand thou still a while, that I may shew thee the word of God."
9 And it was so, that when he had turned his back to go from Samuel, 2 God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, 4 behold, a company of prophets met him; and the Spirit of 3 God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, 2 behold, he prophesied among the prophets, then the People said one to another, 2 "What is this that is come unto the son of Kish? 2 Is Saul also among the prophets?"

12 And one of the same place answered and said, "But who is their father?" Therefore it became a proverb, 4 "Is Saul also among the prophets?"

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him and to his servant, 4 "Whither went you?" And he said, "To seek the asses: and when we saw that they were no where, we came to Samuel;"

15 And Saul's uncle said, "Tell me, I pray thee, what Samuel said unto you." 4 And Saul said unto his uncle, "He told us plainly that the asses were found." But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the People together unto 1 the LORD to Mizpeh;

18 And said unto the 2 children of Israel, 4 "Thus saith 1 the LORD God of Israel, 2 3 brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your 2 God, Who Himself saved you out of all your adversities and your tribulations; and ye have said unto Him, 4 " Nay, but set a king over us.'

20 Now therefore present yourselves 6 before 1 the LORD by your tribes, and by your thousands."

21 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

22 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, 4 and Saul the son of Kish was taken: and when they sought him, he could not be found.

23 Therefore they 6 enquired of 1 the LORD further, if the 6 man should yet come thither. And 1 the LORD answered, 4 " Behold, he hath hid himself among the stuff."

24 And they ran and fetched him thence: and when he stood among the People, he was higher than any of the People from his shoulders and upward.

25 And Samuel said to all the People, 4 "See ye him whom 1 the LORD hath chosen, that there is none like him among all the People?"

26 And all the People shouted, and said, "4 God save the king."

27 Then Samuel told the People the manner of the kingdom, and wrote it in a book, and laid it up before 1 the LORD.

9 another—different.

11 What . . . ? Fig. ἐρωτάω. Ap. 6.

12 of the same place—from thence.


W3 | y1 | 17. People assembled. En masse.
| z1 | 18, 19—. Samuel's remonstrance.
| z2 | 20-24—. Samuel. Lots cast.
| y3 | 24—. People. Approbation.
| z3 | 25—. Samuel. Confirmation.

18 children = sons.

Thus saith the LORD. This rehearsal is to show that they had sinned, although He was giving a king. Their sin was not in asking, but in forestalling Jehovah's already expressed purpose to give them a king (see Deut. 17. 15 and cp. Gen. 49. 10).

19 Nay. Some codices, with one early printed edition, Sept., Syr., and Vulg., have this word in the text before the LORD = before Jehovah; i.e. in Mizpeh, v. 17.

20 was taken: i.e. by lot, by the Urim and Thummim. See note on Ex. 28. 29.


22 enquired: i.e. by the High Priest. No priest mentioned between chapters 4 and 14, a period of forty years.


24 touched = moved.


he held his peace—He was as one that was deaf.

11. 1-11 (S, p. 375). AGGRESSION OF NAHASH. (Repeated Alternation.)

S | a1 | 1—. Aggression of Nahash.
| a2 | 2. Ultimatum of Nahash.
| a3 | 5-9. Ultimatum of Nahash.
| a4 | 11. Defeat of Nahash.

1 the men. Heb. 'ḥasher. Ap. 14. II. Those who had not obeyed the summons of Judg. 21. 8 were extinguished, and their daughters given to remnant of Benjamin. This gave them a claim on Saul, who was a Benjamite.

And Samuel sent all the people away, every man to his house.

26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts 4 God had 2 touched.

27 But the 18 children of Belial said, 4 "How shall this man save us?" And they despised him, and brought him no presents. But 2 he held his peace.

11 Then Nahash the Ammonite came up, and encamped against Jabesh-gilead:

And all the men of Jabesh said unto Nahash, "Make a covenant with us, and we will serve thee."
2 And Nahash the Ammonite answered them, saying, "Surely I have even done wrong this one thing, but let it be for my life: the men of Israel will come again to fight against me, and I shall be weak among them."

3 And the elders of Jabesh said unto him, "Give us seven days' respite, that we may send messengers unto all the borders of Israel: and then, if there be no man to save us, we will come out to thee."

4 Then came the messengers of Gibeon to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, "What art thou that criest against me?" And they told him the tidings, saying, "The men of Jabesh put seven days' respite on them, and sent them out: and, lo, if they tarry, all is well; if they tarry not, then we know that they have been visited by some evil thing."

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the borders of Israel by the hands of messengers, saying, "Whosoever cometh not forth with oxen, to aid Saul against the men of Jabesh-gilead, he and his household shall be put to death."

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, "Thus shall ye say unto the men of Jabesh-gilead, 'To morrow, by that time the sun be hot, ye shall have 'seven yoke,' and the messengers came and shewed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, "To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.'"

11 And it was so on the morrow, that Saul put the People in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the People said unto Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

13 And Saul said, "There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel."

14 Then said Samuel to the People, "Come, and let us go to Gilgal, and renew the kingdom there."

15 And all the People went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

16 And Samuel said unto all Israel, "Henceforth I will no more go about to fetch a king over you; and, lo, I have hearkened unto your voice in all that ye said unto me, and have made a king over you."

2 And now, behold, the king walketh before you:

2 a covenant. Some codices, with Sept., Syr., and Vulg., read this word in the text, which actually implies it.

3 And he said unto them, "The Lord is witness against you, and His anointed is witness this day, that ye have not found out in my hand."

4 And they answered, "He is witness."
12. 7.  I. SAMUEL.  13. 3.

emos acts of the LORD, which He did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, He dealt with them by the hand of Sisera, captain of the host of Hazor, and by the hand of Pharaoh's servant, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashhtaroth: but now deliver us out of the hand of our enemies, and we will serve Thee.

11 And the LORD sent Jerubbaal, and Barak, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey His voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 Is it not wheat harvest to day? I will call unto the LORD, and He shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the People greatly feared the LORD and Samuel.

19 And all the People said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

22 For the LORD will not forsake His people for His great name's sake: because it hath pleased the LORD to make you His People.

23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things He hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

13 Saul reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel: whereof two thousand were with Saul in Michmash and in Mount Bethelman, and a thousand were with Jonathan in Gibeon of Benjamin: and the rest of the people sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philis—

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4 made = He caused. So Aram., Sept., Syr., and Vulg.
6 of Hazor. Sept. reads "of Jabin king of".
8 and Bedan. The Sept., Syr., and Arab, read "and Bark" (the names being much alike in Hebrew).
9 and Samuel. The Peshito (or Revised Syr.) reads "and Samson". But, if "Samuel", these are not Samuel's words, but Jehovah's in Samuel's mouth.
10 as, &c. Sept. reads "and against your king".
11 send. It had to be sent, for rain in harvest was most exceptional: and would be regarded as sent in judgment. Cp. Prov. 26, 1.
13 and. Some codices, with three early printed editions, Syr., and Vulg., read "for".
14 as, &c. Sept. reads "and against your king".
15 sent. Cp. Prov. 26, 1. War with Philistines. (Division.)
16 war. Amalek.
17 therefore. (Introvers and Extended Alternation.)
18 Saul's. Cp. I Sam. 11, 9, 10. Saul's. Cp. I Sam. 11, 9, 10.
19 he. Cp. I Sam. 11, 9, 10. Saul's. Cp. I Sam. 11, 9, 10.
21 Jonathan. See note on 18, 1.
3. And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear!"

4. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5. And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and men as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6. When the men of Israel saw that they were in a strait, (for the People were pressed,) then the People did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the People followed him trembling.

8. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the People were scattered from him.

9. And Saul said, "Bring hither a burnt offering to me, and peace offerings." And he offered the burnt offering.

10. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might 15 salute him.

11. And Samuel said, "What hast thou done?" And Saul said, "Because I saw that the People were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12. Therefore said I, 'The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.'"

13. And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which He commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14. But now thy kingdom shall not continue; if the LORD hath sought him a man after his own heart, and if the LORD have commanded him to be captain over His People, because thou hast not kept that which the LORD commanded thee.

15. And Samuel arose, and set him up from Gilgal unto Gibeon of Benjamin.

16. And Saul numbered the People that were present with him, about six hundred men.

17. And Saul, and Jonathan his son, and the People that were present with them, abode in Gibeon of Benjamin:

but the Philistines encamped in Michmash.
14. Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, "Come, and let us go over to the Philistines' garrison, that is on the other side." But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron; and the People that were with him were about six hundred men;

3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Boezz, and the name of the other Senneh.

5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, "Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for they have restrained us against the LORD to save by many or by few."

7 And his armourbearer said unto him, "Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart."

8 Then said Jonathan, "Behold, we will pass over unto these men, and we will discover ourselves unto them."

9 If they say thus unto us, "Tarry until we come to you: then will we stand still in our place, and will not go up unto them."

10 But if they say thus unto us, "Come up unto us: then will we go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us."

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves."

12 And the men of the garrison answered Jonathan and his armourbearer, and said, "Come up to us, and we will shew you a thing." And Jonathan said unto his armourbearer, "Come up after me: for the LORD hath delivered them into our hand."

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow.

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

17 Then said Saul unto the People that were with him, "Number now, and see who is gone from us." And when they had numbered, behold, Jonathan and his armourbearer were not there.

18 And Saul said unto Ahiah, "Bring hither,..."
14. 18. I. SAMUEL.

Assemblage. It was not that noise that was in the host of the Philistines that went on and increased: and Saul said unto the priest, "Withdraw thine hand." 20 And Saul and all the people that were with him assembled themselves, and they came to the battle:

Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

And the men of Israel were distressed that day: for Saul had adjured the People, saying, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." So none of the People tasted any food.

And all they of the land came to a wood; and there was honey upon the ground. And when the People were come into the wood, behold, the honey dropped: but no man put his hand to his mouth: for the People feared the oath.

But Jonathan heard not when his father charged the People with the oath: wherefore he put forth his hand at the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

Then answered one of the People, and said, "Thy father straitly charged the People with an oath, saying, 'Cursed be the man that eateth any food this day.'"

And the People were faint. Then said Jonathan, "My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

How much more, if haply the People had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?"

And they smote the Philistines that day from Michmash to Aijalon:

and the People were very faint.

an effect on the eyes, though it would subsequently my cannabis with my honey”. The Sept. and Vulg. did not understand either passage, and the latter misled with "honeycomb" (Aram.). Fig. Metonymy (of Subject), Ap. 6.

13-35 [For Structure see next page].
I. SAMUEL.

14. 31-33 (N2, p. 984). SIN OF THE PEOPLE, (Introversion.)

31 u | 31-33 | Victory.
32 v | 31-33 | Sin.
33 w | 33, 34 | Remedy.
34 x | 35 | Altar.
35 y | 33 | Heb. châf'. Ap. 44. i.
36 z | 33 | transgressed - dealt treacherously.
37 a | this day. Sept. reads "here".
38 b | 34 his ox with him. Sept. reads "what was in his hand".
39 c | 41 the LORD = Jehovah. Punctuate thus: "Saul said unto Jehovah: 'O God of Israel,' 
40 d | Give a perfect lot - Give perfections; i.e. Thummim. See Ex. 28, 30. There is evidently a Homoeoteleuton (Ap. 6) here. The scribes, having written the word "Israel," went forward to the word "Israel" a line or two farther on, and omitted the words between, which are preserved in two ancient versions, older than any Heb. MS. extant. These omitted words are enclosed within brackets below, in the translation given of the Sept. version: "LORD God of Israel, [Why hast thou not answered Thy servant this day? Is the iniquity in me, or in Jonathan my son? LORD God of Israel, Give clear [manifestation, i.e. Urin]; and if [the lot] should declare this, give, I pray Thee, to Thy People Israel, give, I pray, holiness" (i.e. Thummim, a perfect lot). The Heb. (unpointed) thummim (perfect) would thus have been Thummim.
41 e | 43 lo. Fig. Asterismos. Ap. 6.
42 f | 44 do. Some codices, with three early printed editions, Aram., Sept., Syr., and Vulg., add "unto me".
43 g | 45 not one hair, &c. Fig. Parvum. Ap. 6. rescued. Heb. pādāh = redeemed. See note on Ex. 6, 6 and 13, 13. Perhaps a victim was offered in his stead.
44 h | 47-53 (F, p. 381). THE LEVIƇE OF SAUL (Introversions.)
45 i | F w | y | 47, 48. Wars.
46 j | z | 49, 50. Family.
47 k | x | 50. Abner. Chief captain.
48 l | w | 51. Kindred.
49 m | y | 52. Wars.
50 n | 47 and. Note the Fig. Polygynjndelon (Ap. 6) in vv. 47, 48. children = sons.
51 o | he vexed them = he put them to the worse. But Sept. reads "he was victorious.".
52 p | 49 an host. Heb. "power." Fig. Metonymy (of Adjunct), Ap. 6, put for the army which manifested the power. Or it may be rendered "he wrought mightily".
53 q | 49 Ishui. Called Abinadab in 31, 2.
54 r | 51 Kish was the father of Saul. For the difficulties of this genealogy, see note on 1 Chron. 8, 20.

14. 32.

32 And the People flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the People did eat with the blood.
33 Then they told Saul, saying, Behold, the People sin against the LORD, in that they eat with the blood. And he said, "Ye have transgressed: roll a great stone unto me this day."
34 And Saul said, "Disperse yourselves among the people, and say unto them, 'Bring me hither every man his ox, and every man his sheepl and slay them here, and eat; and sin not against the LORD in eating with the blood.'" And all the People brought every man his ox with him that night, and slew them there.
35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.
36 And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them." And they said, "Do whatsoever seemeth good unto thee."

Then said the priest, "Let us draw near hither unto the LORD."
37 And Saul asked counsel of the Lord. "Shall I go down after the Philistines? wilt Thou deliver them into the hand of Israel?" But he answered him not that day.
38 And Saul said, "Draw ye near hither, all the chief of the People: and know and see wherein this sin hath been this day.
39 For, as the LORD liveth, Which saveth Israel, though it be in Jonathan my son, he shall surely die." But there was not a man among all the People that answered him.
40 Then said he unto all Israel, "Be ye on one side, and 3 and Jonathan my son will be on the other side." And the People said unto Saul, "Do what seemeth good unto thee."
41 Therefore Saul said unto the LORD God of Israel, "Give a perfect lot." And Saul and Jonathan were taken: but the People escaped.
42 And Saul said, "Cast lots between me and Jonathan my son." And Jonathan was taken.
43 Then Saul said to Jonathan, "Tell me what thou hast done." And Jonathan told him, and said, "I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die."
44 And Saul answered, "God do so and more also: for thou shalt surely die, Jonathan." 45 And the People said unto Saul, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with this God this day." So the People rescued Jonathan, that he died not.
46 Then Saul went up from following the Philistines: and the Philistines went to their own place.
47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.
48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.
49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were these: the name of the westborn Merab, and the name of the younger Michal:
50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz:
51 And "Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.
52 And there was sore war against the Philistines all the days of Saul: and when Saul
14. 52. I. SAMUEL. 15. 17.

998-974 saw any strong man, or any valiant man, he took him unto him.

15 Samuel also said unto Saul, "The Lord sent me to anoint thee to be king over His People, over Israel: now therefore hearken thou unto the voice of the Lord.

2 Thus saith the Lord of hosts, "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.""

4 And Saul gathered the People together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men ofJudah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto the Kenites, "Go, depart, get you down from among the Amalekites, lest I destroy you with them:

d for shewed kindness to all the children of Israel, when they came out of Egypt." So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the People spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 Then came the word of the Lord unto Samuel, saying,

11 "If repenteth Me that I have set up Saul to be king: for he is turned back from following Me, and hath not performed My commandments." And it grieved Samuel; and he cried unto the Lord all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, "Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal."

13 And Samuel came to Saul:

14 And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

15 And Saul said, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed."

16 Then Samuel said unto Saul, "Stay, and I will tell thee what the Lord hath said to me this night." And he said unto him, "Saw on." And Samuel said, "When thou wast little
15. 17.  
I. SAMUEL.  
16. 1. 

in thine own sight, wast then not made the head of the tribes of Israel, and the LORD anointed thee king over Israel. 

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 

19 Wherefore didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 

20 And Saul said unto Samuel, "Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 

21 But the People took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to deliver unto the LORD thy God in Gilgal." 

22 And Samuel said, "Hath the LORD as great delight in burnt offerings and sacrifices, as in hearkening to the voice of the LORD? To obey is better than sacrifice, and to hearken unto the voice of the LORD, than to sacrifice the flesh of rams. 

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, He hath also rejected thee from being king."

24 And Saul said unto Samuel, "I have sinned: for I have transgressed the commandment of the LORD, and thy words; because I feared the People, and obeyed their voice. 

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD." 

26 And Samuel said unto Saul, "I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel." 

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 

28 And Samuel said unto him, "The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 

29 And also the Strength of Israel will not lie nor repent: for it is not a man, that should repent." 

30 Then he said, "I have sinned: yet honour me now, I pray thee, before the elders of my People, and before Israel, and turn again with me, that I may worship the LORD thy God." 

31 So Samuel turned again after Saul; and Saul worshipped the LORD. 

32 Then said Samuel, "Bring ye hither to me Agag the king of the Amalekites." And Agag came unto him delicately. And Agag said, "Surely the bitterness of death is past." 

33 And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel

18 sinners. Heb. chättir. Ap. 44. i. 

19 obey = hearken to. 

20 to obey = to hearken to. 

21 his = Samuei's. 

22 the Strength = the Eternal One. First occurrence. 

23 to obey = to hearken to. 


25 he = Saul. 

26 David's commandment. 

27 the Strength = the Eternal One. First occurrence. 

28 reigned. A Divine title. 

29 repent: i.e. as God, though He is said to do so by the Fig. Anthropopatheia. 

30 a man. 

31 delicately = in senators (Job 38, 31). Sept. has "trembling"; Vulg. has "sleek and trembling". 

32 As = according as. 

33 hewed: i.e. commanded him to be hewed or cut asunder after death. Verb occurs only here. 

Agag. See note on Amalek (Ex. 17. 16, and cp. v. 3). 

34 now more. 

35 Saul mourned: i.e. as for one dead. We do not read that Saul mourned for himself. 

16. 1—27. 4 (0, p. 375). CHOICE OF DAVID. 

(T1 above.) DAVID'S CALL. 


2 I have rejected. Note here Jehovah's sovereignty, I have provided. Note Jehovah's sovereignty in this choice of the youngest. It is this choice that makes David the "man after Jehovah's heart"; not David's personal character or conduct. 

hewed Agag in pieces before the LORD in Gilgal. 

34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. 

35 And Samuel came no more to see Saul until the day of his death: 

nevertheless Samuel mourned for Saul: and the LORD repented that He had made Saul king over Israel.

16 And the LORD said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite for I have provided Me a king among his sons."
2 And Samuel said, "How can I go? If Saul hear it, he will kill me." And the Lord said, "Take an heifer with thee, and say, 'I am come to sacrifice to the Lord.'

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee,"

4 And Samuel did that which the Lord spake, and came to Bethlehem, and the elders of the town trembled at his coming, and said, "Comest thou peaceably?

5 And he said, "Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, "Surely the Lord's anointed is before him.

7 But the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature; for I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither hath the Lord chosen this.

9 Then Jesse made Shammah to pass by. And he said, "Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, "The Lord hath not chosen these.

11 And Samuel said unto Jesse, "Are here all thy children?" And he said, "Thou art the young man: and the Lord hath chosen thee, and thy keepeth the sheep.

12 And Saul was ruddy, and without a beautiful countenance, and goodly to look on. And the Lord said, "Arise, anoint him: for this is he.""

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And Saul's servants said unto him, "Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp:

17 And Saul said unto his servants, "Provide me now a man that can play well, and bring him to me."

18 Then answered one of the servants, and said, "Behold, I have seen a son of Jesse the Beth-lehemite, that is 16 X in playing, 16 man, and a mighty valiant 16 man, and a 16 man of war, and prudent in matters, and a comely person, and the Lord is with him."

19 Wherefore Saul sent messengers unto Jesse, and said, "Send me David thy son, which is with the sheep." And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.
21 And David came to Saul, and stood before him; and he loved him greatly; and he became his armourbearer.

22 And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favour in my sight."

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

17 Now the Philistines gathered together their armies to battle, and were gathered together at Shobach, which belongeth to Beth-elim, and pitched between Shobach and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

5 "And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

6 And he had greaves upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver’s beam; and his spear’s head was of iron: and one bearing a shield went before him.

8 And he cried unto the armies of Israel, and said unto them, "Who is able among you to go down to阵前 with me, and to smite the Philistine? and it shall be that the armourbearer shall go down with me.""

9 If he be able to fight with me, and to kill me, then will we be your servants: but if he prevail against me, then shall ye be our servants, and serve us.

10 And the Philistine said, "Come thou, and fight with me, one against one.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

17. 1—27. 4 (T, p. 387). DAVID OPPOSED BY SAUL. (Extended Alternation.)

T9 | U | 17. 1—18. 8. War with the Philistines.

V | 18. 10. Evil spirit incites Saul against David.

W | 18. 12—19. 7. Saul’s hostility against David.

T | 19. 9. War with the Philistines.

F | 19. 8—20. 1. Evil spirit incites Saul against David.

W | 20. 1—27. 4. Saul’s hostility against David.

17. 1—18. 9 (U, above). WAR WITH PHILISTINES. (Alternation.)

U | X | 17. 1—44. Battle with Philistines.

Y | 17. 50—18. 5. Favour of Saul to David.

X | 18. 6, 7. Battle won. Praise for victory.

F | 18. 8, 9. Disfavour of Saul to David.

17. 1—54 (X, above). BATTLE WITH PHILISTINES. (Introversion.)

X | q | 1—2. The two armies. Arrayed.

r | 4—40. Defiance of Goliath.

s | 40—51. Combat with Goliath.

G | 51—54. The two armies. Flight and pursuit.

1 Now Ch. 17. 1 reads on chronologically from 16. 13 (see note on 16. 14). An author’s right is claimed for placing the later episode here (16. 14, 22) in order to connect and contrast the two spirits with Saul and David. The canonical order alternates David’s call and Saul’s. See notes on 16. 14; 18. 12.


by e in. About sixteen miles south-west of Jerusalem.

4—40. (r, above). DEFIANCE OF GOLIATH. (Introversion.)

r | Z | s | 4—7. Goliath’s armour.

s | 4—10. Goliath’s challenge.

v | 11. Israel’s fear.

w | 12—31. David’s mission.

Z | t | 32—37. Saul’s encouragement.

u | 38—40. David’s armour.

4 champion. Heb. 'ish-habbenuqiahu = "the man between the two hosts", or, the duellist. This accords with the subscription of Psalm 8 (see note there). Mithqalbon = the death of the man between; i.e. the death of the champion (Goliath) which Ps. 8 celebrates. Ps. 144, which has the same words, "What is man", has its title in Sept. "A Psalm of David concerning Goliath" (cp. Ps. 8, 4 with 144, 3). See v. 23.

six. Note this number "6" stamped like a "hallmark" on this "man" (as on Nebuchadnezzar, Dan. 8). Cp. the six pieces of armour, vv. 5. 7——.

A B (p. 390)

11 greatly afraid. -- feared exceedingly. Cp. v. 24, and seventeen years old. See note on 16. 5. Sept. and Syr. read "was old", advanced in years.

12—30 [For Structure see next page].

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17. 13.  I. SAMUEL.  17. 33.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest:
and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistines drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;
and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge."

19 Now Saul, and Ishbosheth, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion of the Philistine Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, "Have ye seen this man that is come up? surely he defied Israel: is he come up? and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

26 And David spake to the men that stood by him, saying, "What shall be done to this man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defie the armies of the living God?"

27 And the people answered him after this manner, saying, "So shall it be done to this man that killeth him."

28 And Eliab his eldest brother heard when he spake unto the 12 men; and Eliab's anger was kindled against David, and he said, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

29 And David said, "What have I now done? Is there not a cause?"

30 And he turned from him toward another, and spake after the same manner:
and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

32 And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

33 And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."
34 And David said unto Saul, “Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock:
35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.
36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.’
37 David said moreover, ‘The LORD That delivered me out of the paw of the lion, and out of the paw of the bear, Æ will deliver me out of the hand of this Philistine.’ And Saul said unto David, ‘Go, and the LORD be with thee.’
38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.
39 And David girded his sword upon his armour, and he was assayed to go: for he had not proved it. And David said unto Saul, ‘I cannot go with these; for I have not proved them.’ And David put them off him.
40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling was in his hand:
and he drew near to the Philistine.
41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.
42 And when the Philistine looked on David, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.
43 And the Philistine said unto David, ‘Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.
44 And the Philistine said to David, ‘Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.’
45 Then said David to the Philistine, ‘Thou comest to me with a sword, and with a spear, and with an shield; but I Æ come to thee in the name of the LORD of hosts, the God of the armies of Israel, Whom thou hast defied.
46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will Æ give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know there is a God in Israel.
47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD’S, and He will give you into our hands.’
48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.
49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.
50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.
51 Therefore David ran, and stood upon the Philistine, and took his sword, and Æ drew it out of the sheath thereof, and slew him, and cut off his head therewith.

And when the Philistines saw their champion was dead, they fled.
52 And the men of Israel and of Judah arose, and went up to Gath, and smote Ekron: and the children of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.
53 And the children of Israel returned from
17. 53. I. SAMUEL. 18. 15.

chasing after the Philistines, and they spoiled their tents.
54 And David took the head of the Philistine, and brought it to the camp of David; but he put his armour in his tent.
55 And when Saul saw David go forth against the Philistines, he said unto Abner, the captain of the host, "Abner, whose son is this youth?"
And Abner said, "As thy soul liveth, O king, I cannot tell."
56 And the king said, "Inquire therefore whose son the stripling is."
57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.
58 And Saul said to him, "Whose son art thou?"
And David answered, "I am the son of thy servant Jesse the Bethlehemite."

18 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.
2 And Saul took him that day, and would let him go no more home to his father's house.
3 Then Jonathan and David made a covenant, because he loved him as his own soul.
4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.
5 And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the People, and also in the sight of Saul's servants.
6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.
7 And the women answered one another as they played, and said, "Saul hath slain his thousands, And David his tens thousands."

8 And Saul was very wroth, and said the saying displeased him; and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?"
9 And Saul eyed David from that day forward.
10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.
11 And Saul * cast the javelin; for he said, "I will smite David even to the wall with it."
And David avoided out of his presence twice.
12 And Saul was afraid of David,
because the LORD was with him.

And was departed from Saul.
13 Therefore Saul removed him from him, and made him his captain over a thousand;
and he went out and came in before the People.

tents = camps.
54 Jerusalem. Jerusalem (west of Moriah) had been taken by Judah, who dwelt there. The Jebusites were still holding Jebus, or Zion, the mount immediately south of Moriah. Cp. Josh. 15. 62. Judg. 17, 8. Zion was taken later by David. See 2 Sam. 5, 7, and Ap. 98.
55 whose son...? Though Saul had just had an interview with David, he did not know his father, whom he had promised (v. 25) to make free in Israel. Note in all these passages (vv. 55, 56, 58) Saul's inquiry is not about David, but about David's father.


Jonathan. At this time he was about forty; and about fifty-three or fifty-four when he died. He was about twenty-four years older than David, and his love was maternal in character. Ish-bosheth, Saul's second son, was forty at his father's death (2 Sam. 2. 10).
3 made = solemnised.
4 and. Mark the Fig. Polyandry (Ap. 6) in vv. 4, 5.
6 Philistine. A.V. and R.V. marg. "Philistines". Dancing. A great celebration. Twice referred to later (21, 11; 29, 5). Cp. subscription of Ps. 52, which is mahalah = "the great dancing";
A 1-5. David's apostrophe to Goliath and Doeg.
B 6-7. The righteous lookouters.
A 8, 9. David's praise to God.
tabrets. Heb. tephah = drums of various sizes.
8 the = this.
11 cast the javelin. Another attempt of Satan to thwart Jehovah's purpose in Gen. 3. 15, and prevent the "seed of the woman" from coming into the world. See Ap. 23 and 25, and the Structure of "V" (19-20, 1-)


12-16 (E, above). SAUL'S FEAR OF DAVID. (Division.)
17. 16. The People's love.
12-15 (11, above). SAUL'S FEAR. (Introversion.)
15. 15. Reason.
16. 16. Fear.
12 the LORD. Heb. Jehovah. Ap. 4. II.
and was departed. Ch. 16, 14-23 comes in here, chronologically. It is placed after 16, 1-13 by Fig. Hysterotopía (Ap. 6) in order to lay bare to us the secret workings underneath the history. See notes on 16. 14; 17. 1.
15 afraid. Heb. m're = shrank from, sore afraid; stronger than v. 12.

14 And David behaved himself wisely in all his ways; and 15 the LORD was with him.
15 Wherefore when Saul saw that 15 behaved himself very wisely,
he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before him.
17 And Saul said to David, "Behold my elder daughter Merab, [for] will I give thee to wife: only be thou valiant for me, and fight the Lord's battles." For Saul said, "Let not mine hand be upon him, but let the hand of the Philistines be upon him."
18 And David said unto Saul, "Who am I and what is my life, or my father's family in Israel, that I should be son in law to the king?"
19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.
20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.
21 And Saul said, "I will give her him, that she may be a snare to him, and that the hand of the Philistines may be against him."
22 Wherefore Saul said to David, "Thou shalt this day be my son in law in the one of the twain."
23 And Saul's servants spake those words in the ears of David. And David said, "Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?"
24 And the servants of Saul told him, saying, "On this manner spake David."
25 And Saul said, "Thus shall ye say to David, 'The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies.'" But Saul thought to make David fall by the hand of the Philistines.
26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.
27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.
28 And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him.
29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.
30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

18. 17-27 (F, p. 392). MACHINATIONS AGAINST DAVID. (Division.)

17 Behold. Fig. Asteriskos. Ap. 6. valiant. Heb. son of valour.
28 Michal Saul's daughter. Sept. reads "he", not "her".
30 after = whenever; or, as often as.

19. 1-7 (F, p. 392). AGGRESSIONS AGAINST DAVID. (Repeated Alternation.)

2 until = in, or against.
3 what I see, &c. = "I shall see what he replies and shall tell thee," Fig. Ellipsis. Ap. 6.
4 sin. Heb. chatt. Ap. 44. i.

19. 9-20. 1 - [For Structure see next page]


Therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:
3 And all shall go out and stand before my father in the field where they art, and all will commune with my father of thee; and what I see, that I will tell thee."
4 And Jonathan spake good of David unto Saul his father, and said unto him, "Let not the king's sin against his servant, against David: because he hath not sinned against thee, and because his works have been to thee-ward very good:
5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"
6 And Saul heartened unto the voice of Jonathan: and Saul spake, "As the Lord liveth, he shall not be slain."
7 And Jonathan called David, and Jonathan shewed him all those things.
8 And Jonathan brought David to Saul, and he was in his presence, as in times past.
9 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.
10 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.
19. 10.

1. Samuel.


V G
1 p | G 9. 10–. Saul's first attempt. Personal (I).
q 1 | 10–. Failure. Thwarted by
H I s | 11. Saul's second attempt. 
| s 2 | 14–. Saul's third attempt. 
| t 2 | 14–. Failure. Michał's ruse.
| s 3 | 15. Saul's fourth attempt. 
| t 3 | 15. Failure. Michał's deception.
q 2 | 17–18. Failure. Thwarted by 
| t 2 | 18. David's escape. 
| r 2 | 18. Saul's sixth attempt. 
| s 5 | 21–. Saul's seventh attempt. 
| t 5 | 21–. Failure. Spirit of God. 
| s 6 | 22. Saul's eighth attempt. 
q 3 | 23, 24. Failure. Thwarted by 

10 Saul sought. Note the nine attempts on David's life; three personally by Saul, and six by his messengers (nine being the number of judgment, Ap. 10). See note on 18. 11, and Ap. 23 and 25.


12 Image = teraphim.

17 why...? Fig. Erotesis. Ap. 6.

19 Behold. Fig. Asterismos. Ap. 6.


23 one. A special various reading (See v) reads "they". See Ap. 34. 23 third. Sept. reads "thence".

24 clothes: i.e. his robes, or armour, or both. naked. Cp. 18. 4: i.e. stripped of outer garments. Is Saul...? Fig. Paramia. Ap. 6.

20. –27. 4 (W. p. 389). Hostility to David. (Alternation.)


20. –1. 42 (H. above). Visit of David to Jonathan. (Division.)

I | K 1–4. David's peril.
| K 2 5–42. David's expedients.

4 (K1. above). David's peril. (Alternation.)

K 1 y | 1. David's complaint.
| 3. David's plea.


20. 5-42 (Kt. p. 394). DAVID’S EXPEDIENTS
(Repeated and Extended Alternation.)

K² L¹ a¹

5 And David said unto Jonathan, "Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, 'David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family.'

7 If he say thus, 'It is well;' thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me myself; for why shouldst thou bring me to thy father?'

9 And Jonathan said, "Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell thee roughy?"

10 Then said David to Jonathan, "Who shall tell me? or what if thy father answer thee roughly?"

11 And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field.

12 And Jonathan said unto David, "O! the LORD God of Israel, when I have sounded my father about to morrow any time, or if the third day and, if there be good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as He hath been with my father.

13 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth."

16 So Jonathan made a covenant with the house of David, saying, "Let the LORD even require it at the hand of David's enemies."

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, "To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself: when the business was in hand, and shalt remain by the stone Ezel.

20 And there will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, 'Behold, I will send a lad, saying, 'Go, find out the arrows.' 'If I expressly say unto the lad, 'Behold, the arrows are on this side of thee, take them;' then come thou for there is peace to thee, and no hurt; as the LORD liveth.

22 But if I say unto the young man, 'Behold, the arrows are beyond thee;' go thy way: for the LORD hath sent thee away, and I am not with thee.'

23 And as touching the matter which thou and have spoken of, 'Behold, the LORD be between thee and me for ever.'

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Ahimelech sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake: neither any thing that day: for he thought, Something hath beenfallen him, he is not clean; surely he is not clean.
27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty; and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to eat meat, neither yesterday, nor to day?"

28 And Jonathan answered Saul, "David earnestly asked leave of me to go to Beth-lehem:

29 And he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he cometh not unto the king's table."

30 Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

32 And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?"

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?"

38 And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his "artillery unto his lad, and said unto him, "Go, carry them to the city."

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and went one with another, until David exceeded.

42 And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, 'The Lord be between me and thee, and between my seed and thy seed for ever.' And he arose and departed: and Jonathan went into the city."

30 Thou son of the perverse rebellious woman is a son of rebellious perversity: i.e. a rebel like David. Cp. note on 18. 19.

31 shall surely die is the son of death: i.e. doomed to die.

40 artillery = weapons. Word extended from Latin art to art. The oldest art was ploughing, but the chief weapon in the art of war has usurped to itself this word.

41 out of a place toward the south. Sept. reads "from beside the mouth": i.e. Ezrel, in v. 19.

21. 1—23. 18 (J, p. 304). PURSUIT OF DAVID. (Extended Alternation.)


21. 1—9 (M, above). PRIEST'S HELP GIVEN. (Repeated Alternation.)


1 Ahimelech. So called here and in 22. 9, 11, 14, 16. See note on 14. 3 and Mark 2. 26.


4 common = i.e. or unhallowed. hallowed = holy. See note on Ex. 3. 5. kept. And thus ceremonially clean, to eat such bread.

5 vessels = wallets. Cp. 17. 40. Word not used in O.T. in the N.T. sense of 2 Tim. 2. 21, 1 Thess. 4. 4, etc.

30. See note on Ex. 9. 3. Cp. "hallowed", v. 4. yea, though it were sanctified this day in the vessel: and the more so, when to-day [there are other loaves] to be hallowed in respect of their vessels.

6 the LORD. Heb. Jehovah. Ap. 4. II.

Why art thou alone, and no man with thee?"

2 And David said unto Ahimelech the priest, "The king hath commanded me a business, and hath said unto me, 'Let no man know any thing of the business whatsoever send thee, and what I have commanded thee:' and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present."

4 And the priest answered David, and said, "There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women."

5 And David answered the priest, and said unto him, "Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel."

6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.
21. 7. I. SAMUEL. 22. 11.

7 Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 And David said unto Ahimelech, "And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste."

9 And the priest said, "The sword of Goliath the Philistine, whom thou slewest in the Valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here." And David said, "There is none like that; give it me."

10 And David arose, and fled that day "for fear of Saul, and went to Achish the king of Gath."

11 And the servants of Achish said unto him, "Is not this the David the king of the land? did they not sing one another of him in dances, saying, 'Saul hath slain his thousands, and David his ten thousands?'"

12 And David laid up these words in his heart, and was sore afraid of "Achish the king of Gath."

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbleth on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, "Lo, ye see the man is mad; wherefore then have ye brought him "unto me?"

15 "Have ye need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?"

22 David therefore departed thence, and escaped to the cave "Adullam; and when his brethren and all his father's house heard it, they went down thither to him.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, "Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me."

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet Gad said unto David, "Abide not in the hold: depart, and get thee into the land of Judah."

6 When Saul heard that David was discovered, and the "men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;)"

7 detained, &c. Probably from some ceremonial reason. Cp. "shut up" (Jer. 29. 6), or a "vow" (Acts 21. 23-27), or "uncleanness" (Lev. 14. 3, 11, 21).

9 behold. Fig. Asterismos. Ap. 6.


| g | 11. David's fear.
| g | 12. David's simulation.
| 10 for fear of Saul = from the face of Saul.
| 11 Is not this. Cp. 18. 7 and 29. 5.
| did they not ...? Fig. Erotasis. Ap. 6. Cp. 18. 7 and 29. 5.

12 Achish. See subscription of Ps. 55 (Comp. Bible).
13 changed, &c. See title of Ps. 34 (Comp. Bible), scabbled on. Sept. reads "struck against".

14 Lo. Fig. Asterismos. Ap. 6.
15 Have I...? shall this...? Fig. Erotasis. Ap. 6.

22. 1 Adullum. See title of Ps. 57 (Comp. Bible).

6-23 (M, p. 396). NOB. PRIESTS SLAUGHTERED. (Introversion.)

M | h | 6-8. Saul's threatening of Benjamites.
| i | 9, 10. Doeg informs against David.
| k | 11-19. Ahimelech slain by Saul.
| k | 20, 21. Abiathar's escape to David.
| i | 22. Doeg suspected by David.
| h | 23. David's assurance to Abiathar.

now Saul. Note the Fig. Parenthesis. Ap. 6.

10 the LORD. Heb. Jehovah. Ap. 4. II.

7 Then Saul said unto his servants that stood about him, "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;"

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that "is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?"

9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of "the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine."

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.
22. 12.

I. SAMUEL.

12 And Saul said, “Hear now, thou son of Ahitub.” And he answered, “Here I am, my lord.”

13 And Saul said unto him, “Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?”

14 Then Ahimelech answered the king, and said, “And who is so faithful among all thy servants as David, which is the king’s son in law, and goeth at thy bidding, and is honourable in thine house?”

15 “Did I then begin to enquire of God for him? be it far from me: let not the king impute anything unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.”

16 And the king said, “Thou shalt surely die, Ahimelech, thou, and all thy father’s house.”

17 And the king said unto the 5 footmen that stood about him, “Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me.” But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, “Turn (thou), and fall upon the priests.” And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 And one of the sons of Ahimelech the son of Abiathar, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD’s priests.

22 And David said unto Abiathar, “I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: 2 3 have occasioned the death of all the persons of thy father’s house.

23 Abide thou with me, fear not: for be that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.”

23 Then they told David, saying, 3 “Behold, the Philistines fight against Keilah, and rob the threshingfloors.”

2 Therefore David enquired of the LORD, saying, “Shall I go and smite these Philistines?” And the LORD said unto David, “Go, and smite the Philistines, and save Keilah.”

3 And David’s 5 men said unto him, “Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?”

4 Then David enquired of the LORD yet again. And the LORD answered him and said, “Arise, go down to Keilah; for 3 will deliver the Philistines into thine hand.”

5 So David and his 5 men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech 8 fled to David to Keilah, that he came down with an ephod in his hand.

7 And it was told Saul that David was come to Keilah, and Saul said, “Now David hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.”

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his 5 men.

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, “Bring hither the ephod.”

10 Then said David, “O LORD 2 God of Israel, Thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the 5 men of Keilah deliver me up into his hand? will Saul come down, as Thy servant hath heard? O 2 LORD 2 God of Israel,
I. I beseech Thee, tell Thy servant.” And the LORD said, “He will come down.”

II. Then said David, “Will the Philistines deliver me up and my three men into the hand of Saul?” And the LORD said, “They will deliver thee up.”

III. Then David and his three men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go.

And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

IV. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

And Jonathan Saul’s son arose, and went to David into the wood, and strengthened his hand in God.

And he said unto him, “Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and shalt be next unto thee; and that also Saul my father knoweth.”

And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

Then came up the Ziphites to Saul to Gibeah, saying, “Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king’s hand.”

And Saul said, “Blessed be ye of the LORD; for ye have compassion on me.

Go, I pray you, prepare yet, and know and see his place where his heart is, and who hath seen him there: for it is told me that he dealeth very subtilly.

Wherefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will bring him out throughout all the thousands of Judah.”

And they arose, and went to Ziph before Saul: but David and his three men were in the wilderness of Maon, in the plain on the south of Jeshimon.

Saul also and his three men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

And Saul went on this side of the mountain, and David and his three men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his three men compassed David and his two men round about to take them.

But there came a messenger unto Saul, saying, “Haste thee, and come; for the Philistines have invaded the land.”

1. mountain—hill country.
3. covenant. Some codices, with two early printed editions, add “in a wood.”

IV. PURSUIT OF DAVID.

J. R [23. 19-21]. Place of refuge.

S. [23. 20, 21, Philistines.


1. the Ziphites. See title of Ps. 51 (Comp. Bible).
3. prepare. Some codices, with two early printed editions, read “and prepare.”
4. haunt = track, or trail.
5. take knowledge of = get to know.
6. the wilderness = a wild forest or park-like country. Carmel of Judah. Not Carmel of Manasseh.
7. seek him. Some codices, with one early printed edition (marg.), read “seek David”, into a rock = from the rock.
8. Saul. Some codices, with one early printed edition (marg.), add “and his men”.
9. for fear of Saul = from the face of Saul.
10. Sela-hammahlekoth = the cliff of divisions or separations. Now Wady Malaky, where two forces could be inaccessible the one to the other, and yet within sight and hearing.

VI. PLACES OF REFUGE.


IV. DESERT OF EN-GEDI.

T | p | 23. 22-24. 1. Information brought to Saul.

q | r | 24. 2. Search by Saul.

s | 24. 3-7. Proof obtained by David.

q | r | 24. 8. Sight by Saul.

s | 24. 8-22. Proof exhibited by David.


1. Behold. Fig. Asterismos. Ap. 6.


3. to cover his feet. Fig. Euphemism. Ap. 6. Fig. Metonymy (of Adjunct), Ap. 8: i. e. to stoop, and so cause feet to be covered by the robe.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth.

29 And David went up from thence, and dwelt in strong holds at En-gedi.

24 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, “Behold, David is in the wilderness of En-gedi.”

3 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

23. 11. I. SAMUEL. 24. 3.
And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, Z will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privately.

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

And David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou hastest my soul to take it.

The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

And thou hast shewed this day how that thou hast dealt well with me: therefore as much as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away?

Therefore the LORD reward thee good for that thou hast done unto me this day.

24 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house."

22 And David swore unto Saul. And Saul went home;

but David and his men gat them up unto the hold.

25 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.

And David arose, and went down to the wilderness of Paran.
25. 2.

I. SAMUEL.

2. And there was a man in Moab, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3. Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doing: and he was of the house of Caleb.

4. And David heard in the wilderness that Nabal did shear his sheep.

5. And David sent out ten young men, and David said unto the young men, "Get you up to Carmel, and go to Nabal, and greet him in my name:"

6. And thus shall ye say to him that liveth in prosperity, "Peace be to thee, and peace be to thine house, and peace be unto all that thou hast."

7. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and give it unto men, whom I know not whence they be."

9. So David’s young men turned their way, and went again, and came and told him all those sayings.

10. And Nabal answered David’s servants, and said, "Who is this David? and who is the son of Jesse? be there many servants now a days that break away every man from his master."

11. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?"

12. And David said unto his servants, "Gird ye on every man his sword." And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

13. But one of the young men told Abigail, Nabal’s wife, saying, "Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

14. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

15. They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

16. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him."

25. 1-44 (U, p. 599). ACTION OF NABAL

(Unterversions and Alternations.)


1. a | 2-4. Nabal’s wealth.

2. b | 5-12. David’s message to Nabal.


5. d | 18-20. Abigail’s present prepared.


8. c | 32-35. Answer of David to Abigail.


10. b | 39-42. David’s message to Abigail.


13. the possessions were: or, business [was].

14. the three men. Note the intersonsion of the four lines of this verse:

15. X | Nabal.

16. y | Abigail.

17. y | Abigail.

18. x | Nabal.

Nabal = foolish.

of the house of Caleb = a Calebite. But Sept., Syr., and Arab. have translated the word "cynical".

5-12 (b, above). DAVID’S MESSAGE TO NABAL

(Alternation.)


2. f | 9. Delivery by young men.

3. e | 10, 11. Reply to David.


5. him that liveth = the ben vivant.

6. servants. Some codices, with one early printed edition, read "servant".

7. water. Sept. reads "wine".


10. stuff = baggage.


12. Behold. Fig. Polysyndeton (Ap. 6), emphasising Abigail’s thought and care, as well as rapidity.


14. and. Note the Fig. Polysyndeton (Ap. 6), emphasizing Abigail’s thought and care, as well as rapidity.


17. any, &c. = any male.

18. Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19. And she said unto her servants, "Go on before me; behold, I come after you." But she told not her husband Nabal.

20. And it was so, as the asses came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21. Now David had said, "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.

22. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall."
23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David, and bowed herself to the ground.
24 And fell at his feet, and said, “Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.
25 Let not my lord, I pray thee, regard this handmaid, for as his name is, so is his to me: but Nabal is his name, and folly is with him, and God hath hidden it from him. But I pray thee, consider the handmaids of the young men of my lord, whom thou didst send.
26 Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withheld thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it be even given unto the young men that follow my lord.
27 I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fought against the enemies of my lord, the Lord his God.
28 Yet a man is risen to pursue thee, and to seek thy soul: but the Lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as out of the middle of a sling.
30 And it shall come to pass, when the Lord shall have done with my lord according to all that He hath spoken concerning thee, and shall have appointed thee ruler over Israel;
31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeth, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.
32 And David said to Abigail, “Blessed be the Lord God of Israel, Which sent thee this day to meet me: And blessed be thy advice, and blessed be thine heart, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.
34 For in very deed, as the Lord God of Israel liveth, Which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.”
35 So David received of her hand that which she had brought him, and said unto her, “Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.”
36 And Abigail came to Nabal; and, “Behold, he held a feast in his house, like the feast of a king; and Nabal’s heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.
37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

coming to shed blood = wailing in blood (as we say). Cp. v. 26.
avenging = saving.
28 bless ing = present. brought. Verb is masc.; and is so when women act in masc. way, and fem. when men act in fem. way.
28 trespass. Heb. potsha'. Ap. 44. ix.
31 hand = pash. Ap. 44. viii.
41 wash the feet, &c. This was and is the most menial service.
42 went. See note on "brought" v. 27.
44 Michal. Cp. 2 Sam. 3. 14, 15.


Introduction and Alternation.

T A | 1. Information given.
B g | 2-4. Search by Saul.


38 And it came to pass about ten days after, that the Lord smote Nabal, that he died.
39 And when David heard that Nabal was dead, he said, “Blessed be the Lord, That hath pleaded the cause of my reproach from the hand of Nabal, and hath kept His servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head.” And David sent and communed with Abigail, to take her to him to wife.
40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, “David sent us unto thee, to take thee to him to wife.”
41 And she arose, and bowed herself on her face to the earth, and said, “Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.
42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.
43 David also took Ahinoam of Jezreel; and they were also both of them his wives.
44 But Saul had given Michal his daughter, David’s wife, to Phalti the son of Laish, which was of Gallim.

26 And the Ziphites came unto Saul to Gibeah, saying, “Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?”
2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.
3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 Therefore did Saul sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the People pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, "Who will go down with me to Saul to the camp?" And Abishai said, "I will go down with thee." And Abishai answered David, "God hath delivered thine enemy into thine hand this day: therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." And David said to Abishai, "Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?"

10 David said furthermore, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. 11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the "cruse of water, and let us go." 12 So David took the spear and the cruse of water from Saul's bolster; and they got them away, and no man saw it, nor knew it, neither awakened: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

13 Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them:

14 And David cried to the People, and to Abner the son of Ner, saying, "Answerest thou not, Abner?" Then Abner answered and said, "What art thou that criest to the king?"

15 And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the People in to destroy the king thy lord. 16 This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster."

17 And Saul knew David's voice, and said, "Is this thy voice, my son David?" 18 And David said, "It is my voice, my lord, O king."

Thus pursue after his servant; for what have I done? or what evil is in mine hand? 19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let Him accept the offering; but if they be the children of "men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, 'Go, serve other gods.' 20 Now therefore, let not my blood be shed within the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

21 Then said Saul, "I have sinned: return, my son David: for I will no more do thee harm, because thy soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly."

22 And David answered and said, "Behold the king's spear! and let one of the young men come over and fetch it. 23 O the Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let Him deliver me out of all tribulation."
25 Then Saul said to David, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail." So David went on his way, and Saul returned to his place.

27 And David said in his heart, "I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape the land of the Philistines, and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maachah, king of Gath.

3 And David dwelt with Achish at Gath, and he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Saul's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more for him.

5 And David said unto Achish, "If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?"

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, "Whither have ye made a road to day?" And David said, "Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites."

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, "Lest they should tell on us, saying, "So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.'"

12 And Achish believed David, saying, "He hath made his People Israel utterly to abhor him: therefore he shall be my servant for ever."

13 Saul also said, "Bring these men the corn of their harvest, and let them go." And David said unto Saul, "Thou knowest my enmity and my hatred, which I have against Saul thy servant."

14 And Saul said, "Is this thy kindness which thou shewest to thy servant?" And David said, "Who am I, and what is my life, or my parent's life, in thy sight, that I shouldest deal so sheweth me this day?"

15 And Saul cast out of his sight all the seed of Jesse, and took him for his son in law, to mediums and to soothsayers.

16 And Saul perceived that the Lord was turned against him. Therefore Saul hath taken an oath in the Lord, saying, "The Lord shall be punished for me of the sword, if I do not punish David to day."

17 And his servants said unto Saul, "Shall the king of Israel today put his servant at naught? As the Lord liveth, there is but a step between me and him."

18 And Saul said, "Is there no one that brings me news of David?" And one of his servants said, "And I have news for thee to day, of David the son of Jesse; which is the prince of the House of Israel; he is the one that smote the Philistines, and said, "Who is like the king of Israel, that hath a bed to lie on, and a city to dwell in, while I lie on the earth?"

19 And Saul was very angry. Therefore certain of the servants of Saul said to him, "Hast thou not still the Zizpah as father in law? Thou hast David to-day, and tomorrow shalt thou have kings over Israel."

20 And Saul said, "Is there any one that brings me news of David?" And one of his servants said, "David is in the forest of Ziph, there is a band of prophets there, of whom the Lord hath said, "Go and array the young men in their garments, and bring them down to me, that I may smite David to morrow, and I will bring back the king.""

21 And Saul said, "Is there not a seer here? Let him go to them. Perhaps the Lord will shew me by his hand." And one of his servants said, "Look, there is a woman that belongeth to the son of Zeruiah, of the house of David, she is wise in wise counsel."

22 And Saul said to her, "Am not I thy father? have I not caused thee to swear by the Lord, saying, 'Thou shalt not see my face again?"' And she answered Saul, and said, "Am I a woman, that thou shouldst put me to the scorn of all Israel? as I am a woman, behold, my soul shall be full of wisdom."}

23 And the woman answered Saul, and said, "Hast thou not shewed unto thine handmaid how Saul besought the Lord for thee? and the Lord hath兴起 Saul against thee this day in the battle."

24 And the Lord shall deliver the enemies of David to day into his hand; and Saul shall smite the enemies of the Lord with the edge of the sword; and the servants of the Lord shall be in safety with their master."

25 And Saul said to the woman, "Go thy way." And she went to the door of the house. And it was told Saul that David was come to Horesh. And Saul said, "Is he come even here?"

26 And Saul said, "Whose son is this dumb fellow? that I may go to him, and smite him with the sword, that he may suffer death also with me, I and my father's house." And David said unto him, "Thou art not a great man, my lord the king: why dost thou be angry at thine own servant, and at all this people? for as thou art a great king, so also is thy servant." Therefore Saul said, "I have determined to make thee thenceforward the servant of the Lord."

27 And David said unto Saul, "Shall not the king's servant know that Saul's son Jonathan hath loved me? As the Lord liveth, there is but a step between me and him."

28 And Saul said, "I will make thee my son in law to-day; will I give thee Belial's daughter, to be thy wife."

29 And Saul harkened unto the voice of the Lord, and said, "It is certain that David hath made himself a nest against me, and my hand shall be against him."

30 And Saul said to Jonathan his son, "Come, my son, and let us go down into the field together, and I will tell thee what the Lord hath spoken to me. And it shall be, that the spirit of God shall come upon me, and I will tell thee what the Lord shall say to me."

31 And Jonathan and David went on morn-
I. SAMUEL.

7 enquire — seek out. Heb. dárásh, a deeper meaning than e. s. See note above. Cp. 1 Chron. 10.13, 14.
8 by the familiar spirit. Hence called necromancy.
12 saw Samuel. Or the materialisation of a deceiving spirit personating Samuel, as is done by "mediums" to-day.
13 gods. P. of Elohim. Either "a god" or a spirit manifestation.
15 Samuel said: i.e. the spirit personating Samuel said. Just as it is done in the present day by the medium: never directly;
disquieted. If Samuel, then it shows he was "quiet" before me. Not my spirit.
16 obeyed not — hearkened not to. Or "wrought. Put by Fig. Metonymy (of Cause), Ap. 6, for the judgment in consequence of it. 
17 host of Israel into the hand of the Philistines.
18 Because thou obeyedst not the voice of the LORD, nor executedst His fierce wrath upon Amalek, therefore hast thou the LORD done this thing unto thee this day.
19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shall thy sons be with me: the LORD also shall deliver the
29 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands:

3 Then said the princes of the Philistines, "What do these Hebrews here?" And Achish said unto the princes of the Philistines, "Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?"

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?"

5 Is not this David, of whom they sang one to another in dances, saying:

'Saul slew his thousands, And David his ten thousands?"

6 Then Achish called David, and said unto him, "Surely, as of the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines."

8 And David said unto Achish, "But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?"

9 And Achish answered and said to David, "I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, 'He shall not go up with us to the battle.'"
4 Then David and the People that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David’s two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the People spake of stoning him, because the soul of all the People was “grieved,” every man for his sons and for his daughters:

but David encouraged himself in the Lord his God.

7 And David said to Abiathar the priest, Ahimelech’s son, “I pray thee, bring me hither the ephod.” And Abiathar brought thither the ephod to David.

8 And David enquired at the Lord, saying, “Shall I pursue after this troop? shall I overtake them?” And He answered him, “Pursue; for thou shalt surely overtake them, and without fail recover all.”

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David; and gave him bread, and he did eat; and made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his soul came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, “To whom belongest thou? and whence art thou?” And he said, “I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 So she made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire.”

15 And David said to him, “Canst thou bring me down to this company?” And he said, “Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.”

16 And when he had brought him down, he beheld, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, which he had recovered, and drove them aforetime: and he brought forth the people that were with him, and they were in good heart.

21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the People that were with him: and when David came near to the People, he saluted them.

22 Then answered all the wicked men and men of Belial, of those that went with David, and said, “Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.”

23 Then said David, “Ye shall not do so, my brethren, with that which the Lord hath given us, Who hath preserved us, Who hath given us, and delivered us out of the hand of all those that were against us.

24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarryth by the stuff: they shall part alike.”

25 And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord.”
The Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell down slain in mount Gilboa.

And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul’s sons.

And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

Then said Saul unto his armourbearer, "Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me." But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

So Saul died, and his three sons, and his armourbearer, and all his 1 men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

And they put his armour in the house of Ashtaroth: and they fastened "his body to the wall of "Beth-shan.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL, OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS.
I. 4.

II. SAMUEL.

L 1-2

17. 1-27 (5, p. 408). THE LAMENTATION OF "THE BOW." (Repeated Alteration.)

Title | L 1 | 17. The Lament.
     | L 2 | 18. The Lamentation.

Then David took hold on his clothes, and rent them; and likewise all the men who were with him.
And they mourned, and wented, and fasted until even, for Saul, and for Jonathan his son, and for the People of the Lord, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, "Whence art thou?" And he answered, "I am an Amalekite."
And David said unto him, "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?"
And David called one of the young men, and said, "Go near, and fall upon him." And he smote him that he died.

And David said unto him, "Thy blood be upon thy head; for thy mouth hath testified against thee, saying, 'I have slain the Lord's anointed.'"

17. And David lamented with this lamentation over Saul and over Jonathan his son:
(Also he bade them teach the children of Judah "the use of the bow"; behold, it is written in the book of Jasher.)

How are the mighty fallen!
Tell it not in Gath, Publish it not in the streets of Askelon; Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, Neither let there be rain, upon you, Nor fields of offerings:

In the bow of Jonathan, there is no swifter, in the bow of Jonathan, there is no stronger.

For there the shield of the mighty is vilely cast away, The shield of Saul, as though he had not been anointed with oil.

22. From the blood of the slain, From the fat of the mighty, The bow of Jonathan turned not back, And the sword of Saul returned not empty.

23. Saul and Jonathan were lovely and pleasant in their lives, And in their death they were not divided: They were swifter than eagles, They were stronger than lions.

24. Ye daughters of Israel, weep over Saul, Who clothed you in scarlet, with other delights, Who put on ornaments of gold upon your apparel.

25. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.
1. 26.

26 I am distressed for thee, my brother Jonathan: Very pleasant hast thou been unto me: Thy love to me was wonderful, Passing the love of women.

27 How are the mighty fallen, And the weapons of war perished!

(4. 10)

2 And it came to pass after this, that David enquired of the LORD, saying, "Shall I go up into any of the cities of Judah?" And the LORD said unto him, "Go up." And David said, "Whither shall I go up?" And He said, "Unto Hebron." 2 So David went up thither, and his two wives also, Ahinoam of Jezreel, and Abigail the Carmelite. 3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah.

5 And they told David, saying, That "the men of Jeshub-gilead were they that buried Saul." 5 And David sent messengers unto the men of Jeshub-gilead, and said unto them, "Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD show kindness and truth unto you: and I will also requite you this kindness, because ye have done this thing. 7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.”

8 But Abner the son of Ner, captain of Saul’s host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; 9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

960 10 Ish-bosheth Saul’s son was forty years old when he began to reign over Israel, and reigned two years.

958 But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

B g 12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, “Let the young men now arise, and play before us.” And Joab said, “Let them arise.”

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.
III. SAMUEL.

23 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

24 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all the land of Gilead, and came to Mahanaim.

25 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and thirty men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at brake of day.

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And unto David were born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the daughter of Nahash the Carmelitess; and the third, Adonijah the son of Maacah the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shaphatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and "Ish-bosheth" said to Abner, "Wherefore hast thou gone in unto my father's concubine?"

8 Then was Abner very wroth for the words of Ish-bosheth, and said, "Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?"

9 So do "God to Abner, and more also, except ye be as the LORD hath sworn to David, even so I do to him;"

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba."

11 And he could not answer Abner a word again, because he feared him.

12 And Abner sent messengers to David on his behalf, saying, "Whose is the land?"
saying also, "Make thy 0 league with me, and, 0 behold, my 0 hand shall be with thee, to bring about all Israel unto thee."

13 And he said, "Well; 3 will make a 12 league with thee: but one thing 3 require of thee. Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face."

14 And David sent messengers to Ish-bosheth Saul's son, saying, "Deliver me my wife, Machil, which I espoused to me for an hundred foreskins of the Philistines."

15 And Ish-bosheth sent, and took her from her husband, even from 0 Phaltiel the son of Laish.

16 And her husband went with her "along weeping behind her to Bahurim. Then said Abner unto him, "Go, return." And he returned.

17 And Abner had communication with the elders of Israel, saying, "Ye sought for David in times past to be king over you:
18 Now then 0 do it: for 0 the Lord hath spoken of David, saying, 'By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of hand of all their enemies.'"

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole assembly of Israel.

20 So Abner came to David to Hebron, and twenty 0 men with him. And David made Abner and the 0 men that were with him a feast.

21 And Abner said unto David, "I will arise and go, and will gather all Israel unto my lord the king, that they may make a 12 league with thee, and that thou mayest reign over all that 'thine heart desireth.' And David 0 sent Abner away: and he went in peace.

22 And, 12 behold, the servants of David and Joab came from 0 pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had 21 sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, "Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace."

24 Then Joab came to the king, and said, "What hast thou done? 12 behold, Abner came unto thee; why is it 0 that thou hast 21 sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest."

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 And afterward when David heard it, he said, "3 and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner:
29 Let it 0 rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that 0 falleth on the sword, or that lacketh bread."

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.
II. SAMUEL.

33 And the king lamented over Abner, and said, “Died Abner as a fool dieth? 34 Thy hands were not bound, nor thy feet put into fetters: As a man falleth before wicked men, so fellest thou.” And all the People wept again over him.

35 And when all the People came to cause David to eat meat while it was yet day, David sware, saying, “So do God to me, and more also, if I taste bread, or ought else, till the sun be down.” 36 And all the People took notice of it, and it pleased them: as whatsoever the king did pleased all the People.

37 For all the People and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, “Know ye not that there is a prince and a great man fallen this day in Israel? 39 And 3 am this day weak, though anointed king; and these 20 men the sons of Zeruiah be too hard for me: 9 the LORD shall reward the doer of evil according to his wickedness.”

4 And when Saul’s son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul’s son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beeroithe of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beeroithites fled to Gittaim, and were sojourneers there until this day.)

4 And Jonathan, Saul’s son, had a son that was a lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beeroithe, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and got them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, “Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.”

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beeroithe, and said unto them, “As the LORD liveth, Who hath redeemed my soul out of all adversity,

10 When one told me, saying, “Behold, Saul is dead,’ thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?”

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, “Behold, we are thy bone and thy flesh.
5. 1-24. 28 (C2, p. 410). KINGDOM UNITED.  
(Introversion with Alterations.)

C2 | E | 5. 1-25. David's accession over Israel.
  | M | 10. 6-20. 25. Wars and events.


5. 1-25 (E, above). DAVID'S ACCESSION.  
(Extended and Simple Alterations.)

E | N a | 1-3. King anointed.
  | c | 6-8. Jebusites expelled.
  | e | 10. Greatness of king.
  | e | 12-. Establishment of king.

N a | 1-12. Kingdom united.
  | c | 17-25. Philistines vanquished.

2 the LORD. Heb. Jeboshah. Ap. 4. II. 
feed = feed as a shepherd.

3 made a league = solemnized a covenant.

anointed David. See note on 1 Sam. 16. 13.


9 saying. What they said must be rendered thus:
"Thou shalt not come in hither, for the blind and the
lame shall drive thee away (by saying) 'David shall not
come in hither.'"

7 the strong hold of Zion: i.e. the hill of Ophel,
immediately south of Moriah.

Zion. First occurrence. Occurs 154 times in O.T.
(7×22, Ap. 10; used later (especially in prophecy) of
the whole city. See Ap. 68.

the City of David. Which is on Jebus, therefore, and
not on the west side. First occurrence. Occurs forty
times in O.T. Used of Zion five times (2 Sam. 5. 7, 9,
1 Kings 8. 1, 1 Chron. 11. 5, 2 Chron. 5. 2).

8 to the gutter = by (or through) the sinōr, a rock-
cut passage from the lower Gihon or En-Rogel (now
the Virgin's Fount on east of Ophel), leading up
into the city and supplying water. Discovered by Sir Charles


he shall be chief and captain. These words
are supplied from 1 Chron. 11. 6, which tells that Joab
got up the sinōr first. Probably revealed to him (or to David)
by Araunah, who (though a Jebusite) was not slain, but is
found, later on, owning property quite near (24. 16).

Josephus says Araunah was a friend of David's.

Wherefore = Because.

9 fort = the "strong hold" of ce. 7. Citadel.
round about = the wall, which was continued by
Solomon (1 Kings 9. 15, 24; 11. 27), afterward by Hezekiah
(2 Chron. 32. 5), and extended by Manasseh (7 Chron.
39. 14).

Millo = the Millo, or the filling up: i.e. of the
valley between Moriah and Jebus.

10 went on = went on and on.

the Lord God of hosts = Jehovah Elohim zebāloth.
Ap. 4. See note on 1 Sam. 1. 3.

11 Hiram. Not the Hiram of 1 Kings 9. 11, which
was sixty years later. Josephus says he was his father.
Cp. 2 Chron. 2. 13, 1 Kings 5. 1.

Tyre. Israel had no war with Phoenicians. Asher failed to expel
them (Judg. 1. 31).

13 out of. Perhaps this should read "into", as in 1 Chron. 14. 3.
But both accounts are independent and complementary. "
Elilada = Another name, Beleia. See note on 1 Chron. 14. 7.

17-25 [For Structure see next page].

17 seek. Cp. 1 Sam. 26. 2. hol. Probably Adullam. 1 Sam. 22. 1. Not Zion, because he went
"down" to it.

18 Reiphaim. The descendants of the Nephilim through one "Rapha". See Ap. 39
19 And David enquired of the LORD, saying, “Shall I go up to the Philistines? wilt Thou deliver them into mine hand?” And the LORD said unto David, “Go up: for I will deliver the Philistines into thine hand.”

20 And David came to Baal-perazim, and David smote them there, and said, “The LORD hath broken forth upon mine enemies before me, as the breach of waters.” Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his six men burned them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, “Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.”

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou came to Gazer.

6 Again, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts That dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which was in Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Nachon’s threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, “How shall the ark of the LORD come to me?”

10 So David would not remove the ark of the LORD unto him into the city of David:
6. 11. II. SAMUEL. 7. 4.

and the LORD blessed Obed-edom, and all his household.
12 And it was told king David, saying, "The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God."

So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.
13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.
14 And David danced before the LORD with all his might; and David was girded with a linen ephod.
15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.
16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David dancing and before the LORD; and she despised him in her heart.
17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD; and she despised him in her heart.
18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the People in the name of the LORD of hosts.
19 And he dealt among all the People, even among the whole multitude of Israel, as well to the women as to men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine.

So all the People departed every one to his house.
20 Then David returned to bless his household.
And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself!"
21 And David said unto Michal, "It was before the LORD, Which chose me before thy father, and before all his house, to appoint me ruler over the People of the LORD, over Israel: therefore will I play before the LORD."
22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.
23 Therefore Michal the daughter of Saul had no child unto the day of her death.

7 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;
2 That the king said unto Nathan the prophet, "See now, I dwell in an house of cedars, but the ark of God dwelleth within curtains."
3 And Nathan said to the king, "Go, do all that is in thine heart; for the LORD is with thee."
4 And it came to pass that night, that the LORD.
7.4 II. SAMUEL.

word of the Lord came unto Nathan, saying,

5 "Go and tell My servant David, 'Thus saith the Lord, "Shall thou build Me an house for Me to dwell in?"

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed My People Israel, saying, 'Why build ye not Me an house of cedar?'

8 Now therefore so shalt thou say unto My servant David, 'Thus saith the Lord of hosts, "I took thee from the sheepcote, from following the sheep, to be ruler over My People, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for My People Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

11 And as since the time that I commanded judges to be over My People Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that He will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom for ever.

13 ¶ He shall build an house for My name, and I will establish the throne of his kingdom for ever.

14 ¶ He shall be my son, and I will establish his throne for ever.

15 But My mercy shall not depart from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.""

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the Lord, and said, "'Who am I, O Lord God? and what is my house, that Thou hast brought me hither to?"

19 And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord?

20 And what can David say more unto Thee? for 2Theu, O Lord God, knowest Thy servant.
22 Wherefore Thou art great. O Lord God, for there is none like Thee, neither is there any 2 God beside Thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like Thy People, even like Israel, whom 2 God went to redeem for a People to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before thy People, which thou redeemedst from Egypt, from the nations and their gods?

24 For Thou hast confirmed Thyself a People Israel to be a people unto Thee for ever: and 3 them, 1 Lord, art become their 2 God.

25 And now, 2 O Lord, 2 God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said.

26 And let Thy name be magnified for ever, saying, 8 The Lord of hosts is the 2 God over Israel: and let the house of Thy servant David be established before Thee.

27 For 3 them, 1 O Lord of hosts, 2 God of Israel, hast revealed to Thy servant, saying, 9 I will build thee an house: therefore hath Thy servant 2 found in his heart to pray this prayer unto Thee.

w 29 Therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee: for 3 them, 1 O Lord 2 God, hast spoken it: and with Thy blessing let the house of Thy servant be blessed for ever."

8 And after this it came to pass, that David smote the Philistines, and subdued them: and David took 5 Meteh-annah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two 5 lines measured he to put to death, and with one full 5 line to keep alive. And so the Moabites became David's servants, and brought gifts.

3 And David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his 5 border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

b 6 Then David put garrisons in Syria of Damascus:

c and the Syrians became servants to David, and brought 5 gifts.

d And 5 the Lord preserved David whithersoever he went.
9 And David said, "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?"

2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, "Art thou Ziba?" And he said, "Thy servant is he.

3 And the king said, "Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?"

And Ziba said unto the king, "Jonathan hath yet a son, which is lame on his feet.

4 And the king said unto him, "Where is he?"

And Ziba said unto the king, "Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar."
### 9.6  II. SAMUEL

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, “Mephibosheth.” And he answered, “Behold thy servant!”

7 And David said unto him, “Fear not: for I will surely shew thee kindness for Jonathan thy father’s sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.”

8 And he bowed himself, and said, “What is thy servant that thou shouldest look upon such a dead dog as I am?”

9 Then the king called to Ziba, Saul’s servant, and said unto him, “I have given unto thy master’s son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master’s son may have food to eat: but Mephibosheth thy master’s son shall eat bread always at my table.” Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, “According to all that my lord the king hath commanded his servant, so shall thy servant do.” “As for Mephibosheth,” said the king, “he shall eat at my table, as one of the king’s sons.”

12 And Mephibosheth had a young son, whose name was Michah. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table; and was lame on both his feet.

10

And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, “I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me.”

And David sent to comfort him by the hand of his servants for his father. And David’s servants came into the land of the children of Ammon.

And the princes of the children of Ammon said unto Hanun their lord, “Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?”

Therefore Hanun took David’s servants, and shaven off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, “Tarry at Jericho until your beards be grown, and then return.”

6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand foemen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men. And when David heard of it, he sent Joab, and all the host of the mighty men.

And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and of Ish-tob, and Maacah, were by themselves in the field.

When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

And the rest of the People he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, “If the Syrians be too strong for me, then thou shalt help me: but if the
10. 11. II. SAMUEL.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth Him good.

13 And Joab drew nigh, and the People that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city.

So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam.

And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew of the seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed seven children of Ammon, and besieged Rabbah.

11 But David tarried still at Jerusalem.

2 And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and enquired after the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purged from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, "I am with child."

6 And David sent to Joab, saying, "Send me Uriah the Hittite." And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, "Go down to thy house, and wash thy feet." And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, "Uriah went not down unto his house," David said unto Uriah, "Camest thou not from thy journey? why then didst thou not go down unto thine house?"

11 And Uriah said unto David, "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing."

12 And David said to Uriah, "Tarry here to


1 at the time, &c. i.e. the next spring.
children = sons

Rabbah. The capital of Ammon (Deut. 3. 11. Josh. 13. 25).

11. 1-12. 25 (Q. above). DAVID'S SIN. (Repeated Alternation and Introduction.)

Q | R² | 11. 1--5. David and Bath-sheba.
S¹ | T | 11. 6-24. David and Uriah.
U | 11. 25. Displeasure of Joab.
S¹ | U | 11. 27. Displeasure of Jehovah.

But David tarried. Note contrast with "kings" going forth, above, and this word "But."

2 washing = bathing. Probably in the conrt below.

3 Bath-sheba. Called Bath-shua, 1 Chron. 3. 2.

Eliam. Called "Ammiel", 1 Chron. 3. 5. The son of Ahithophel (23. 34).

Uriah. One of David's faithful soldiers (23. 39). Married the daughter of Eliam (11. 3), who was the son of Ahithophel (23. 34). This relationship probably led to Ahithophel's disloyalty (16. 12).

4 for = and when.

purified. Cp. Lev. 16. 18. It is possible to be more punctilious about the ceremonial Law than the moral Law.

5 sent and told: that David might shield her from the death penalty (Lxx. 20. 16).

6 24 (T. above). DAVID AND URIAH. (Alternation.)

T V | 1. Message to Joab.
V | 14, 15. Letter to Joab.

9 door = entrance.


8 And David said to Uriah, "Go down to thy house, and wash thy feet." And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, "Uriah went not down unto his house," David said unto Uriah, "Camest thou not from thy journey? why then didst thou not go down unto thine house?"

11 And Uriah said unto David, "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing."

12 And David said to Uriah, "Tarry here to
11. 12.

II. SAMUEL.

11. 16-24 (W, p. 421). URIAH'S DEATH.

(Repeated Alternation.)

W s¹ | 16, 17-. Joab. Obedience.
T t¹ | 17. Death of Uriah.
R² | 18-21-. Joab. Message sent.
T t² | 24. Death of Uriah.


10 from = from off, as in v. 24.
21 Jerubbeseth (Judg. 9. 1) = Jerubbaal. Baal = lord, Bosheth = shame; changed by Holy Ghost here to suit his idolatry (Judg. 8. 37), and now David's sin. a woman, one of the ten deaths caused by a woman. See note, Judg. 4. 21. piece = upper piece, millstone. One of the "despised" things used. See note on Judg. 3. 21; 9. 53.

22 entering = entrance.

23 displease thee = be evil in thine eyes. This event put David in Joab's power, which Joab freely used. David was not tongue-tied in 3. 29; but from now he had to endure Joab's insolence, being too suspicious to trust him, and too weak to dismiss him. Cp. 14. 19; 19. 7. 1 Kings 2. 5, 22, 23.

one as well as another = now this one, now that one.

26 mourned = made lamentations.


12. 1-14 (T, p. 421). DAVID AND NATHAN.

(Repeated Alternation.)

T u¹ | 1-4. Parable. Propounded.
R² | 5, 6. David's anger.
R² | 10-12. David's judgment.
R² | 13-. Parable. Effect.

1 the LORD. Heb. Jehovah. Ap. 4. II.

sent. See 11. 37.

Nathan. Sept. and Syr. read "Nathan the prophet", he came. Cp. title of Ps. 51.


3 meat = morsel.

5 shall surely die. Heb. is a son of death = liable to die.


12 And the LORD sent Nathan unto David. And he came unto him, "There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him,"

5 And David's anger was greatly kindled against the man; and he said to Nathan, "As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

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4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him,"

5 And David's anger was greatly kindled against the man; and he said to Nathan, "As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."
12. 7. II. SAMUEL. 12. 22.

7 And Nathan said to David, "Thou art the man. Thus saith the Lord God of Israel, I have delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the kingdom of Israel: and thy thing is this and that was dead: for they said, 'Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?'

10 Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and came into the house of the Lord, and worshipped: then he came to his own house; and when he had eaten no impossible to dictate.
13. 26-31 (P, p. 421), RABBAH. CAPTURED. (Division.)

P
X1
(p. 424)

26 And David gathered all the People together, and went to Rabbah, and fought against it, and took it.

27 And he took their king's crown from off his head, the weight whereof was a "talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of money, and of goods, great and small: and put them under saws, and under hammers, and under axes of iron: and made them to pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

13 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. 2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin: and Amnon thought it hard for him to do anything to her.

13. 23. II. SAMUEL.

23 But now he is dead, wherefore should the Lord any longer be with us?" 24 "And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him. 25 And He sent by the hand of Nathan the prophet; and He called his name Jedidiah, because of the Lord. 26 And Joab fought against Rabbah of the children of Ammon, and took the royal city. 27 And Joab sent messengers to David, and said, "I have fought against Rabbah, and have taken the city of waters. 28 Now therefore gather the rest of the People together, and encamp against the city, and take it: lest Jabin take the city, and it be called after my name."

29 And David gathered all the People together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a "talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of money, and of goods, great and small: and put them under saws, and under hammers, and under axes of iron: and made them to pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

Ezek. 37, 2; 46, 21. Deut. 2, 39. Ex. 33, 19. 1 Sam. 16, 8, 9, 10, &c. 
brickkiln = brick-house; hence, brick pavement or paved area (R.V. marg.). Not brickkiln; no brickkilns in Palestine. All bricks there are sun-dried. Only once spoken of as burnt—as being a strange thing (Gen. 11, 3, and marg.). Heb. mal ben, occurs only here, Jer. 43, 9, and Nah. 3, 14, the former at "entry" of royal palace, the latter said to be "fortified". Both out of the question, and quite incongruous for a brickkiln. The very paved area of Jer. 43, 9 was discovered at Tel-Ashpat by Flinders Petrie in 1886, where Nebuchadnezzar did exactly what David did here and in ch. 8, 2 and 1 Chron. 26, 3, thus did he: i.e. as in 8, 2, with Moab, so here; he caused the captives to pass by before him, he seated on a pavement of brick-work, or paved area, where he appointed them to the various departments of labour for which they were suited. Cp. Jer. 43, 9-11. These were the "strangers" (i.e. foreigners) and the "abundance of workmen" referred to in 1 Chron. 22, 2, 13. Cp. Deut. 29, 11. Josh. 27. 21. See notes on 1 Kings 5, 13, 19, 21, 22.

13. 1-20. 23 (Q, p. 421), DAVID'S SIN. PUNISHED. (Division.)

Q
Y1
(p. 423)


Y1
Y2
Y3

15, 1-19. 43. Absalom's rebellion.


13. 1-14. 33 (Y1, above). AMNON'S SIN. (Introduction and Extended Alternation.)

Y1

A 13, 1-4. Amnon's desire for sister's love.

B a 13, 5-10. Stratagem.


c 13, 20-22. Emotions.}

B a 13, 23-27. Stratagem.

b 13, 28, 29. Crime. {Absalom's

A 13, 29-14. 27. Com. revenge.

motions.

A 14, 29-33. Absalom's desire for father's love.

1 after this: i.e. 988. David, 53; Amnon, 32; Absalom, 20; Tamar, 15; Solomon, 2. Absalom. Son of Maacah, daughter of king of Geshur (see note on 8, 3).

Amnon. Son of Ahinoam (3, 2).
3 But Amnon had a friend, whose name was Jonadab, the son of "Shimeah David's brother: and Jonadab was a very "subtil man.

4 And he said unto him, "Why art thou, being the king's son, lean from day to day? wilt thou not tell me?" And Amnon said unto him, "I love Tamar, my brother Absalom's sister."

5 And Jonadab said unto him, "Lay thee down on thy bed, and 6 make thyself sick: and when thy father cometh to see thee, say unto him, 'I pray thee, let my sister Tamar come, and give me meat, and dress the 'meat in my sight, that I may see it, and eat it at her hand.'"

6 So Amnon lay down, and 6 made himself sick: and when the king was come to see him, Amnon said unto the king, "I pray thee, let Tamar my sister come, and make me a couple of 'cakes in my sight, that I may eat at her hand."

7 Then David sent home to Tamar, saying, "Go now to thy brother Amnon's house, and dress him 6' meat.'"

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took 8 flour, and kneaded it, and made 8 cakes in his sight, and did bake the 8 cakes.

9 And she took 'a pan, and 6 poured them out before him; but he refused to eat. And Amnon said, "Have out all 6 men from me." And they went out every 6 man from him.

10 And Amnon said unto Tamar, "Bring the meat into the chamber, that I may eat at thine hand." And Tamar took the 8 cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, "Come lie with me, my sister." And she answered him, "Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thrust me this day.

13 And 3, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee."

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, "Arise, be gone."

16 And she said unto him, "There is no cause: this evil in sending me away is greater than the other that thou didst unto me." But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, "Put now this woman out from me, and bolt the door after her."

18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and 6 laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, "Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing." So Tamar remained 6' desolate in her brother Absalom's house.

21 But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, "Behold now, thy servant hath sheepshearers; let the king, thee see, and his servants go with thy servant."

25 And the king said to Absalom, "Nay, my son, let us not all now go, lest we be 6' chargeable unto thee." And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, "If not, I pray thee, let my brother Amnon go with us." And the king said unto him, "Why should he go with thee?"

27 But Absalom pressed him, that he let Amnon and all the king's sons go 6' with him.

28 Now Absalom had commanded his servants, saying, "Mark ye now when Amnon's heart is merry with wine, and when I say unto you, 'Smite Amnon;': then kill him, fear not: have not I commanded thee? be courageous, and be 6' valiant."

29 And the servants of Absalom did unto Amnon 6' as Absalom had commanded.
Then all the king's sons arose, and every man got him up upon his mule, and fled. And it came to pass, while they were in the way, that tidings came to David, saying, "Absalom hath slain all the king's sons, and there is not one of them left." Then the king arose, and tarried in the field; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said, "Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead."

But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came many people by the way of the hill side behind him. And Jonadab said unto the king, "Behold, the king's sons come as thy servant said, so it is." And it came to pass, as soon as he had made an end of speaking that, "behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore."

But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day. So Absalom fled, and went to Geshur, and was there three years. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, "I pray thee, feign thyself to be a mourner, and put on mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

And come to the king, and speak on this manner unto him." So Joab put the words in her mouth.

And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, "Help, O king!"

And the king said unto her, "What aileth thee?"

And she answered, "A woman of Tekoah had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

And then all the king's sons arose, and every man got him up upon his mule, and fled. And it came to pass, while they were in the way, that tidings came to David, saying, "Absalom hath slain all the king's sons, and there is not one of them left." Then the king arose, and tarried in the field; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said, "Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

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II. SAMUEL.

and on my father's house: and the king and his throne be guiltless."

And the king said, "Whosoever saith "ought unto thee, bring him to me, and he shall not touch thee any more."

II. Therefore said she, "I pray thee, let the king remember "the Lord thy God, that thou wouldest not suffer the "revengers of blood to destroy any more, lest they destroy my son."

And he said, "As "the Lord liveth, there shall "not one hair of thy son fall to the earth."

Then the woman said, "Let thine handmaid, I pray thee, speak one word unto my lord the king." And he said, "Say on."

And the woman said, "Wherefore then hast thou thought such a thing against the People of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished."

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth "any person: yet doth He devise means, that His banished be not expelled from Him.

Now therefore that I am come unto the king, it is because the People have made me afraid: and thy handmaid said, 'I will now speak unto the king; it may be that the king will perform the request of his handmaid.

For the king will hear, to deliver his handmaid out of the hand of the 'man that would destroy me' and my son together out of the inheritance of God.'

Then thine handmaid said, 'The word of my lord the king shall now be call in hand: for as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee.'"

Then the king answered and said unto the woman, "Hide not from me, I pray thee, the thing that shall ask thee." And the woman said, "Let my lord the king now speak."

And the king said, "Is not the 'hand of Joab with thee in all this?" And the woman answered and said, "As thy soul liveth, my lord the king, 'none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

'To fetch about this form of speech hath thy servant Joab done this thing; and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.'"

And the king said unto Joab, "Behold now, 'I have done this thing: go therefore, bring the young man Absalom again."

And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, "To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant."
15. 1-19. 43 (Y², p. 424). ABSALOM'S REBELLION. (Alternations, Simple and Extended.)

15. 1-19. 43. Rebellion made.


15. 1-13 (J, above). REBELLION MADE. (Introversion and Alternation.)
J 1 n | i- | Machinations. o | 8. Their success. m | 7.8. REQUEST. m | 9. Permission. 

1 it came to pass. Cp. Ps. 3 and chs. 15-18. David was now fifty-six. Absalom twenty-four. Solomon six.
2 rose—used to rise, &c.
3 matters: i.e. plea, cause, or suit.
4 man: no man one.
5 hearts. Put by Fig. Metonymy (of Adjunct), Ap. 6, for affections and adherences.
7 forty years: i.e. from David's anointing (1 Sam. 16:13): i.e. 974-934.
8 my vow, which I have vowed. Fig. Polyptoton (Ap. 6)—my solemn vow.
10 Absalom. Where he was born, and had friends.
11 vowed a vow = made a solemn vow. Fig. Polyptoton. Ap. 6.
12 sent for. Sept. reads "sent and called".

14-37 (L, above). DAVID'S DEPARTURE. (Repeated Alternation.)
q4 32-37. Adherents. (Hushai.)

15 city. Put by Fig. Metonymy (of Subject), for its inhabitants. Ap. 6.
16 Behold. Fig. Asterismos. Ap. 6.
17 place. That was far off. Heb. Beth-jeshob." Probably a proper name.

14. 33. II. SAMUEL.

33 So Joab came to the king, and told him; and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king:

and the king kissed Absalom.

15 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate; and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, "Of what city art thou?"

And he said, "Thy servant is of one of the tribes of Israel."

3 And Absalom said unto him, "See, thy matters are good and right; but there is no man deputed of the king to hear thee."

4 Absalom said moreover, "Oh that I were deputed of the king to hear all the business of the people, which come to the king for judgment! I would set them 

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment:

so Absalom stole the hearts of the men of Israel.

7 And it came to pass after forty years, that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron."

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, "If the LORD shall bring me again indeed to Jerusalem, then will I serve the LORD."

9 And the king said unto him, "Go in peace." So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, 'Absalom reigneth in Hebron.'"

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Gilon, while he offered sacrifices. And the conspiracy was strong; for the People increased continually with Absalom.

13 And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom."

14 And David said unto all his servants that were with him at Jerusalem, "Arise, and let us flee; for we shall not escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword."

15 And the king's servants said unto the king, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint."

16 And the king went forth, and all his house—hold after him. And the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the People after him, and tarried in a place that was far off.

18 And all his servants passed on beside him: and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which
came after him from Gath, passed on before the king.

19 Then said the king to Ittai the Gittite, "Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: "mercy and 'truth be with thee.'"

21 And Ittai answered the king, and said, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

22 And David said to Ittai, "Go and pass over." And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the People passed over: the king also himself passed over the brook Kidron, and all the People passed over, toward the way of the wilderness.

24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, "Carry back the ark of God into the city: 'if I shall find favour in the eyes of the Lord, He will bring me again, and shew me both it, and His habitation:"

26 But if He thus say, 'I have no delight in thee;' 15 behold, here am I, let Him do to me as seemeth good unto Him."

27 The king said also unto Zadok the priest, "Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 "See, I will tarry in the plain of the wilderness, until there come word from you to certify me."

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the People that was with him covered every man his head, and they went up, weeping as they went up.

31 And one told David, saying, "Ahithophel is among the conspirators with Absalom,"

32 And David said, "O LORD, I pray thee, turn the counsel of Ahithophel into foolishness."

33 And it came to pass, that when David was come to 'the top of the mount,' where he worshipped God, behold, "Hushai the Archite came near to him with his coat rent, and earth upon his head:

34 Unto whom David said, "If thou passest on with me, then shalt be a burden unto me:

35 But if thou return to the city, and say un-

36 And when David was a little past the "top of the hill," behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of
16. 5-13 (p. 429). IMPRECAUTION OF SHIMEI.

Introversion. | f | 5-8. Imprecations.


5 Bahurim. On east side of Olivet; “in tribe of Benjamin”.


7 come out. Fig. Epicureus (Ap. 6): i.e. out - Be gone! or Get out!

bloody man = man of bloods (pl. denoting much blood)

thou man of Belial. Cp. 1 Sam. 1. 16. 10. 27.

the LORD. Heb. Jehovah. Ap. 4. II.

9 dead dog. Fig. Antiprosopopeia. Ap. 6. Cp. 1 Sam. 17. 43.


10 What have I to do ...? First occurrence of this idiom. Fig. Erotica (Ap. 6). Cp. 19. 22. 1 Kings 17. 18.


12 look on mine affliction. This is one of the eighteen emendations of the Strophera (Ap. 33). The primitive text reads “Jehovah will behold with His eye”. This was thought to be too anthropomorphic, and so was altered, and the alteration recorded.


cast dust. Heb. “dusted him with dust”. Fig. Fulguratum (Ap. 6): i.e. cast much dust.

14 weary. Heb. ‘Agphhim. Perhaps the name of a place, or of a cavernary with that name, “for the weary”.

16. 15-17. 23 (N, p. 429). JERUSALEM.

ABSALOM’S ENTRY. (Introversion.)


w | 16. 20-17. 4. Ahithophel. Counsel given.

x | 17. 5-13. Hushai. Counsel given.


z | 17. 15-22. Ahithophel. Counsel reported.


| f | 17. 23. counsel among you what we shall do.”

16. 1. II. SAMUEL. 16. 20.

raisins, and an hundred of summer fruits, and a bottle - skin-bottle (Josh. 9. 4. Matt. 9. 17).


3 he said. This was slander. See 19. 24-30, and cp. the two Structures.

bottle - skin-bottle (Josh. 9. 4. Matt. 9. 17).


3 he said. This was slander. See 19. 24-30, and cp. the two Structures.

16. 1. II. SAMUEL. 16. 20.
21. And Ahithophel said unto Absalom, "Go in unto thy father's concubines, which he hath left to keep the house, and all Israel shall hear that thou art abhorred of thy father; then shall the hands of all that are with thee be strong."

22. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. 23. And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

17. Moreover Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: 2. And I will come upon him while he is weary and weak handed, and will make him afraid: and all the People that are with him shall flee; and I will smite the king only: 3. And I will bring back all the People unto thee: the man whom thou seestkest is as if all returned; so all the People shall be in peace. 4. And the saying pleased Ahithophel well, and all the elders of Israel.

5 Then said Absalom, "Call now Hushai the Archite also, and let us hear likewise what he saith." 6. And when Hushai was come to Absalom, Absalom spake unto him, saying, "Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou." 7. And Hushai said unto Absalom, "The counsel that Ahithophel hath given is not good at this time. 8. For," said Hushai, "if thou knowest thy father to be a mighty man, and thy men be chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the People. 9. Behold, Hushai is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, then they that are with thee will say, 'There is a slaughter among the people that follow Absalom.' 10. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even unto Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. 12. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that be with him there shall not be left so much as one. 13. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."

14. And Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.
Quickly, and came to a man's house in Baarim, which had a well in his court; whether they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, "Where is Ahimaaz and Jonathan?" And the woman "said unto them, "They be gone over the brook of water." And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, "Arise, and pass quickly over the water; for thus hath Absalom counselled against you."

22 Then David arose, and all the People that were with him, and they passed over Jordan; by the morning light there lacked not one of them that was not gone over Jordan.

23 And when Absalom saw that his counsel was not followed, he saddled his ass, and arose, and got him home to his house, to his city, and "put his household in order, and himself; and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim.

And Absalom passed over Jordan, §e and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

28 And honey, and butter, and sheep, and cheese of kine, for David, and for the People that were with him, to eat: for they said, "The People is hungry, and weary, and thirsty, in the wilderness."

29 And David numbered the People that were with him, and set captains of hundreds and captains of thousands over them.

30 And David sent forth a third part of the People under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the People, "3 will surely go forth with you myself also."

3 But the People answered, "Thou shalt not go with us; if we we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city."

18 went down. Wells mostly dry in summer.

20 said. Probably misdirecting them.

22 Jordan. Cp. Ps. 42. 6 and 46; both Ps. referring to this period.

23 put his household in order = gave charge unto his household.

hanged himself. Not so much because his counsel was not taken, but because his revenge was not taken on David (see note on 11. 3; 18. 21, and 17. 1), and that the conspiracy must fail. Same word in Matt. 27. 5 as in Sept. here (apógeido), as though to invite the comparison of Jude with Ahabithophel.

17. 24—18. 5 (J, p. 428). REBELLION QUALED. (Introversion.)


17. 24—18. 5 (O1, above). MAHANAIM, &c. (Alternation.)

18—19. Probably meaning seduced. If so, it would be during David's stay in Moab (1 Sam. 22. 3, 4). Abigail. David was probably half-brother to Abigail and Zeruiah, having the same mother; he having Jesse for his father, they having Nahash, sister to Zeruiah. Implying that she was not sister to David.


25 made = set, or appointed.

captain of a captain over.

Ithra an Israelite = Jether an Ishmaelite. See 1 Chron. 2. 17.

18. 1 numbered = mustered, or inspected. David was now fifty-six.

3 succour us out of the city = come to us out of the city with succour by prayer and counsel.

5 heard. This explains § 2.

6—18 (P, above). THE BATTLE. (Alternation.)

P | a | 6—8. The battle. Fought.


a 16. The battle. Return from.


4 And the king said unto them, "What seemeth you best I will do." And the king stood by the gate side, and all the People came out by hundreds and by thousands.

5 And the king commanded Joab and Abshai and Ittai, saying, "Deal gently for my sake with the young man, even with Absalom." And all the People heard when the king gave all the captains charge concerning Absalom.

6 So the People went out into the field against Israel: and the battle was in the wood of Ephraim.

7 Where the People of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.
And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

And a certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanged in an oak."

And Joab said unto the man that told him, "And, behold, thou savest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle." And the man said unto Joab, "Though I should receive a thousand shekels of silver in mine hand, yet would I not lift up my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, "Beware that none touch the young man Absalom.'

12 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me."

Then said Joab, "I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the People returned from pursuing after Israel: for Joab held back the People. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, "I have no son to keep my name in remembrance:" and he called the pillar after his own name: and it is called unto this day, Absalom's seat.

Then said Ahimaaz the son of Zadok, "Let me now run, and bear the king tiding, how that the LORD hath avenged himself of his enemies."

And Joab said unto him, "Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead."

Then said Joab to Cushi, "Go tell the king what thou hast seen." And Cushi bowed himself unto Joab, and ran.

And Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"
28 porter — gatekeeper. No gates without the "Bawab" or gatekeeper. Cp. 2 Kings 7, 17. 1 Chron. 9, 21.
27 good. Cp. 1 Kings 1, 42.
28 Blessed be the LORD thy God. Some codices, with three early printed editions, reverse the order, thus changing the emphasis, and read: "Jehovah thy God be blessed".
29 and = even.
what it was = what it meant.
32 be as that young man. Fig. Euphemism. Ap. 6.
33 my son ... my son. Fig. Epizeuxis. Ap. 6. for — instead of.

19. 1-8 (Q'), p. 438). SORROW RESTRAINED. (Repeated Alternation.)
Q2 | h1 | 1. Mourning of David.
    | 1, 2, 3. People. Sympathy with the king.
    | 12, 15. Joab. Remonstrance with the king.
    | h3 | 8. Mourning of David and People.
1 Behold. Fig. Asterismos. Ap. 6.
3 as = according as.
4 covered his face. Symbol of mourning. Occurs only here.
4 my son ... my son. Fig. Epizeuxis. Ap. 6. Cp. 18, 33.
6 declared = made clear.
7 Now. Note the Fig. Epanditoplosis (Ap. 6), to emphasise the completeness of Joab's reasoning.
8 Israel. Note this name for Absalom's forces (17, 24, 26; 18, 6, 7).

9-15 (L, p. 438). DAVID. RETURN. (Introversion.)
L | j | 9, 10. King's return. Desired.
    | k | 11, 12. Message to Judah.
    | j | 14, 15. King's return. Accomplished.
10 the king. Note the Fig. Anaditoplosis (Ap. 6), "bringing back the king. And the king".

be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the People, saying, "Behold, the king doth sit in the gate." And all the People came before the king: for Israel had fled every man to his tent.
9 And all the People were at strife throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Phillistines; and now he is fled out of the land for Absalom.
10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing "the king back?"
11 And King David sent to Zadok and to Abiathar the priests, saying, "Speak unto the elders of Judah, saying, 'Why are ye the last to bring the king back to his house? seeing
the speech of all Israel is come to the king; every to his house.
12 ¶ ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?"  
13 And say ye to Amasa, "Art thou not of my bone and of my flesh? Art thou not of the house of Ziba?"  
14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, "Return, and all thy servants."  
15 So the king returned, and came to Jordan. And Judah came to "Gilgal," to go to meet the king, to conduct the king over Jordan.

16 And "Shimei the son of Gera," a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And there were a thousand six hundred men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good.

19 And Shimei the son of Gera fell down before the king, as he came over Jordan;  
20 And said unto the king, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

21 For thy servant doth know that thou hast sinned: therefore, I am come the first this day of all the house of Joseph to go down to meet my lord the king."  
22 But "Abishai the son of Zeruiah" answered and said, "Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?"

23 And David said, ""What have I to do with ye sons of Zeruiah, that ye should this day disown me, and make me an oath? Shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?"

24 Therefore the king said unto Shimei, "Thou shalt not die." And the king sware unto him.

25 And "Mephibosheth," the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

26 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, "Wherefore wentest thou not thou with me, Mephibosheth?"

27 And he answered, "My lord, 0 king, my servant deceived me: for thy servant said, 0 king, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

28 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

29 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?"
19. 29. 41. And the king said unto him, "Why spakest thou any more of thy matters? " I have said," said Zeraiah and Ziba divide "the land.""

P 30. And Mephibosheth said unto the king, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

N s 31. And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32. Now Barzillai was a aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33. And the king said unto Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem."

34. And Barzillai said unto the king, "How long have I to live, that I should go up with the king unto Jerusalem?"

35. And this day fourscore years old: and can I discern between good and evil? can I taste what is pleasant or what is bitter? can I hear any more the voice of singing men and singing women? therefore thou shouldst serve me yet a burden unto my lord the king?"

36. Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?"

37. Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what seemeth good unto thee."

38. And the king answered, "Chimham shall go over with me, and will do to him that shall seem good unto thee; and whatsoever thou shalt require of me, that will I do for thee."

39. And all the people went over Jordan.

And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40. Then the king went on to Gilgal, and Chimham went on with him:

t u 1 And all the people of Judah conducted the king, and also half the people of Israel.

41. And, behold, all the men of Israel came to the king, and said unto the king, "Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?"

u 2 42. And all the men of Judah answered the men of Israel, "Because the king is near of us, wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?"

v 2 43. And the men of Israel answered the men of Judah, and said, "We have ten parts in the king, and ye have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king?"

And the words of the men of Judah were fiercer than the words of the men of Israel.

II. SAMUEL. 20. 4.

19. 31-43 (N, p. 429). JERUSALEM. DAVID'S RE-ENTRY. (Alternation.)

N s | 31-38. Barzillai.
   | t | 39. The People.
   | s | 39-40. Barzillai.
   | t | 40-43. The People.
34. How long...? Fig. Erotésis. Ap. 6.
35. can...? can...? Fig. Anaphora. Ap. 6.
   evil. Heb. rd'(
   | Ap. 44. viii.
   | -40-43 (t, above). THE PEOPLE. (Repeated Alternation.)
   | t | u 1 | -40. Judah and Israel. Escort of king.
   v 1 | 41. Israel. Complaint.
   u 2 | 42. Judah. Answer.
   v 2 | 43. Israel. Complaint.
40-43. All. A whole-hearted act on the part of Judah: and a half-hearted act on the part of Israel. This explains what follows.
41. Why...? Fig. Erotésis. Ap. 6.

20. 1-22 (Y, p. 242). SHEBA'S REVOLT. (Introversion.)

Y w | 1-2. Sheba. Revolt made.
   | x | 2. Judah's loyalty.
   y | 3. David's concubines.
   x | 4-12. Judah's loyalty.
son of Bichri = a descendant of Becher (Gen. 46:21), tents. One of the emendations of the Sopherim (Ap. 39), by which they transposed the middle two letters of the primitive text and made it read "tent" instead of "gods." The same was done in 1 Kings 12:16, and 2 Chron. 10:16. See notes there.

4-13 (x, above). JUDAH'S LOYALTY. (Repeated Alternation.)
   x | z 1 | 4. Amasa. Disloyalty.
   z 1 | 8-10. Amasa. Murder.

20. And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel."

3 And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 Then said the king to Amasa, "Assemble me the men of Judah within three days, and be then here present."
5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, "Now shall we set this fellow's head to David oxide more harm than did Absalom: take" his thine lord's servants, and pursue after him, lest he get him fenced cities, and escape us."

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.  

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, "Art thou in health, my brother?" And Joab took Amasa by the beard with the right hand to kiss him.  

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died.  

11 So Joab and Abishai his brother pursued after Sheba the son of Bichri.  

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the People stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.  

13 When he was removed out of the highway,  

all the People went on after Joab, to pursue after Sheba the son of Bichri.

14 And "he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.  

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the People that were with Joab bated the wall, to throw it down.

16 Then cried a wise woman out of the city, "Hear, hear; say, I pray you, unto Joab, 'Come near hither, that I may speak with thee.'"

17 And when he was come near unto her, the woman said, "Art thou Joab?" And he answered, "I am he." Then she said unto him, "Hear the words of thine handmaid." And he answered, "I do hear."  

18 Then she spake, saying, "They were wont to speak in old time, saying, 'They shall surely ask counsel at Abel:' and so they ended the matter.  

19 3 am one of them that are peaceable and faithful in Israel: thou seestest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?"

6 thou. Some codices, with two early printed editions, read "now"; and others, with Sept., read "now therefore".


8 as he went forth it fell out: and it (the sword) dropped out, and fell.

9 Art thou ... Fig. Erodus, Ap. 6.

10 he was removed, or, thrust.


(Alternation.)

| e | 18. Siege laid.  
| c | 22. Siege raised.

14 he was.  

Joab.  

Berites = Bichrites (v. 1).  

him = Sheba.  

15 bank = mound.  

trench = rampart.  

16 hear. Repeated by Fig. Epiphanius. Ap. 6.

18 They shall, &c. Fig. Parvania. Ap. 6.

19 a city and a mother = a city, a mother city, too.  

Fig. Headly (Ap. 6): i.e. a metropolis city.  

the LORD. Heb. Jehovah. Ap. 4. II.

20 far be it. Repeated by Fig. Epiphanius. Ap. 6.

21 mount = hill country.  

Behold. Fig. Actinumia. Ap. 6.


23-26 (K, p. 414). DAVID'S OFFICERS.  

(Alternation.)

K d | 22. Military.  
| d | 25. Ecclesiastical.  

23 Beniah. Cp. 8. 15; 23, 20. 1 Kings 1. 8; 2. 34.

24 Adoram. Same name as Adoniram (1 Kings 4. 6).  


26 chief ruler. Cp. 8. 18; 23, 38.

20 And Joab answered and said, "Far be it,  

far be it from me, that I should swallow up or destroy.  

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name,  

w e | 24. Adoram was over the tribute: and  
| e d | 26 And Ira also the Jareish was a chief ruler about David.

And he blew a trumpet, and they retired from the city, every man to his "tent. And Joab returned to Jerusalem unto the king.

23 Now Joab was over all the host of Israel: and  

24 And Adoram was over the tribute: and  

Jehoshaphat the son of Ahilud was recorder:  

25 And Sheva was scribe: and Zadok and  

Ahiathar were the priests:

26 And Ira also the Jareish was a chief ruler about David.
Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, "It is for Saul, and for his house, because he slew the Gibeonites." 

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) 

3 Wherefore David said unto the Gibeonites, 

"What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?" 

4 And the Gibeonites said unto him, "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel." And he said, "What shall I do for you? and what shall I give you?" 

5 And they answered the king, "The man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the coasts of Israel, 

6 Let seven of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose." And the king said, "I will give them." 

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul. 

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: 

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and all their children were put to death in the days of harvest, in the first days, in the beginning of barley harvest. 

10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. 

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. 

12 And David went and took the bones of Saul and the bones of Jonathan his son from the street of Beth-Shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. 

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the king commanded.
21. 19. **II. SAMUEL.** 22. 16.

19 And there was again a battle in Gob with the Philistines,
where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was yet another battle in Gath,
where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he was also born to the giant.

21 And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and of the hand of his servants.

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H T
(p. 439)

22 And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

U 2 And he said,

i. The Lord is my rock, and my fortress, and my deliverer;

ii. The God of my rock; in Him will I trust:

He is my shield, and the horn of my salvation,

My high tower, and my refuge,

My saviour; Thou savest me from violence.

V 1 A
4 I will call on the Lord, Who is worthy to be praised:
So shall I be saved from mine enemies.

B 5 When the waves of death compassed me,
The floods of ungodly men made me afraid;

6 The sorrows of hell compassed me about;
The snares of death prevented me;

7 In my distress I cried upon the Lord,
And cried to my God:

And He did hear my voice out of His temple,

And my cry did enter into His ears.

m C
8 Then the earth shook and trembled;

C The foundations of heaven moved
And shook, because He was wroth.

9 There went up a smoke out of His nostrils,
And fire out of His mouth devoured:

Coals were kindled by it.

10 He bowed the heavens also, and came down;

E And darkness was under His feet.

F 11 And He rode upon a cherub, and did fly:
And He was seen upon the wings of the wind.

E 12 And He made darkness pavilions round about Him,

Dark waters, and thick clouds of the skies.

D 13 Through the brightness before Him were coals of fire kindled.

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22. 1-23. 7 (H, p. 414). WORSHIP.

(H) T
| 22. 1-51. Song of David. |

T| 23. 1-7. Last words of David. |

1-51 (T, above). SONG OF DAVID.

(Invocation and Alternation.)

T| U | 2, 3. Praise. |

V | 1 | 4-7. Prayer made. |

m | 8-16. Overthrow of enemies. Tempest. |

V | 4 | 17-22. Prayer answered. |


U | 30, 51. Praise. |

1 David spake. At this point in his history (about 1015 B.C.). This song was written and edited by him later as Ps. 18, with the full liberty of all other editors of their own work.


2 rock. Heb. sel'a - a shadow, or shelter. First occurrence.

3 The God of my rock. Sept. and Syr. read "My God was my rock" - immovable defence (Dent. 32. 4).


rock. Heb. zum - a cliff, in situ. See Ps. 18. 2; 31, 3; 42. 9; 71, 3.

4-7 (l, above). PRAYER MADE.

(Invocation.)

| 1 A | 4. Call for deliverance. |

| B 5. Compassed by pangs. |

| B 6. Compassed by sorrows. |

| 7. Call for deliverance. |

5 When, or, For. ungodly man = Belial.


3-16 (m, above). OVERTHROW OF ENEMIES. TEMPEST. (Invocation.)

m | C | 8-. On earth. Wonders. |

D | 9-16-. In heaven. Fire. |

E | 10. Darkness. |

| 11. Speedy succour. |


8 The. Some codices, with Sept. and Syr., read "and the".

11 fly. Fig. Anthropopoeisia. Ap. 6. was seen. Some codices, with two early printed editions, read "and darted".


12 Dark - gathering of.

14 the MOST HIGH. Heb. Elyon. Ap. 4. VI

16 channels. Heb. "ap'kítim, a watercourse, constrained by rocks or pipes or rocky channels. First occurrence. See Job 6. 15; 32. 21; 40. 18; 41. 16. Ps. 18. 10; 42. 1; 126. 4. Song 5. 12. Is. 8. 7. Ezek. 6. 3; 21. 12; 32. 6; 34. 13; 35. 8; 36. 4, 6. Joel 1. 20; 3. 18. See notes on these eighteen passages for the various renderings.

14 The Lord thundered from heaven,
And the MOST HIGH uttered His voice.
15 And He sent out arrows, and scattered them;

Lightning, and discomfited them.

16 And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking of the LORD,
At the blast of the breath of His nostrils.

He sent from above, He took me;
He drew me out of many waters;
He delivered me from my strong enemy,
And from them that hated me:
For they were too strong for me.

They prevented me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place:
He delivered me, because He delighted in me.

The LORD rewarded me according to my righteousness:
According to the cleanness of my hands
Hath He recompensed me.

For I have kept the ways of the LORD,
And have not wickedly departed from my God.
For all His judgments were before me:
And as for His statutes, I did not depart from them.
I was also upright before Him,
And have kept myself from mine iniquity.
Therefore the LORD hath recompensed me according to my righteousness:
According to the cleanness in His eyesight.
With the merciful Thou shewest Thysylf merciful,
And with the upright man Thou shewest Thyself upright.
With the pure Thou shewest Thyself pure:
And with the froward Thou shewest Thyself unsavoury.
And the afflicted people Thou shalt save:
But Thine eyes are upon the haughty,
That Thou mayest bring them down.

For art my lamp, O LORD:
And the LORD will lighten my darkness.

By my God have I leaped over a wall.
As for God, His way is perfect;
The word of the LORD is tried:
He is a buckler to all them that trust in Him.
For who is God, save the LORD?
And who is a rock, save our God?
GOD is my strength and power:
And Hemaketh my way perfect.
He maketh my feet like hinds' feet:
And setteth me upon my high places.
He teacheth my hands to war;
So that a bow of steel is broken by mine arms.
Thou hast also given me the shield of Thy salvation:
And Thy gentleness hath made me great.
Thou hast enlarged my steps under me;
So that my feet did not slip.
I have pursued mine enemies, and destroyed them;
And turned not again until I had consumed them.

discovered = laid bare.

PRAYER ANSWERED.

He sent from above, He took me;
He drew me out of many waters;
He delivered me from my strong enemy,
And from them that hated me:
For they were too strong for me.

They prevented me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place:
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So that a bow of steel is broken by mine arms.
Thou hast also given me the shield of Thy salvation:
And Thy gentleness hath made me great.
Thou hast enlarged my steps under me;
So that my feet did not slip.
I have pursued mine enemies, and destroyed them;
And turned not again until I had consumed them.
Thou hast kept me to be head of the heathen:
A people which I knew not shall serve me.
Strangers shall submit themselves unto me:
As soon as they hear, they shall be obedient unto me.
Strangers shall fade away, and they shall be afraid out of their close places.

The LORD liveth; and blessed be my rock;
And exalted be the God of the rock of my salvation.
It is the LORD that avengeth me, and That bringeth down the People under me,
And That bringeth me forth from mine enemies:
Thou hast lifted me up on high above that they rose up against me:
Thou hast delivered me from the violent man.
Therefore I will give thanks unto Thee, O Lord, among the heathen, and I will sing praises unto Thy name.
He is the tower of salvation for His king:
And sheweth mercy to His anointed, Unto David, and to his seed for evermore.

Now these be the last words of David.
David the son of Jesse said, And the man who was raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, And His word was in my tongue.
The God of Israel spake to me, He that ruleth over men must be just, Ruling in the fear of God.
And he shall be as the light of the morning, when the sun riseth,
Even a morning without clouds;
As the tender grass springing out of the earth,
By clear shining after rain.

Although my house be not so with God;
Yet He hath made with me an everlasting covenant, Ordered in all things, and sure:
For this is all my salvation, and all my desire,
Although He make it not to grow.

heathen = Gentile nations.
Strangers = foreigners.
shall submit themselves, or give a sojourn and unwilling obedience.
Strangers shall fade away, and they shall be afraid out of their close places.
People = Peoples.
violent man : i.e. Saul man.
Tower. Fig. Pseudopœma. Ap. 6.


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Even a morning without clouds;
As the tender grass springing out of the earth,
By clear shining after rain.

Although my house be not so with God;
Yet He hath made with me an everlasting covenant, Ordered in all things, and sure:
For this is all my salvation, and all my desire,
Although He make it not to grow.
6 But the sons of Belial shall be all of them as thorns "thrust away; Because they cannot be "taken with hands:  
7 But the "man that shall touch them must be "fenced with iron and the staff of a spear;  
And they shall be utterly burned with fire "in the same place."

8 These be the names of the mighty men whom David had:  
Tachmonite that sat in the seat, chief among the captains; the same was Adino the Ezonite:  
he lift up his spear against eight hundred, whom he slew at one time.  
And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:  
10 ¶ he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.  
11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.  
12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.  
13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines pitched in the valley of Rephaim.  
14 And David was then in Ziklag, and the garrison of the Philistines was then in Beth-lehem.  
15 And David longed, and said, "Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!"  
16 And "the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, which was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD.  
17 And he said, "Be it far from me, O LORD, that I should do this: "is not this the blood of the men that went in jeopardy of their lives?" therefore he would not drink it.  
These things did these three mighty men.  
Abishai, the brother of Joab, the son of Zeruiah, was chief among thirty.  
And he lifted up his spear against three hundred, and slew them, and had the name among thirty.  
20 And Benjaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts,  
he slew twenty "lions of Moab: he went forth to meet them in a valley.
A...A...snow. All these have the Art, as being a well-known exploit.

21 Goodly of appearance. Heb. = a sight to see.

I Chron. 11. 23 = stature.

With his own spear. Often done now spiritually by the servants of the true David, 23, 24.

24 Asahel. The third of the second three.

Brother of Joab, but not Joab. His name here but not himself, because when the time of the end comes, with its "last words", loyalty will be the one test.

Joab remained true in Absalom's rebellion, but fell away in Adonijah's. Hence in 1 Cor. 16. 23 "love" is the test, in the light of "Maran-atha", not the "strifes" of ch. 8, or the wrong judgments of ch. 4, or the uncleanliness of ch. 5, or going to law of ch. 6; not the fornication of ch. 7, not a wrong conscience of chs. 9, 10, not ecclesiastical disorders of ch. 11, not the misuse of special gifts (chs. 12, 13, 14), not orthodoxy (ch. 15), but "love" and loyalty to the Person of Christ, the true David, David's son and David's Lord.

34 these. Probably "Hanun", the son, &c. (1 Chron. 11. 49), making three named in this verse.

Son of Ahithophel. But not Ahithophel himself, on account of his disloyalty. See note on v. 24, above.

37 Armourbearer. Joab's armourbearer named, but not Joab himself. See note on p. 4, above.

39 Uriah. Doubly honoured, being named with his son; but Joab or Ahithophel are not named. Read Jer. 9. 23, 24.

Thirty and seven in all: i.e. first three + second three + thirty-one of vv. 24-39.


B | -1-10. Sin committed.
B | -16-23. Sin expiated.

-1-10 (B, above). Sin Committed. (Introversion.)

B | a | -1, 2. David. Command.
| b | 3, 4. Joab's objection.


He moved. He suffered him to be moved. By Hebrew idiom (and also by modern usage) a person is said to do that which he permits to be done. Here we have the historical fact. In 1 Chron. 21. 1 we have the real fact from the Divine standpoint. Here the exoteric, in 1 Chron. 21. 1 the esoteric. For examples, see Ex. 4. 15; 5. 22. Jer. 4. 19. Ezek. 14. 9; 20. 15. Matt. 11. 28; 13. 11. Rom. 9. 18; 11. 7. 8. 2 Thess. 2. 11. God's permission, but Satan's suggestion (Isa. 1. 12, 14); or, p'sath, may be taken impersonally, "David was moved".


8 Right side: i.e. the south side, facing east,

River of Gad - the river valley belonging to Gad, which was the Jabbok.

6 Tahtim-hodshi. Site unknown. If translated the lower parts of the country where the new moon was worshipped. Like Beth-shemesh = House of the Sun.

Dan-jaan = Dan in the wood, perhaps Leish-Dan (Josh. 19. 47. Judg. 18. 29). About - passed round.

went out from the presence of the king, to number the People of Israel.

5 And they passed over Jordan, and pitched in Arcer, on the "right side of the city that

"Preceded by the "right side of the city the city that

litheth in the midst of the "river of Gad, and to-

ward Jazer:

6 Then they came to Gilead, and to the land of "Tahtim-hodshi; and they came to "Dan-

jaan, and "about to Zidon,
7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the People. And David said unto the Lord, "I have sinned greatly in that I have done: now, I beseech thee, O Lord, take away the iniquity of Thy servant; for I have done very foolishly."

10 And David's heart smote him after that he had numbered the People. And David said unto the Lord, "I have sinned greatly in that I have done: now, I beseech thee, O Lord, take away the iniquity of Thy servant; for I have done very foolishly.

11 For when David was in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

12 "Go and say unto David, Thus saith the Lord, "Three things will I offer thee, and choose which of them thou wilt have.""

13 So Gad came to David, and told him, and said unto him, "Shall three years be given unto thee, to suffer pestilence within thee? or shall three years be given unto thee, that thou go out before enemies? or shall there be three days' pestilence in thy land? will thou choose one of these things, O king?"

14 And David said unto Gad, "I am in a great strait: let us fall now into the hand of the Lord; for His mercies are great: and let me fall into the hand of man.")

15 So the Lord sent a pestilence upon Israel from the morning even to the evening: and there died of the People from Dan even to Beer-sheba seven thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evil, and said unto the angel that destroyed the People, "It is enough: stay now thine hand." And the angel of the Lord was by the threshingplace of Araunah the Jebusite.

17 And David spake unto the Lord when he saw the angel that smote the People, and said, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let Thine hand, I pray Thee, be against me, and against my father's house.")

18 And Gad came that day to David, and said unto him, "Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite,"

19 And David, according to the saying of Gad, went up as the Lord commanded.

20 And Araunah looked, and saw the king and his servants coming toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, "Wherefore is my lord the king come to his servant?"

22 And David said, "To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people."}

23 And Araunah said unto David, "Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood."

24 And the king said unto Araunah, "Nay: but I will surely buy it of thee at a price:
neither will I "offer burnt offerings unto the LORD my God of that which doth cost me nothing." So David bought "the threshingfloor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings.

So the LORD was intreated for the land, and the plague was stayed from Israel.
1 AND 2 KINGS.

THE STRUCTURE OF THE TWO BOOKS * AS A WHOLE.

THE KINGDOM.

(Division.)

A¹ | 1 Kings 1. 1—12. 15. THE KINGDOM. UNITED.

A² | 1 Kings 12. 16—2 Kings 25. 30. THE KINGDOM. DIVIDED.

(Covering a period of 444 years: viz. 921–477).

1 Kings 1. 1—12. 15 (A¹, above). THE KINGDOM. UNITED.

(Division.)

A¹

B¹ | 1 Kings 1. 1—2. 11. DAVID.

B² | 1 Kings 2. 12—11. 43. SOLOMON.

B³ | 1 Kings 12. 1—15. REHOBOAM.

1 Kings 12. 16—2 Kings 25. 30 (A², above). THE KINGDOM. DIVIDED.

(Alternation and Repeated Alternation.)

A²

C¹ | 1 Kings 12. 16—19. THE DIVISION OF THE KINGDOM.

D¹

E¹ | 1 Kings 12. 20—14. 20. ISRAEL (REHOBOAM I).

F¹ | 1 Kings 14. 21—15. 24. JUDAH (REHOBOAM, 14. 21–33; ABIJAM, 15. 1–8; ASA, 15. 9–24).

E² | 1 Kings 15. 3—22. 40. ISRAEL (NAABAB, 15. 25–31; BAASHA, 15. 32—16. 7; ELAH, 16. 8–14; ZIMRI, 16. 15–20; (INTERREGNUM, 16. 21, 22) OMRI, 16. 23–28; ASA, 16. 29—22. 40.

F¹ | 1 Kings 22. 41—60. JUDAH (JEHOIACHIN). (Jehoiachin, 2 Kings 25. 27–30; Ezra 4. 24–6; Neh. 13. 28–31; Zech. 6. 12–15).

E² | 1 Kings 22. 51—2 Kings 8. 16. ISRAEL (AMAZIAH, 1 Kings 22. 51—2 Kings 1. 18; (ELIJAH'S Translation, 2 Kings 2. 1–25), JORAM, 2 Kings 3. 1—5. 16).

E³ | 2 Kings 8. 16—9. 29. JUDAH (JEHOAHAZ, 8. 16—24; AMAZIAH, 8. 25—9. 22).


E⁴ | 2 Kings 11. 1—12. 21. JUDAH (ATHALIAH, 11. 1—16; JOASH, 11. 17; 40. 1—12. 21).

D¹


F¹ | 2 Kings 14. 1—22. JUDAH (AMAZIAH, 14. 1—20; JEHOSHUA, 14. 21, 22).


F² | 2 Kings 15. 1—7. JUDAH (ZECHARIAH).

E³ | 2 Kings 15. 8–31. ISRAEL (ZACHARIAH, 15. 8–12; SHALUM, 15. 13–16; MENAHEM, 15. 17–22; PEKAH, 15. 23–26; Pekah, 15. 27–31).


D²

E¹ | 2 Kings 17. 1—14. ISRAEL (HOSEIAH).


C² | 2 Kings 25. 1–30. THE ENDING OF THE KINGDOM.

* For the cause of the division of the book of Kings into two books, and for their relation to the two books of SAMUEL, see note on page 366.

† Note the division of the eight pairs into two groups, by the events which characterise the last pair of each group.
THE FIRST BOOK OF THE KINGS,
COMMONLY CALLED,
THE THIRD BOOK OF THE KINGS.

1 Now king David was old and stricken in years; and they covered him with clothes, but he had no heat.

2 Wherefore his servants said unto him, "Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat."

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abigail a Shunammite, and brought her to the king.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

5 Then Adonijah the son of Haggith exalted himself, saying, "I will be king:" and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, "Why hast thou done so?" and he also was a very goodly man; and his mother bare him after Absalom.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.

8 But Zadok the priest, and Benahadad the son of Jehoiada, and Nathan the prophet, and Shimeal, and Rei, and the seven mighty men which belonged to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benahadad, and the seven mighty men, and Solomon his brother, he called not.

TITLE, First... third. See note on p. 368. The wrong division into two books cuts up the histories of Ahaziah and Eliah.

THE STRUCTURE OF I AND 2 KINGS AS RELATED TO 1 AND 2 SAMUEL:

| x | 2 Sam. 2. 1-4. The Divided kingdom.
| y | 2 Sam. 5. 1-24. The united kingdom.
| y | 1 Kings 1. 1-12. 15. The united kingdom.
| x | 1 Kings 12. 16-2 Kings 25. 30. The Divided kingdom.

Kings. As compared with Chronicles, Kings and Samuel give the history from the human point of view, while Chronicles gives the same history from the Divine standpoint. The former, as man ruled the history; the latter, as God overruled it. Cp. Saul's death, 1 Sam. 31. 5, with 2 Chron. 10. 13, 14; and in Kings, three verses given to Hekeshiah's reformations, and in Chronicles, three chapters.

For the parallel passages in the Book of Chronicles, see Ap. 56, and note on Title of 1 Samuel, p. 366.

1. 1-2. 11 (B, p. 446). DAVID.
(Repeatees Alternation with Introversions.)

1 king David: occurs in 2 Sam. 6, 12, 16; 7. 18; 8. 8, 11; 9. 5, 13, 21, 39; 16. 5, 6; 17, 17, 21; 19, 11, 16. Book begins with king David and ends with king of Babylon. Opens with Temple built, and closes with Temple burnt. Begins with David's first successor on the throne of his kingdom, and ends with David's last successor released from the house of his captivity. Characters of all are tested by the standard of David. Old: about seventy. Cp. 2 Sam. 5, 4, 5. 

3 servants: i.e. his advisers, probably medical. virgin: damsel. Heb. ṣāḥālāth.

5-10 (L, above). SOLOMON. WRONGFUL SUCCEESSORS. (Alternation.)

| L | a | 5-7. His adherents. Invited.
| c | 10. Non-invited.


7 Joab. This is why his name is not in 2 Sam. 23. See note on 2 Sam. 23. 8, 9, 16, 22.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, "Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, "Didst thou not [thou] tell me, O king, swear unto thine handmaiden, saying, 'Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne'? " why then doth Adonijah reign?"

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

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

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

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

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

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

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

21 Otherwise it shall come to pass, when my lord the king shall "sleep with his fathers, that Zadok the son of Solomon shall be counted an offender."

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

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

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

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest;

and, "behold, they eat and drink before him, and say, 'God save king Adonijah.'

26 But we, even we thy servants, and Zadok the priest, and Benaijah the son of Jehoiada, and thy servant Solomon, hath he not called.
30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon the son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day."

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

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

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

34 And let Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and blow ye with the trumpet, and say, "Hail, God save king Solomon."

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

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

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

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

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the People said, "Hail, God save king Solomon."

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

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

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

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

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

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. 2His is the noise that ye have heard.

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

47 And moreover the king's servants came to bless our lord king David, saying, "O God make the name of Solomon better than thy name, and make his throne greater than thy throne." And the king bowed himself upon the bed.

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

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

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

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

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

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, "Go to thine house."
2. 1-10 (K. p. 447). ADVICE OF DAVID TO SOLOMON. (Introversion and Alternations.)

2. Now the days of David drew nigh that he should die;

p q r 921

and he charged Solomon his son, saying,

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2 "Go to the way of all the earth: be thou strong therefore, and shew thyself a man;

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

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

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

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

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

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

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

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

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

12 Then sat Solomon upon the throne of David his father.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, "Comest thou peaceably?" And he said, "Peaceably."" 14 He said moreover, "I have somewhat to say unto thee." And she said, "Say on." 15 And he said, "Zeruiah knew that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD,

2. 12—11. 43 (B. p. 446). SOLOMON. (Introversion.)


2. 12—11. 40 (S. above). REIGN. EVENTS. (Alternation.)

S T | 2. 12—46. Government.
| U | 3. 1. Marriage.
| T | 3. 2—10. 29. Government.
| U | 11. 1—40. Marriages, &c.

2. 12—13. 46 (T. above). GOVERNMENT. (Introversion and Repeated Alternation.)

| Y | 26. 27. Deposition. Abiathar.
| X | 36—46. Execution. Shimei.

V | 46. Establishment of kingdom.

13-25 [For Structure see next page].

14 she said. Some codices, with two early printed editions, Sept., Syr., and Vulg., add "unto him."
2. 16.  I. KINGS.  2. 37.

16 And now I ask one petition of thee, 2 deny me not." And she said unto him, "Say on."

17 And he said, "Speak, I pray thee, unto Solomon the king, (for he will not 3 say thee nay,) that he give me Abishag the Shunammite to wife."

18 And Bath-sheba said, "Well; 2 will speak for thee unto the king."

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a 4 seat to be set for the king’s mother; and she sat on his right hand.

20 Then she said, "3 desire one small petition of thee; I pray thee, 2 say me not, nay."

21 And she said, "Let Abishag the Shunammite 5 be given to Adonijah thy brother to wife."

22 And king Solomon answered and said

unto his mother, "And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah."

23 Then king Solomon swore by the LORD, saying, 2 God do so to me, and more also, if Adonijah have not spoken this word against his own 6 life.

24 Now therefore, as 3 the LORD liveth, Which hath established me, and set me on the throne of David my father, and Who hath made me an house, 7 as He promised, Adonijah shall be put to death this day."

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

W Y

(p. 450)

X

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

29 And it was told king Solomon that Joab was fled unto the 32 tabernacle of 3 the Lord; and, 8 behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall upon him."

30 And Benaiah came to the tabernacle of 3 the Lord, and said unto him, "Thus saith the king, 9 Come forth." And he said, "3 Nay; but I will die here." And Benaiah brought the king word again, saying, "Thus said Joab, and thus he answered me."

31 And the king said unto him, "Do 24 as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And 3 the LORD shall return his blood upon his own head, who fell upon two 17 men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to will, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from 3 the LORD."

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

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

36 And the king sent and called for Shimei, and said unto him, "Build thee an house in Jerusalem, and dwell there, and go not forth thence 8 any whither.

37 For it shall be, that 3 on the day thou goest out, and passest over the brook Kidron, thou
2. 37.

I. KINGS. 3. 7.

shall know for certain that thou shalt surely die: thy blood shall be upon "thine own head.”

38 And Shimei said unto the king, “The saying is good: 24 as my lord the king hath said, so will thy servant do.” And Shimei dwelt in Jerusalem many days.

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

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

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

42 And the king sent and called for Shimei, and said unto him, “Did I not make thee to swear by 3 the LORD, and protest unto thee, saying, ‘Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die?’ and thou saidst unto me, ‘The word that I have heard is good.’

43 Why then hast thou not kept the oath of 3 the LORD, and the commandment that I have charged thee with?”

44 The king said moreover to Shimei, “Thou knowest all the 3 wickedness which thin heart is privy to, that thou didst to David my father: therefore 3 the LORD shall return thy 3 wickedness upon thine own head;

45 And King Solomon shall be blessed, and the throne of David shall be established before 3 the LORD for ever.”

48 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died.

And the kingdom was established in the hand of Solomon.

3 And Solomon made 3 affinity with Pharaoh king of Egypt, and took Pharaoh’s daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of 3 the LORD, and the wall of Jerusalem round about.

T A v

(450)

w  5 In Gibeon 1 the LORD appeared to Solomon in a 3 dream by night:

x y z

and 3 God said, “Ask what I shall give thee.”

6 And Solomon 3 said, “Thou hast shewed unto Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day.

7 And now, 1 I 3 LORD my 4 God, 3 thou hast made Thy servant king instead of David my father: and 3 am but 5 a little child: 8 I know not how to go out or come in.

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8 And Thy servant is in the midst of Thy People which Thou hast chosen, a great People, that cannot be numbered, or counted for multitude.

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

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

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

12 ‘Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

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

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

15 And Solomon awoke; and, beheld, it was a dream.

v And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered burnt offerings, and offered peace offerings, and made a feast to all his servants.

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

17 And the one woman said, ‘O my lord, 3 and this woman dwell in one house; and I was delivered of a child with her in the house.

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

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

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

21 And when I rose in the morning to give my child suck, beheld, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.’

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

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

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

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

26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, ‘O my lord, give her the living child, and in no wise slay it.’ But the other said, ‘Let it be neither mine nor thine, but divide it.’

27 Then the king answered and said, ‘Give her the living child, and in no wise slay it: she is the mother thereof.’

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

4 So king Solomon was king over all Israel.
And Benaijah the son of Jehoiada was over the host; and Zadok and Abiathar were the priests:

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

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute. 7 And Solomon had twelve officers over all Israel, which provided victual for the king and his household: each man his month in a year made provision.

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

9 The son of Devar, in Makaz, and in Sharmaim, and in Arothoth, and in Zebalim, and in the town that pertained Sochoh, and all the land of Hepher:

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

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

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

14 Abinadab the son of Iddo had Mahanaim:

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

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

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

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

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

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

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

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

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

25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.
4. 29. I. KINGS. 5. 13.

exceeding much = very great. Syr. reads this in connection with " largeness of heart " , instead of with " understanding ".

30 children = sons.

31 all men = any man.


Ethan. The same four names occur among the sons of Zerah the son of Judah (1 Chron. 2, 6), except Darda for Darda; but cp. 1 Chron. 6, 44 and 33.

name = name.

32 proverbs. Some included in the book of that name.

songs. Cp. Ps. 72 and 127.

34 people = peoples. Cp. ch. 10.

5. 1-12 (E, p. 452). CONTRACT WITH HIRAM.

(Intercession and Alteration.)

E h | i. Hiram and Solomon. Congratulations.

| j | k | 2-3. | Timber required.

| l | 4-6. | Payment.

| i | k | 7-10. | Timber required.

| j | l | 11. | Payment.

h | i. Hiram and Solomon. Covenant.

1 Hiram. Born of a Jewish mother (7, 14, 2 Chron. 2, 14).

lover = ally. Hebrews always at amity with the Phoenicians. Never with Canaanites.

1 Thou knowest. Cp. 2 Sam. 5, 11. 1 Chron. 14, 1; 22, 4.

could not. There were three reasons altogether:

1 (1) not the time (2 Sam. 7); (2) not the opportunity (1 Kings 5, 8); (3) not the men (1 Chron. 22, 9; 22, 9, &c.).


4 adversary. Heb. sadān.

5 as the LORD spake = according as Jehovah spake. Cp. 2 Sam. 7, 11, 13. 1 Chron. 17, 11, 12.


8 bring them down. Note the illustration in the conversion of sinners. Cut down from nature's standing; down through the waters of death (Rom. 6, 11), before finding their place in the temple of God (Eph. 2, 20-22). Same with the stones. See note on Josh. 6, 17.

9 gave = continued to give. Cp. Ps. 45, 12.

10 gave. Not the same as 2 Chron. 2, 10. That was for Hiram's workmen in Lebanon. This was for his royal household at Tyre.


crushed = bruised (as a mortar), not crushed in a press.

12 as = according as. Cp. 5, 12.

13 league = a covenant. For breaking which Tyre was judged later. See Amos 1, 9.

14 levy = tribute of men for free labour, not the bond-service of 9, 21, 22. Cp. 4, 6. 2 Sam. 20, 24. Foretold in 1 Sam. 8, 12. David employed forced service of resident aliens (1 Chron. 22, 7; and notes on 2 Sam. 12, 21).

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

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

13 And king Solomon raised a levy out of
all Israel; and the levy was thirty thousand men.
14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.
15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;
16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.
17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.
18 And Solomon's builders and Hiram's builders did hew them, and the 'stonescutters'; so they prepared timber and stones to build the house.

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

And the house which king Solomon built for the LORD, the length thereof was three score cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

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

And for the house he made windows of narrow lights.

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

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

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

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

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

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

And the word of the LORD came to Solomon, saying,

Concerning this house which thou art in building, if thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them; then will I perform My word with thee, which I spake unto David thy father:
13 And I will dwell among the children of Israel, and will not forsake My people Israel.”

14 So Solomon built the house, and finished it.

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

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

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

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

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

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

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

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

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

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

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

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

28 And he overlaid the cherubims with gold.

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

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

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

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

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

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

35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

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

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

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.
7. 2.

I. KINGS.

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

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

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

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

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

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

8 And his house where he dwelt had another court within the porch, which was of the like work.

Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

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

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

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

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

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

14 25 was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass.

And he came to king Solomon, and wrought all his work.

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

16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits.

17 2 And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter.

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

20 And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the
pomegranates were "two hundred in rows round about upon the other 16 chapter. And he set up the pillars "in the porch of the temple: and he set up the right pillar, and called the name thereof "Jachin: and he set up the left pillar, and called the name thereof "Boaz.

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

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

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

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

26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained "two thousand "baths.

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

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

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

30 And every base had four brasen "wheels, and four plates of brass: and the four corners thereof had "undersetters: under the laver were "undersetters molten, at the side of every 29th addition.

31 And the mouth of it within the 16 chapter and above was a "cubit: but the mouth thereof was round after the work of the base, a "cubit and an half: and also upon the mouth of it were gravings with their "borders, foursquare, not round.

32 And under the 28 borders were four 39 wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a "cubit and half a "cubit.

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

34 And there were four 39 undersetters to the four corners of one base: and the 39 undersetters were of the very base itself.

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

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the two hundred. In v. 42 called four hundred, because two hundred reckoned to each, as in 1 Chron. 1. 18. In 2 Chron. 3. 16 they are called one hundred, because reckoned one hundred to each row. In Jer. 52. 23 they are ninety-two "on a side (Heb. rambah = to windward; i.e. exposed to the wind or open air. The others, within, or sheltered).

21 in the porch = for the porch. Jachin = He (God) will establish. Referring to His Bosn = In Him (God) is strength. 1 People Israel.

22 molten sea = brazen laver. "Sea" put by Fig. Metonymy (of Adjunct) for what contained it. a line of thirty "cubits. Here the proportion of the diameter to the circumference (1 : 5) was revealed, while human wisdom was still searching it out.

26 two thousand. 2 Chron. 4. 5 says three thousand. But 1 Kings 7. 26 speaks of what it did (usually) contain; while 2 Chron. 4. 5 speaks of what it could "receive and hold". No bath in use is filled to its full capacity.

28 borders = panels, or enclosures.

29 additions = connections. Probably wreaths. Occurs only here and Ex. 29, 30, 36.

30 wheels: showing that these lavers were movable, and indicating that when "that which is perfect should come" (viz. the washing with spirit, Acts 1. 6), the type (water) was to be wheeled away. plates = axletrees. undersetters = projections, or supports. at the side of = opposite. borders = panels. Removed by Ahaz (2 Kings 16. 17). Replaced by Hezekiah (2 Chron. 29. 19). Established at taking of Temple (Jer. 52. 17, 20).

33 naves = felloes. felloes = spokes. spokes = naves.

36 proportion: i.e. on a reduced scale, as the plates required.

40 lavers = cauldrons (for boiling the peace offerings). Some codices, with three early printed editions, Sept., and Vulg., read "pans". Cp. v. 40 and 2 Chron. 4. 1. made = made for.

41 networks = lattices.

42 upon = upon the face of. Fig. Pleonasm. Ap. 6.
7. 44. I. KINGS.

44 And one sea, and twelve oxen under the sea;
45 And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.
46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.
48 And Solomon made all the vessels that pertain unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was.
49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.
50 And the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD.

8

Then Solomon assembled the elders of Israel, and all the heads of the tribes, and the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.
3 And all the elders of Israel came, and the priests took up the ark.
4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even these did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.
6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.
7 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof.
8 And they drew out the staves, that the ends of the staves were seen in the holy place before the oracle, and they were not seen without: and there they are unto this day.
9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD.
11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.
12 Then spake Solomon, "The LORD said that He would dwell in the thick darkness.

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

14 And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood; 15 And he said, "Blessed be the LORD God of Israel, which spake with His mouth unto David my father, and hath with His hand fulfilled it, saying, 16 Since the day that I brought forth My People Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that My name might be there; but I chose David to be over My People Israel.' 17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel. 18 And the LORD said unto David my father, 19 Whereas it was in thine heart to build an house unto My name, thou didst well that it was in thine heart. 20 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto My name." 21 And I have set there a place for the ark, wherein is 'the covenant of the LORD, which He made with our fathers, when He brought them out of the land of Egypt.' 22 And Solomon stood before the altar of the LORD in presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, "The LORD God of Israel, there is no God like Thee, in heaven above, or on earth beneath, Who keepeth covenant and mercy with Thy servants that walk before Thee with all their heart: 24 Who hast kept with Thy servant David my father that Thou promisedst him: Thou spakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. 25 Therefore now, the LORD God of Israel, keep with Thy servant David my father that Thou promisedst him: Thou spakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. 26 And now, O God of Israel, let Thy word, I pray Thee, be verified, which Thou spakest unto Thy servant David my father. 27 But shall dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?

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23-33 (X, p. 460). THE PRAYER. (Division.)


23-30 (A1, above). GENERAL. (Alternation.)


25 so that — provided that.


28 Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which Thy servant prayeth before Thee to day:

29 That Thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, 'My name shall be there;' that Thou mayest hearken unto the prayer which Thy servant shall make toward this place.
30 And hearken Thou to the supplication of Thy servant, and of Thy People Israel, when they shall pray toward this place: and hear Zeph in heaven Thy dwelling place: and when Thou hearest, forgive.

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

32 Then hear Zeph in heaven, and do, and judge Thy servants, condemning the wicked, to bring his way upon his head: and justifying the righteous, to give him according to his righteousness.

33 When Thy People Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house:

34 Then hear Zeph in heaven, and forgive the sin of Thy People Israel, and bring them again unto the land which Thou gavest unto their fathers.

35 When heaven is shut up, and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them:

36 Then hear Zeph in heaven, and forgive the sin of Thy servants, and of Thy People Israel, that Thou teach them the good way wherein they should walk, and give rain upon Thy land, which Thou hast given to Thy People for an inheritance.

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

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

39 Then hear Zeph in heaven, Thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart Zeph knowest; (for Thou, even Zeph only, knowest the hearts of all the children of men.)

40 That they may fear Thee all the days that they live in the land which Thou gavest unto our fathers.

41 Moreover concerning a stranger, that is not of Thy People Israel, but cometh out of a far country for Thy name’s sake;

42 For they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched out arm;) when he shall come and pray toward this house;

43 Hear Zeph in heaven, Thy dwelling place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy name, to fear Zeph, as do Thy People Israel; and that they may know that this house, which I have builded, is called by Thy name.

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

45 Then hear Thou in heaven their prayer and supplication, and maintain their cause.

46 If they sin against Thee, (so there is no man that sinneth not,) and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;
I. KINGS.

47 Yet if they shall bethink themselves in the land whither they were carried captives, and shall supplicate unto Thee in the land of them that carried them captives, saying, 'We have sinned, and have done perversely, we have committed wickedness.'

48 And so return unto Thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto Thee toward their land, which Thou didst choose, the city which Thou hast chosen, and the house which I have built for Thy name:

49 Then hear Thou their prayer and their supplication in heaven Thy dwelling place, and maintain their 49 cause.

50 And forgive Thy People that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, and give them compassion before them who carried them captive, that they may have compassion on them.

51 For they be Thy People, and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the flame of iron: That Thine eyes may be open unto the supplication of Thy servant, and unto the supplication of Thy People Israel, to hearken unto them in all that they call for unto Thee. Then Thou didst separate them from among all the people of the earth, to be Thine inheritance, as Thou spakest by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt, O Lord God.

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

56 "Blessed be the Lord, That hath given rest unto His People Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.

57 "The Lord our God be with us, as He was with our fathers: 'let Him not leave us, nor forsake us: That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers.

59 And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the Lord our God is one God, and that there is none else.

61 Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day."
9 And it came to pass, when Solomon had finished the building of the house of the Lord, and the king’s house, and all Solomon’s desire which he had pleased to do.

2 That the Lord appeared to Solomon the second time, as He had appeared unto him at Gibeon.

3 And the Lord said unto him, “I have heard thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to Put My Name there forever; and Mine eyes and Mine heart shall be there perpetually.

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

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

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

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

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

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

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

11 (“Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire.) that

64 offered—prepared. Ap. 48. I. iii. 65 a feast—the feast: viz. the Feast of Tabernacles. See note on v. 2.

seven days and seven days. Fig. Epitome. Ap. 6. The first seven the Feast of Dedication; the second the Feast of Tabernacles.

66 for David: i.e. in the person of Solomon his son. Fig. Synecdoché (of Part). Cp. 10. 9 and 2 Chron. 7. 10.

A E1 (P. 464) 910

9. 1-9 (A, p. 452). SECOND APPEARANCE OF JEHOVAH. (Division.)

E1 1, 2. Appearance.
E2 3. Acceptance.
E3 4-9. Admonition.
2 as He had appeared. See 3. 6.

4-9 (E1, above). ADMONITION. (Alteration.)

E1 4. Obedience.
E2 5. Establishment.
E3 6. Disobedience.
E4 7. Rejection.
4 and. Sept., Syr., and Vulg. read this “and” in the text.
5 as—according as.
6 children—sons.
7 people—peoples.
8 And at this house, &c. Render thus: “And this house will become conspicuous; every passer by will be astonished, and his; and they will say ” &c.
10 twenty years. Cp. 7. 1.


Cp. 452.

THE LEVY. (Extended Alteration.)

F i | 15. Levy for buildings.
F k | 16. Pharaoh’s daughter. City given.
F t | 20-22. Levy for builders.

15 reason—account, or schedule.
levy: i.e. tribute of men. Same word as 5, 13-18; not the same word as v. 21. See Structure, F and F’, p. 452.

then king Solomon gave Hiram twenty cities in the land of Galilee.
12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.
13 And he said, “What cities are these which thou hast given me, my brother?” And he called them the land of “Cubal unto this day.
14 And Hiram sent to the king sixscore talents of gold.
15 And this is the reason of the levy which
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18. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

19. And Solomon built Gezer, and Beth-horon the nether, and Baalah, and Tadmor in the wilderness, in the land of Judah.

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

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

21. Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

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

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

24. But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her:

then did he build Millo.

Offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

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

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

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

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

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

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

Millo — the Millo. Part of Jebusite city, or the filling up between Jebus and Moriah. Hezekiah strengthened it. Shechem had a Millo (Judg. 9. 6). Cp. v. 24; 11. 27. 2 Sam. 5. 9. 1 Chron. 11. 8. 2 Chron. 32. 14. the wall. Begun by David (2 Sam. 5. 9. 1 Chron. 11. 8). Solomon closed the breaches (11. 27).

Hazor, an old Canaanitish town (Josh. 11. 1).

Meggido, the same (Josh. 12. 21. Judg. 1. 27; 5. 19, and 1 Kings 4. 12).

Gezer. Gezer was formerly under the suzerainty of Egypt. Correspondence of the time of Amen-hotep III and IV, about 1450 b.c., has been found at Tel-el-Amarna explorations, which mentions Yapiaki as "king" of Gezer. Letters from Abdi-khiba. king of Jerusalem, complain of the Gezerites. First mentioned in Josh. 10. 35. Conquest only partial (Josh. 16. 10. Judg. 1. 29). Allotted to Levites (Josh. 21. 21). In excavation by Palestine Exploration Fund a contract was found, dated 649 b.c. (in Assyrian). Gezer then still under an Egyptian Governor. Another contract, dated 647 b.c., was found, showing an Assyrian occupation in the time of Manasseh. This may explain the "captains" of 2 Chron. 38. 11.

Present = dowry.

17. built = rebuilt and fortified.

22. make no bondmen. According to Lev. 25. 39. The levy of 5, 13; 11. 28, was a levy for free service. This was for bondservice (v. 21).

Bondservant. See note on v. 22.


Offer, offer up. See Ap. 43. I. vi.

9. 26-10. 29. RICHES AND WISDOM. (Repeated Alliteration).


H1 10. 1-10. Wisdom. Queen of Sheba.


10. 1. Queen of Sheba. Cp. 2 Chron. 9. 1. Sheba, a grandson of Cush, settled in Ethiopia (Gen. 10. 7): i.e. Nubia and Nubian Abyssinia, where female sovereigns were not unusual. Cp. Acts 8. 27. heard = kept hearing. By the commercial intercourse of 9. 26-28. Cp. 2 Chron. 8. 17; 9. 1. Note her seven steps: heard (v. 1); came (v. 2); commended (v. 2); saw (v. 4); said (v. 6); gave (v. 10); returned (v. 13).

Fame = report.


Solomon. Some codices, with four early printed editions, Syr., and Vulg, read "King Solomon"

4. And. Note the Fig. Polygnyanodon (Ap. 6) vv. 4, 5.

5. Sitting = seated assembly.

Attendance = standing.

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

5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers,
and his ascent by which he went up unto the house of the LORD; there was no more spirit in him.

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

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

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

9 Blessed be the LORD thy God, Which delighted in thee, to set thee on the throne of the kingdom of Israel: because the LORD loved Israel for ever, therefore made He thee king, to do judgment and justice."

10 And she gave the king an hundred and twenty talents of gold, and of spices great store, and precious stones: there came no more such abundance of spices as sheeth which the queen of Sheba gave to king Solomon.

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

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

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

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

15 Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

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

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

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

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

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

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

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

10. 27.

ascend. The covered stairway connecting Mount Zion ( Jebus) with Mount Moriah. Cp. 2 Kings 11. 18. Ascend is the word for burnt or "ascending offering", by the merits of which we ascend now.


acts = words.

behold. Fig. Asterismo, Ap. 6.


justice - righteousness.

talents. See Ap. 51. II.

navy also of Hiram. Joined with Solomon (v. 22; 9. 27, 28).

Ophir. See note on 2 Chron. 8. 18.

almug. Not sandal wood, because found, too, in Lebanon ( 2 Chron. 2. 9). Cunieiform, oz-nu = precious wood; and Acdadian, giz-dan = strong wood.

13 of his royal bounty. Heb. according to the hand of king Solomon.

10. 14-29 (G3, p. 465). RICHES. POSSESSIONS.

(Introduction and Alternation.)


o | 23, 24. Pre-eminence.


14 came. Probably in tithes.

six hundred threescore and six thousand. Symbolical of the height or essence of man's desire, but all vanity (Ap. 10). Cp. Ecc. 2. 8, 11. 1 Tim. 6. 10.

17 shields. Taken away by Shishak in the reign of Rehoboam (14. 29).


18 the best = pure.

19 top = canopy.

stay = supports. Lit. hands.

navy of Tharsish - Tharsish ships, a name for large ocean-going ships (like English "East-Indiamen"). When mentioned as a place it is identified by Oppert with Tartessis = the Andalusia of to-day, noted for silver (not gold), iron, tin, and lead (Jer. 10. 9. Ezek. 27. 12). They sailed from Tyre to the West Mediterranean, and from Ezion-geber to Ophir (Arabia, India, and East Africa), 9. 25-28 and 10. 11.

Ivory = elephants' tusks.

apes, and peacocks. The Heb. for these are Indian words (Tamil).

brought = kept bringing.


as stones. Fig. Hyperbole. Ap. 6.

sycomores. Not English, but Eastern; a kind of fig, or mulberry.

20 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

21 And all the earth sought to Solomon, to hear his wisdom, which the LORD God had put in his heart.

22 And the LORD gave Solomon riches and abundance beyond the kings of all the earth.

23 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

24 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance.
10. 28. I. KINGS.

28 And Solomon had 9 horses brought out of Egypt, and 9 linen yarn:

9 the king’s merchants received 9 the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the 9 kings of the Hittites, and for the kings of Syria, did they bring them out 9 by their means.

11 But king Solomon loved many 9 strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which 9 the L ORD said unto the 9 children of Israel, 9 Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods:” Solomon clave unto their in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was 9 not perfect with 9 the L ORD his 9 God, 9 as was the heart of David his father.

5 For Solomon went after 9 Ashethore, the goddess of the Zidonians, and after 9 Milcom the 9 abomination of the Ammonites.

6 And Solomon did 9 evil in the sight of 9 the L ORD, and went not fully after 7 the L ORD, 9 as did David his father.

7 Then did Solomon build an high place for 9 Chemosh, the 9 abomination of Moab, in 9 the hill that is before Jerusalem, and for 9 Molech, the 9 abomination of the 9 children of Ammon.

8 And likewise did he for all his 1 strange wives, which burnt incense and sacrificed unto their gods.

u 9 And 2 the L ORD was 9 angry with Solomon, because his heart was turned from 2 the L ORD 9 God of Israel, Which had appeared unto him twice,

10 And 9 had commanded him concerning this thing, that he should not go after other gods: but he kept not that which 2 the L ORD commanded.

u 11 Wherefore 2 the L ORD said unto Solomon, “Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, 1 will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father’s sake; 9 but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; 9 but will give 9 one tribe to thy son for David My servant’s sake, and for Jerusalem’s sake which I have chosen.”

J2 v x

14 And 2 the L ORD stirred up 9 an adversary unto Solomon, Hadad the Edomite: 9 he was of the king’s seed in Edom.

11. 1-40 (U, p. 450). MARRIAGES.

(Alternation.)

U t (p. 457) 467

1 1 strange 9 foreign. Note the frequent reference to these in the Book of Proverbs. Note the three steps in Solomon’s fall: wealth, weapons, and women. Cp. Deut. 17. 16-17, where note the items in which Solomon failed.

2 the L ORD (Heb. Jehovah) said. Ap. 4. II. See Ex. 84. v. 7. children = sons.

3 not perfect. See note on 8. 81.

4 God. Heb. Elohim. Ap. 4. I. according to. David was faultless as to idolatry.

5 Ashethore. Cp. Judg. 2. 15. 1 Sam. 7. 2; 12. 16; 31. 16.

Milcom. Same as Malcam, the Arabic pronunciation of Molech (v. 1). See Zeph. 1. 5. Translated “their king” (Jer. 49. 1). Amos 1. 13. commandment. The word used for an idol by Fig. Metonymy (of Effect), because of Jehovah’s hatred which it produced. Cp. 2 Kings 23. 13. Dan. 9. 27.

2 evil — the evil. Heb. ’el ’uz’. Ap. 44. viii.


the hill, &c. = Mount of Olives! Hence called “the Mount of Corruption” (2 Kings 23. 12).

Molech. Generally has the article and denotes the king-idol (Lev. 18. 21; 20. 2, 3, 4, 5. 1 Kings 11. 7; 2 Kings 23. 19. Jer. 32. 35). Isa. 30. 33 and 57. 9 may be Molech, the idol, and not Melak, “king”.

9 angry. Fig. Prosopopoeia. Ap. 6. Heb. ’anaph. Used only of Divine anger. Occurs fourteen times; six in the Hithpael — to force one’s self to be angry (as with one loved). See the six : Deut. 1. 37; 4. 21; 9. 8, 20; 1 Kings 11. 9. 2 Kings 17. 18. twice. Cp. 5. 8; 9. 2.


11-40 (u, above). JEHOVAH. PUNISHMENT.

(Division.)

u J1 11-15. Threatening (diminution).

J2 14-40. Execution (adversaries).

11 I will surely rend — a rending I will rend. Fig. Polyptoton. Ap. 6. See note on Gen. 26. 28.

13 one tribe. Benjamin reckoned as part of Judah. Cp. cv. 30-32.

14-40 (J2, above). EXECUTION (ADVERSARIES).

(Intercresion.)


w | 23-25. Rezon.


14 an adversary — a Satan.
15 For it came to pass, when David was in Edom, and joab the captain of the host was going up to bury the slain, after he had smitten every male in Edom; 
16 (For six months did joab remain there with all Israel, until he had cut off every male in Edom.) 
17 That hadad fled, &c. and certain Edomites of his father's servants with him, to go into Egypt; hadad being yet a little child. 
18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. 
19 And hadad found great favour in the sight of pharaoh, so that he gave him to wife the sister of tahpenes the queen. 
20 And the sister of tahpenes bare him genubath his son, whom tahpenes waned in pharaoh's house: and genubath was in pharaoh's household among the sons of pharaoh. 
21 And when hadad heard in Egypt that david slept with his fathers, and that joab the captain of the host was dead, hadad said to pharaoh, "Let me depart, that I may go to mine own country." 
22 Then pharaoh said unto him, "But what hast thou lacked with me, that, &c. behold, thou seest to go to thine own country?" And he answered, "Nothing: howbeit let me go in any wise." 
23 And god stirred him up another adversary, rezon the son of eliada, which fled from his lord hadadezer king of zobah: 
24 And he gathered men unto him, and became captain over a band, when david slew from zobah: and they went to damascus, and dwelt therein, and reigned in damascus. 
25 And he was an adversary to israel all the days of solomon, beside the mischief that hadad did: and he abhorred israel, and reigned over syria. 
26 And jeroboam the son of nebat, an ephrathite of zereda, solomon's servant, whose mother's name was zeruah, a widow woman, even he lifted up his hand against the king. 
27 And this was the cause that he lifted up his hand against the king: solomon built millo, and repaired the breaches of the city of david his father. 
28 And the man jeroboam was a mighty man of valour: and solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of joseph. 
29 And it came to pass at that time when jeroboam went out of jerusalem, that the prophet ahijah the son of shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: 
30 And ahijah caught the new garment that was on him, and rent it in twelve pieces: 
31 And he said to jeroboam, "Take thee ten pieces: for thus saith the lord, the god of israel, 15 it came to pass, &c. cp. 2 sam. 8, 3-13. 
32 But he shall have one tribe for my servant david's sake, and for jerusalem's sake, the city which i have chosen out of all the tribes of israel: 
33 Because that they have forsaken me, and have worshipped ashtoreth the goddess of the zidonians, chemosh the god of the moabites, and milcom the god of the children of ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did david his father. 
34 Howbeit i will not take the whole kingdom out of his hand: but i will make him prince all the days of his life for david my servant's sake, whom i chose, because he kept my commandments and my statutes: 
35 But i will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.
38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Therefore as thou didst not command thy servants the prophets whom I sent thee speaking in My name, saying, ‘Hearken not unto them,’

41 Thou hast indeed heard them, and indeed hast indeed hearkened to them; therefore ye have not hearkened unto My prophecy, and ye have watched for your fathers’ sake;

42 Therefore thus saith the Lord; I will not any more be the weigher of that which is light, nor the divider of that which is heavy.

12 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, which was in Egypt, heard of it, (for he was fled from the presence of King Solomon,) and Jeroboam dwelt in Egypt; 3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, “Depart yet for three days, then come again to me.” And the People departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, “How do ye advise that I may answer this People?”

7 And they spake unto him, saying, “If thou wilt be a servant unto this People this day, and wilt serve them, and answer them, and speak good words to them, then will they be thy servants ever.”

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, “What counsel give ye that we may answer this People, who have spoken to me, saying, ‘Make the yoke which thy father did put upon us lighter?’”

10 And the young men that were grown up with him spake unto him, saying, “Thus shalt thou speak unto this People that speak unto thee, saying, ‘Thy father made our yoke heavy, but make thou it lighter unto us.’” Thus shalt thou say unto them, “My little finger shall be thicker than thy father’s loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke; my father laid upon you a yoke of iron, but I will add unto your yoke a yoke of iron; 12 So Jeroboam and all the People came to Rehoboam the third day, “as the king had appointed, saying, “Come to me again the third day.”

13 And the king answered the People roughly, and forsook the old men’s counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, “My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.”

15 Wherefore the king hearkened not unto the People; for “the cause was from the LORD, that He might perform His saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the
12. 16.

I. KINGS.

880 king, saying, "What portion have we in David? neither have we inheritance in 'the sons of Jesse': 6 to your tents, O Israel: now see to thine own house, David." So Israel departed unto their tents.

17 But as for the Children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel "stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee 6 to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

E 1 K
(p. 470)

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

L 21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemariah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the People, saying,

24 'Thus saith the LORD, "Ye shall not go up, nor fight against your brethren the Children of Israel: return every man to his house; for this thing is from Me."' They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

M 26 And Jeroboam said in his heart, "Now shall the kingdom return to the house of David:

27 'If this People go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this People turn again unto their Lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.'

N e O 1

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

29 And he set the one in Beth-el, and the other he put it in Dan.

O g 1

27 If this People. His apostasy was wilful, designed, and deliberate.

12. 28-33 (O 1, above). JEROBOAM. EXPEDIENTS. (Division.)


Hos. 8. 5, 6; 10. 5. 29 one in Beth-el: was desecrated by Josiah (2 Kings 23. 15). In Dan. See note on Gen. 49. 17. Carried away by Tiglath-pileser (2 Kings 15. 29). The sons of Jonathan, the grandson of Moses (see note on Judg. 18. 30), were ready to act as priests.

18 What portion . . . ? Fig. Erotismos. Ap. 6. the son of Jesse. Used in contempt. Cp. 1 Sam. 16. 18; 20. 31; 22. 7, 8, 9; 25. 16, 28. 20. 1, to your tents. One of the emendations of the Sopherim. Ap. 33. The primitive text was "to your gods," because the sin here was apostasy from Jehovah's worship in Jerusalem. Two letters transposed made it read "to your tents." See note on 2 Sam. 20. 1, and cp. 2 Chron. 10. 16.

17 children = sons. Israel which dwelt in . . . Judah. Here was a nucleus of true worship; it constantly increased (1 Kings 12. 19. 1 Chron. 9. 3. 2 Chron. 10. 17; 11. 3, 14, 17; 15. 9; 16. 1; 19. 8; 23. 2; 30. 1, 5, 10, 11; 31. 6). In Ezra 1. 5; 2. 2, 69, 79; 7. 13; 9. 1; 10. 6; those returning of Judah's captivity are called "of Israel," and "all Israel," 2. 2, 70; 3. 1; 6. 23; 7. 10, 13; 8. 22, 9. 1; 10. 1, 2, 5, 10, 22. Neh. 2. 10; 7. 6, 7; 8. 17; 10. 33; 11. 2; 12. 47. Judah was thus always representative of "all Israel." Hence Acts 4. 27, "the People of Israel," and Acts 2. 14, 22, 36, "of Judah." The two words are used interchangeably, except where otherwise stated. See note on "all the house of Israel", Ex. 16. 31. Also on 1 Chron. 22. 17; 23. 2, 2. 12, 6; "princes of Israel", used of Judah before the division. Also, on the cause of the increase of Judah, see note on 1 Chron. 13. 2.


19 unto this day. Cp. 8. 8. This was written certainly before the removal of Israel in 2 Kings 17.


20 Judah only. See note on "one tribe" (11. 22).

21 an hundred, &c. 150,000. In David's time there were 470,000. See note on 2 Sam. 24. 9.


23 Shemariah. Cp. 2 Chron. 11. 2; 12. 5.


12. 25—14. 18 (L, above). REIGN. EVENTS. (Introversion and Alteration.)


25 built—rebuilt, or repaired. This doubtless included increased fortification (2 Chron. 11. 13). Menah used the word (on Moabite stone) of cities he took. See Ap. 54. mount = hill-country.

Penuel. On east of Jordan (Gen. 32. 30. Judg. 8. 8).

12. 26—33 (e, above). IDOLATRY. COMMENCED. (Division.)

30 And this thing became a sin: for the People went to worship before the one, even unto Dan.

31 And he made an house of high places, and made priests of the lowest of the People, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. (So did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

13 And behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, the child shall be born unto the house of David. Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, who had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Bethel; and his name was Gamaliel. He prophesied on the same day, saying, Hear, ye people, these words,

12 That which the LORD spake by the hand of his servant Moses, saying, How long transgress ye my commandments? see, all Israel cannot escape the sword: because ye transgress my covenant, not to keep the word of the LORD by doing euery man his own will.

13 And it came to pass, as they had seen what the man of God had done, that they said, No tar get before him: he doeth every work that he speaketh with his lips.

14 And the priest answered the man of God, with the words of the LORD, which he spake, saying, Thus saith the LORD, Because thou hast contradicted the word of the LORD, thou shalt not have a son to set up the altar of the LORD.

15 Then the man of God wept with a lamentable voice, and said, O Lord God, forgive me my sin, which I have done to Jeroboam, and to his house; behold, I am in the midst of a great Israelite multitude.

16 And the Lord said, Go, return to the man of whom thou wast angry, and peace be to him. So the man of God returned to the messenger of the king, and peace was upon him.
18. He said unto him, "Thou shalt eat no bread nor drink water there, nor turn again to go by the way thou camest.""

19 And he cried unto the 1 man of God that came from Judah, saying, "Thus saith the Lord, 'Forasmuch as thou hast disobedied the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

20 But camest back, and hast eaten bread and drunk water in the place, of which the Lord did say to thee, 'Eat no bread, and drink no water,' thy carcase shall not come unto the sepulchre of thy fathers.'"

21 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

22 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

23 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

24 And when the prophet that brought him back from the way heard thereof, he said, "It is the 1 man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which He spake unto him..."

25 And he spake to his sons, saying, "Saddle me the ass." And they saddled him.

26 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

27 And the prophet took up the carcase of the 1 man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

28 And he laid his carcase in his own grave; and they mourned over him, saying, "Alas, my brother!"

29 And it came to pass, after he had buried him, that he spake to his sons, saying, "When I am dead, then bury me in the sepulchre wherein the 1 man of God is buried: lay my bones beside his bones:

30 For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass..."

33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the People priests of the high places: who...
14. 5.  I. KINGS.

thing of thee for her son; for 11 is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that cometh in, she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for 3 am sent to thee with heavy tidings.

7 Go, tell Jeroboam, 'Thus saith the Lord God of Israel, 'Forasmuch as I exalted thee from among the People, and made thee prince over My People Israel,' and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke Me to anger, and hast cast [25] behind thy back. 10 Therefore, I behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat: and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.'"

12 Arise therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.

14 Moreover the Lord shall raise Him up a king over Israel, who shall cut off the house of Jeroboam that day: "but what?" even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

16 And He shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the Lord, which He spake by the hand of His servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of

6 door = entrance.
9 evil. Heb. ra'ı'. Ap. 44. viii.
all. Not merely kings, but all other rulers. No anachronism.
other gods. Jehovah does not recognise the calves as being what Jeroboam intended, mere political expedients. See note on v. 2.
10 him that, &c. = every male.
shut up and left. The commentators speak of the text being obscure or corrupt. But 'dak is a Homonym, meaning: (1) to leave (as in Gen. 2. 24; 39. 6. Neh. 5. 10. Ps. 49. 10. Mal. 4. 11.); and (2) to restore, repair, fortify; (as in Neh. 3. 8. Ex. 23. 5; see note there). Dent. 92. 36. 1 Kings 14. 16. 2 Kings 14. 26. Jer. 49. 25. Here it means 'strengthened and fortified': i.e. they will not escape. Cp. 21. 21. 2 Kings 9. 8, as = according as.
14 but what? even now. Here again the text is supposed to be obscure. It is on account of the Figures of speech (Ap. 6) used: (1) Ellipsis = "But what [am I saying 'That day']? Even now [hath He raised him up!). (2) Note the Fig. Amphidromia. Ap. 6.
15 smite Israel, [shaking him] as a reed is shaken, &c. The Fig. Ellipsis (Ap. 6) to be thus supplied. This good land. Occurs only here and Josh. 23. 13, 15. the river: i.e. the Euphrates. groves = Ashérim. See Ap. 42. 18 sins. Heb. chattā'ı'. Ap. 44. 1.
Nadab the king to sin. The first of twenty-one occurrences in these two books: 14. 16; 15. 28, 29, 34; 16. 19, 24; 21. 22; 22. 52; 2 Kings 3. 3; 10. 29, 31; 13. 2, 6, 11; 14. 11; 15. 9, 18, 24, 25; 16. 13; 17. 21; 23. 12.
17 Tirzah. Afterward made the capital by Baasha (15. 11), till Samaria was built by Omri (16. 23; 16. 8, 15, 23, 24).
18 by the hand. Fig. Pleonasm. Ap. 6.
19 the rest. See 2 Chron. 13. 3-20.
20 two and twenty years. In 15. 20 Nadab reigned two years, and began in the second year of Asa, which was the twenty-first of Jeroboam, so that Nadab's two years fall within the time of his father's twenty-two. But from 2 Chron. 15. 20 we learn that Jeroboam was stricken with a languishing disease, in which time Nadab reigned with him, and died the same year as his father. The number "twenty-two" is associated with disorganisation and disintegration (= 2 x 11). It is associated with the worst two reigns: Jeroboam, here; and Ahaz in 16. 29.
21 slept with his fathers = died. See notes on Deut. 31. 15. Said of the wicked Jeroboam and Ahaz, as well as of good David and Jehoshaphat.
14. 21.

I. KINGS.

14. 880-868

Israel, to put his name there. And his
father's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the
Lord, and they provoked him to jealousy
with their ñ sins which they had committed,
above all that their fathers had done.
23 For they also built them high places, and
images, and ñ groves, on every high hill,
and under every green tree.
24 And there were also ñ sodomites in the land:
and they did according to all the abominations
of the nations which ñ the Lord cast out before
the ñ children of Israel.

P

25 (And it came to pass in the fifth year
of king Rehoboam, that ñ Shishak king of Egypt
came up against Jerusalem:
26 And he took away the treasures of the
house of ñ the Lord, and the treasures of the
king's house; he even took away all: and he
took away ñ all the shields of gold which
Solomon had made.
27 And king Rehoboam made in their stead
brass shields, and committed them unto the
hands of the chief of the guard, which kept
the ñ door of the king's house.
28 And it was so, when the king went into
the house of ñ the Lord, that the guard bare
them, and brought them back into the guard chamber.)

0

29 Now the rest of the acts of Rehoboam,
and all that he did, are they not written in
the book of the chronicles of the kings of Judah?
30 And there was war between ñ Rehoboam
and Jeroboam all their days.
31 And Rehoboam ñ slept with his fathers,
and was buried with his fathers in the city of
David. And his mother's name was Naamah
a Ammonitess. And ñ Abijam his son reigned
in his stead.

P2 q

15 Now in the eighteenth year of king Jero-
boam the son of Nebat reigned ñ Abijam
over Judah.
2 ñ Three years reigned he in Jerusalem. And
his mother's name was ñ Maachah, the daugh-
ter of ñ Abishalom.
3 And he walked in all the ñ sins of his father,
which he had done before him: and his heart
was not perfect with ñ the Lord his ñ God, as
the heart of David his ñ father.
4 Nevertheless for David's sake did ñ the Lord
his ñ God give him a ñ lamp in Jerusalem, to
set up his son after him, and to establish Jeru-
salem:
5 Because David did that which was right
in the eyes of ñ the Lord, and turned not aside
from any thing that he commanded him all
the days of his life, save only in the matter of
Uriah the Hittite.
6 ñ And there was war between Rehoboam and
Jeroboam all the days of his life.
7 ñ Now the rest of the acts of Abijam, and
all that he did, ñ are they not written in the
book of the chronicles of the kings of Judah?
And there was war between Abijam and Jer-
obam.
8 And Abijam ñ slept with his fathers; and

21 mother's name. Mentioned here and in the
case of each successive king (cp. 15. 10; 22. 42; 2 Kings
8. 24, &c.): because the king's character stands
connected with the mother; and because of the position
which the queen dowager occupied (cp. 2. 19; 15. 13.
[13. 18].

Ammonitess. Twice mentioned, and in connection
with Jerusalem. See v. 21.

22 jealousy. Fig. Anthropopatheia. Ap. 6.
23 groves. See note on Ex. 34. 13, and Ap. 42.
24 sodomites. Committers of the sin of Sodom (Gen.
19). Male prostitutes, dedicated to idolatry involving
Deut. 23. 17. 1 Kings 16. 12; 22. 46. 2 Kings 23. 7.
children of sons.

25 Shishak. Founder of the twenty-second dynasty.
Campaign described on the wall of the temple in
Karnak, near Thebes, with portrait of Rehoboam.
against. See note on Judg. 1. 8, and Ap. 53.
26 all ñ all [he could find].
27 shields. Some codices, with three early
printed editions, and Vulg., omit ñ all.
30 Rehoboam. Being named first he was probably
the aggressor, contrary to 12. 24.
31 Abijam = Abijah.

15. 1-8 (P3, p. 473). ABJIAH. (Introversian.)
P3 q | 1, 2. Introduction.
s 4, 5. Divine forbearance.
g 7, 8. Conclusion,
1 Abijam = Abijah.
2 Three years. Not full years, for he died in the
twentieth year of Jeroboam (v. 9).
3 mother's. Put by Fig. Synecdoche (of Genus) for
ancestor. Here = grandmother.
Maachah, or Michalath (2 Chron. 13. 2).
Abishalom = Absalom (2 Chron. 11. 21).
3 sins. Heb. echath. Ap. 44. i.
father. Put by Fig. Synecdoche (of Genus). Ap. 6, for
ancestor.
4 lamp. See note on 11. 33. Peculiarly used of David.
5 And, &c. This is repeated (from 14. 30) to com-
plete Structure above.
6 the rest. See 2 Chron. 13. 3, &c.
are they not . . . ? Fig. Erotesis. Ap. 6.
8 slept with his fathers. See note on 14. 20.
15. 9-24 (P3, p. 473). ASA. (Introversian.)
P3 t | 9, 10. Introduction.
17 22, 24. Conclusion.
11 right. Therefore his days ñ long in the land
(v. 23). Contemporary with seven Israelite kings.
13 idols = filthy idols.

they buried him in the city of David: and Asa
his son reigned in his stead.
9 And in the twentieth year of Jeroboam king
of Israel reigned Asa over Judah.
10 And forty and one years reigned he in
Jerusalem. And his mother's name was Ma-
chah, the daughter of Abishalom.
11 And Asa did that which was right in the
eyes of the Lord, as did David his father.
12 And he took away the sodomites out of
the land, and removed all the idols that
his fathers had made.
13 And also Maachah his mother, even her
he removed from being queen, because she had

P3 t

860

891
made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed: nevertheless Asa’s heart was perfect with the LORD all his days.

15 And he brought in of the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and of the treasures of the king’s house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 ‘There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; and come and break thy league with Baasha king of Israel, that he may depart from me.’

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the host which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maacah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had built; and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of I. KINGS.

13 idol in a grove—a monstrous Asherah. See Ap. 42.

15 things... dedicated—holy things of his father. See note on Ex. 31.

16 EVENTS. MILITARY.

22 (446). ISRAEL. (Division.)


Q1 z | 25. Introduction.
   b | 77-29. Conspiracy of Baasha.
   c | 31. Conclusion.


Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any of them breathing, until he had destroyed him, according unto the saying of the LORD, which He spake by His servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?
15. 32.  
I. KINGS.  
16. 19.

32 And there was war between Asa and Baasha king of Israel all their days.
33 In the third year of Asa king of Judah to begin Baasha the son of Ahijah to reign over all Israel 16. 15. 15. Kings. | Chron.
came Omri. 12 9, 16. Com-
prince: Elah Heb. e i°. I.
their evil-doing. 19 See
Zimri. Zimri. the

16. Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying.
2 Forasmuch as I exalted thee out of the dust, and made thee prince over My People Israel; and thou hast walked in the way of Jeroboam, and hast made Israel to sin, to provoke Me to anger with their sins; 3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.
4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat."

5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?
6 So Baasha died with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking Him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him. 

16. 8-14 (Q2, p. 475). ELAH. (Introversion.)


9 drinking himself drunk. Fig. Polyptoton (Ap. 6) for emphasis.
11 not one, &c. = not one male.
kinsfolks = kinsmen-redeemers.
12 against. Some codices read "unto". Others read "concerning".
15-20 (Q2, p. 475). ZIMRI. (Introversion.)


19 sins. Some codices read "sin", as in v. 26. Committed not merely during the seven days' reign, but during his whole life, of course. make Israel to sin. See note on 14. 16.

of Judah did Zimri reign seven days in Tirzah.

And the People were encamped against Gibbethon, which belonged to the Philistines. 16 And the People that were encamped heard say, "Zimri hath conspired, and hath also slain the king:" wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

19 For his 3 sins which he 2 sinned in doing 7 evil in the sight of the LORD, in walking in the way of Jeroboam, and in his 2 sin which he did, to 3 make Israel to 2 sin.
20 Now the rest of the acts of Zimri, and his treason that he wrought, "are not written in the book of the chronicles of the kings of Israel.

21 Then were the People of Israel divided into two parts; half of the People followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the People that followed Omri prevailed against the People that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirtieth and first year of Asa king of Judah began Omri to reign over Israel, twelve years: ('six years reigned he in Tirzah.)

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, "owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD "God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, "are not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel:

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a "grove; and Ahab did more to provoke the LORD "God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel the Beth-elite "build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, "which He spake by Joshua the son of Nun.

17 And "Elijah the "Tishbite, who was of the "inhabitants of Gilead, said unto Ahab, "As "the LORD "God of Israel liveth, before Whom I stand, there shall not be "dew are they not written . . .? Fig. Erotēsia. Ap. 6.

16. 21, 22 (p. 475). INTERREGNUM.

17. 1. (Division.)


17. 2. People. Prevalence for Omri.

22 Omri. Note the Introversion of these names in this verse.

23-28 (p. 475). OMRI. (Introversion.)

23 thirty and first year. He reigned twelve years (883–821), and yet in v. 29 Ahab began in the thirty-eighth year of Asa. Omri began to reign de facto when he slew Zimri, in the twenty-seventh year of Asa; but only de facto on the death of Tibni the usurper.


24 talents. See Ap. 51. Il. owner = lord Samaria. This is the origin of the city.

26 made Israel to sin. See note on 14. 16.

27 which. Some codices, with four early printed editions, Sept., and Syr., read "and all that".


29 twenty and two years. For spiritual significance, see note on 14. 20, and Ap. 10.

30 above all. The reign of Ahab opens a new era in Israel's history.

31 Jezebel, daughter of a Sidonite and fratricide (Josephus c. Apion 1. 18, Ant. viii. 3. 1), priest of the Phoenician goddess Astarte.

33 grove. See note on Ex. 34. 12, and Ap. 42.

16. 34–20. 43 (U, above). PUBLIC EVENTS.

34 build=to fortify and complete. It had been partially restored (Judg. 3. 13, 2 Sam. 10. 5), but now became a fortified city of Israel.

in = at the cost of.


17. 1–19. 21 [For Structures see next page].

1 Elijah. First mention = GOD (El) is JAH (or Jehovah). See Ap. 4. II.

Tishbite = sojourner. Probably a priest, inhabitants = sojourners.


38. 28.
17. 1—19. 21 (V. p. 477). THE DROUGHT. (Alternation.)

V 1 W | 17, 1-24. Elijah’s retirement.
X | 18, 1-44. Mission to Ahab.
X | 19, 1-14. Elijah’s flight.

W | 10, 1-14. Elijah’s flight.

17. 1-24 (W, above). ELIJAH’S RETIREMENT. (Extended Alternation.)

| s | 4, 6. Obedience.
| t | 7. Circumstance. The brook and ravens.
| Y | r | 8, 9. Command.
| | t | 1-19. Circumstance. The widow.

these years (not three years). No definite period stated. “Years” is pl. not dual. In Luke 4. 25 and Jas. 5. 17, “three years and six months.” These six months must be reckoned before the three years, not added at the end because of “the third year” (18. 1); i.e. the third full year.

2 before Jordan: i.e. on the east side.

1 I have commanded. Elijah miraculously fed three times: (1) by ravens (17. 6); (2) by a widow (17. 9); (3) by an angel (19. 5, 6).

ravens. Note “I have commanded.” All things possible when He speaks. Almighty power is a better and easier explanation than all rationalistic inventions.

there. Nowhere else. Note the special lesson. Anywhere but in God’s appointed place he would have perished.


a widow. One of nine widows mentioned. See note on v. 4 and Gen. 38. 19.

10-24 (v, above). CIRCUMSTANCE. THE WIDOW. (Division.)

t Z | r | Z | v 1-10. Maintenance.
| | Z | 11-16. MAINTENANCE. (Repeated Alternation.)

| v 1. The widow.

12 a little oil. From Josh. 19. 24-28 Zidon fell to Asher. From Deut. 33. 24 Asher had abundance of oil, though water was scarce. Cp. Gen. 48. 20.

14 barrel of meal. Fig. Hypallage (Ap. 6) — meal in the barrel.

17-24 (Z, above). BEREAVEMENT. (Introversion and Alternation.)

Z | w | v 17. Son. Death.
| z | 18. Widow. Complaint.
| x | a | 19. Son taken.
| w | y | 22. Prayer answered.
| z | a | 22. Son restored.
| w | y | 23. Son. Life.

18 What have I . . . ? See note on 2 Sam. 15. 6, man of God. See note on Deut. 33. 1, and Ap. 49. sin. Heb. ἱδών. Ap. 44. 10.

him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, “O 1 LORD my 1 God, hast Thou also brought
18 And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, “Go, shew thyself unto Ahab.”

B and I will send rain upon the earth.”

A C 2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly:)

4 For it was so, when Jezebel cut off the prophets of the Lord, that Ahab took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, “Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.”

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

D 7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, “Art thou that my lord Elijah?”

8 And he answered him, “I am: go, tell thy lord, ‘Behold, Elijah is here.’”

E c go, tell thy lord, “Behold, Elijah is here.””

d e 9 And he said, “What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?”

f g 10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, ‘He is not there,’ he took an oath of the kingdom and nation, that they found thee not.

h 11 And now thou sayest, ‘Go, tell thy lord, “Behold, Elijah is here.”’

f g 12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord’s prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, ‘Go, tell thy lord, “Behold, Elijah is here.”’

h and he shall slay me.”

15 And Elijah said, “As the Lord of hosts liveth, ‘before Whom I stand, I will surely shew myself unto him to day.”

16 So Obadiah went to meet Ahab, and told him:

and Ahab went to meet Elijah.
18. 17.  
I. KINGS  

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Art thou he that "trouseth "Israel?"  

18 And he answered, "I have not troubled "Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the L ORD, and thou hast followed Baalim.  

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."  

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.  

21 And Elijah came unto all the people, and said, "How long halt ye between two opinions? if the L ORD be God, follow him: but if Baal, then follow him." And the people answered not him a word.  

22 Then said Elijah, "I, even I, only, remain a prophet of the L ORD; but Baal's prophets are four hundred and fifty men.  

23 Let them give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:  

24 And call ye on the name of your gods, and I will call on the name of the L ORD: and the God that answereth by fire, let him be God." And all the people answered and said, "It is well spoken."  

25 And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under."  

26 And they took the bullock which was given them, and they dressed it, and called it, and called on the name of Baal of Naaman even until noon, saying, "O Baal, hear us." But there was no voice, nor any that answered. And they leaped upon the altar which was made.  

27 And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure is asleep, and must be awakened."  

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.  

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.  

30 And Elijah said unto all the People, "Come near unto me." And all the People came near unto him.  

G n1 And he repaired the altar of the L ORD that was broken down.  

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the L ORD came, saying, "Israel shall be thy name:"  


k | 21-38. Conflict with prophets.  

F | 26-29. Bullock of the prophets.  

18 19 Carmel. Eighteen miles from Jezreel; sixteen miles from the sea. The Kishon below, but now dry. At the foot a perennial spring, with a roofed reservoir, eight feet deep. Carmel is still called "Mar-Eliaa," groves - the 'Asherah. See note on Ex. 33. 14, 15, and Ap. 42.  

20 children = sons.  

21-38 (k, above). CONFLICT WITH THE PROPHETS. (Alternation.)  


21 How long . . .? Fig. Erotésis. Ap. 6.  

F | 30-38. The People. Elijah's call.  

22 the People. Some codices read "all the people".  

I . . . I. Fig. Episocpia (Ap. 6), for emphasis.  

24 gods = god, as in v. 25. So R.V.  

30 repaired. Carmel had been a local altar for lay (individual) offerings, but had been broken down. Cp. 18. 19. These lay altars had no horns. broken down: i.e. purposely.  

31 Jacob. Some codices, with one early printed edition, and Sept., read "Israel," in harmony with v. 36.  


33 water. See note on v. 19.  

34 And he said, "Do it the second time." And they did it the second time. And he said, "Do
18. 34.  I. KINGS.  19. 6.

36 Israel, not Jacob. See note on Gen. 32. 28.
37 Then the fire of the Lord fell. Aram. and Sept. read "Then fire from Jehovah fell". See note on Gen. 4. 4. "Fire of Jehovah" occurs only here and Num. 11. 1, 3, and. Note the Fig. Polyptoton. Ap. 8. burnt sacrifice. See Ap. 48. II. ii.
40 Take = seize, lay hold of.
43 cast himself down. A rare word. Only here and two Kings 4. 34, 35. = Kneeling, and then placing forehead on the ground.

19. 1-14 (W, p. 478). ELIJAH'S FLIGHT. (Repealed Alternation.)

19. 1-14 (W, p. 478). ELIJAH'S FLIGHT. (Repealed Alternation.)

W M 1 19 And Ahab told Jezebel all that Elijah had done, and withal 'how he had slain all the prophets with the sword.'
2 Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time."

The second part of this verse is omitted by some MSS.

N v 3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

water at his head. And he did eat and drink, and laid him down again.

7 And the Angel of the LORD came again the second time, and touched him, and said, 

"Arise and eat; because the journey is too great for thee."

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there;

and, behold, the word of the LORD came to him, and He said unto him, "What doest thou here, Elijah?"

10 And he said, "I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken Thy covenant, and thrown down Thine altars, and slain Thy prophets with the sword; and yet I only, am left; and they seek my life, to take it away."

11 And He said, "Go forth, and stand upon the mount before the LORD."

And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

12 And he said, "I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and yet I only, am left; and they seek my life, to take it away."

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.

And he said, "What doest thou here, Elijah?"

14 And he said, "I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and yet I only, am left; and they seek my life, to take it away."

And the LORD said unto him, "Go, return unto the wilderness of Damascus:

15 And thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 So he departed thence, and found Elisha the son of Shaphat, who was

head = bolster, or pillow.

3 forty. The number of Probation. See Ap. 10.

Horeb. About 180 miles.


lodge = passed the night.

What...? Fig. Anthropopatheia (Ap. 6), as though He did not know.

10 the LORD God of hosts. First occurrence of this title. See Ap. 4 = Jehovah Elohim p'sh'v'oth. It occurs in 2 Sam. 5, 10, but in narrative, not address. "The LORD (Jehovah) God (Elohim) of hosts" occurs only here in Kings and Chronicles. Often in Psalms (68, 8; 69, 8; 80, 4, 19; 84, 8; 89, 8). In Is. 10, 23, 24; 22, 6, 13, 14, 15; 28, 22. Jer. 2, 19; 5, 14; 15, 14; 85, 17; 49, 8; 50, 25, 31. Hos. 12, 5. Amos 5, 15. After the return from captivity the Lord of hosts occurs fourteen times in Haggai; about fifty in Zechariah; and twenty-five in Malachi. But "Lord God of hosts" is not found in those books.

children = sons, thrown, &c. Quoted in Rom. 11, 3. altars. There were lay altars (local) for customary individual offerings by laymen, as well as at Jerusalem.

These had no horns.

I... I. Fig. Epizeuxis. Ap. 6.


13 wrapped: as Moses at the bush (Ex. 3, 6). said. Some codices, with Syr., add "unto him." Cp. n. 2.

19. 15-21 (X, p. 478). MISSION TO HAZAEL AND OTHERS. (Introversion and Alteration.)

X O z


c P 17. Prophecy.

d b 18. History.

X O z

15 on thy way = to thy way: i.e. out of which he had deviated.

anoint: i.e. cause to be anointed. Cp. 2 Kings 9, 1-7.

16 son of Nimshi. Son put by Fig. Metonymy (of Subject), Ap. 6, for grandson or descendant (2 Kings 9).

Elisha = El = my GOD [is] salvation.

17 the sword. Put by Fig. Metonymy (of Cause), Ap. 6, for judgments inflicted by it. Cp. 2 Kings 9 and 10. The first prophecy given to Elijah.

Elisha slay: i.e. declare should be slain. Heb. idiom. See Jer. 1, 10. Hos. 5, 6.

18 I have left, &c. Rom. 11, 4.

bowed. Put by Fig. Metonymy (of Adjunct), Ap. 6, for kissed. Cp. Hos. 5, 12.


20 what have I done...? Fig. Erotesis (Ap. 6), or "what is the meaning of what I did?"

21 instruments = implements. Cp. 2 Sam. 24, 27.

plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

And he said unto him, "Go back again: for what have I done to thee?"

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the implements of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.
20 And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, "Thus saith Ben-hadad, 3 'Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.'"

4 And the king of Israel answered and said, "My lord, O king, according to thy saying, I am thine, and all that I have."

5 And the messengers came again, and said, "Thus speaketh Ben-hadad, saying, 'Although I have sent unto thee, saying, 'Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 Yet I will send my servants unto thee to morrow about this time, and they shall 'search house by house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.'""

7 Then the king of Israel called all the elders of the land, and said, "Mark, I pray you, and hear how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. 8 And all the elders and all the People said unto him, 'Hearken not unto him, nor consent,' 9 Wherefore he said unto the messengers of Ben-hadad, 'Tell my lord the king, 'All that thou didst send for to thy servant at the first I will do: but this thing I may not do.'" And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

11 And the king of Israel answered and said, "Tell him, 'Let not him that girdeth on his harness boast himself as he that putteth it off.'"

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, "Set yourselves in array," and they set themselves in array against the city.

13 And, behold, there came a prophet unto Ahab king of Israel, saying, "Thus saith the LORD, 'Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.'"

14 And Ahab said, "By whom?" And he said, "Thus saith the LORD, 'Even by the young men of the princes of the provinces.'" Then he said, "Who shall order the battle?" And he answered, "Zekki." 15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the People, even all the children of Israel, being seven thousand:

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, "There are men come out of Samaria."

18 And he said, "Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive."

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 And the prophet came to the king of Israel, and said unto him, "Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee."
23 And the servants of the king of Syria said to him, "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put 'captains in their rooms:

25 And the seven number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they." And he hearkened unto their voice, and did so.

26 And it came to pass at the 22 return of the year, that Ben-hadad numbered the Syrians, and went up to "Aphek, to fight against Israel.

27 And the 'children of Israel 'were numbered, and were all present, and went against them the 'children of Israel pitched before them like two little 'flocks of kids; but the Syrians filled the country.

28 And there came a "man of 'God, and spake unto the king of Israel, and said, "Thus saith the 'LORD, 'Because the Syrians have said, 'The 'LORD is 'God of the hills, but 'Sy is not 'God of the valleys,' therefore will I deliver all this great multitude into thine hand, and ye shall know that 3 am the 'LORD.'"

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined; and the 'children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to 'Aphek, into the city; and there a wall fell upon twenty and seven thousand of the 20 men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 And his servants said unto him, "Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, "Thy servant Ben-hadad saith, 'I pray thee, let 'me live.'" And he said, "Is he yet alive? 'Is he my 'brother.'"

33 Now the 17 men did diligently observe whether 'any thing would come from him, and did hastily catch it: and they said, "Thy brother Ben-hadad.""

34 Then he said, "Go ye, bring him." Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

35 And Ben-hadad said unto him, "The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, 'as my father made in Samaria." Then said Ahab, "I will send thee away with this covenant." So he made a covenant with him, and sent him away.

36 Then said he unto him, "Because thou hast not obeyed the voice of the 31 'LORD, 'behold, as soon as thou art departed from me, a lion shall slay thee." And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another 9 man, and said, "Smite me, I pray thee." And the 9 man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with 'ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, "Thy servant went out into the midst of the battle; and, 31 behold, a 20 man turned aside, and brought a 20 man unto me, and said, 'Keep this 20 man; if by any means he be missing, then shall thy 31 life be for his 31 life, or else thou shalt pay a 'talent of silver.'

40 And as thy servant was busy here and there, he was gone."

And the king of Israel said unto him, "So shall thy judgment be; thyself hast decided it."

41 And he hasted, and took the 38 'ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, "Thus saith the 'LORD, 'Because thou hast let go out of thy hand a 20 man whom I appointed to utter destruction, therefore thy 31 life shall go for his 31 life, and thy people for his people."

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.
21. 1

I. KINGS.

21 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thine vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, "The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, "I will not give thee the inheritance of my fathers." And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?"

6 And he said unto her, "Because I spake unto Naboth the Jezreelite, and said unto him, 'Give me thine vineyard for money; or else, if it please thee, I will give thee another vineyard for it.' and he answered, 'I will not give thee my vineyard.'"

7 And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee thine vineyard for money; and he answered, 'I will not give thee my vineyard.'"

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the People: 10 And set two men, sons of Belial, before him, to bear witness against him, saying, 'Thou didst blaspheme God and the king.' And then carry him out, and stone him, that he may die."

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the People.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the People, saying, "Naboth did blaspheme God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, "Naboth is stoned, and is dead."

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the LORD came to Elijah the Tishbite, saying,

18 "Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, 'Thus saith the LORD, Hast thou killed and also taken possession?' And thou shalt speak unto him, saying,

Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even (if it be) a 7

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. And behold, I will bring upon thee that which shall make thee desolate, and whom thou hast reproved Me to anger, and made Israel to sin.

And Jezebel also spake to the LORD, saying, The dogs shall eat Jezebel by the wall of Jezeel.

Him that dideth in Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things that did the Amorites, whom the LORD cast out before the children of Israel.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.

22 And they continued three years without war between Syria and Israel.

And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

And the king of Israel said unto his servants, Know ye that Ramoth-gilead is ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle against Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my People as thy People, my horses as thy horses.

And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, of the word of the LORD to day;

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they

21 him that, &c. = every male. Cp. 14, 10.
23 by the wall. The word b'helq is thought by Ginsberg to be an abbreviation for b'helqeh, in the portion of, as in 2 Kings 9, 10, 26: i.e. within the rampart.
24 made Israel to sin. See note on 12, 30.
25 The Structure (p. 485) places the member ("p."), vs. 25, 26, as within a parenthesis.
26 none like unto Ahab. Out of twenty bad kings Ahab was the worst. Cp. 16, 30, 33.
27 rent his clothes. His repentance was outward, not real.
28 not bring. So the judgment on Solomon was postponed (11, 12) for his father's sake.

22.1-38 (U, p. 477). PUBLIC EVENTS. WAR WITH SYRIA.

(Ap. 6) with u. 2.

W 12 And Abaddon. Visited by Jehoshaphat.
21 Ramoth-gilead. Plan of Ahab.
29 Battle fought.
30 Ahab's expedient.
31 Ramoth-gilead. Plan of king of Syria.
32 Jehoshaphat's danger.
37, 38. Ahab's death.

1 three years. Probably reckoned from the peace of 20, 34. During this time Jehoshaphat strengthend himself against Israel (2 Chron. 17, 4): not mentioned here because exotic. See note on title of 1 Kings.

2 came down. In every sense of the word; and this after 2 Chron. 17, 1. First was the matrimonial alliance (2 Chron. 18, 1), cp. 2 Kings 8, 18; and then the military alliance (v. 4 and 2 Chron. 18, 5). No mention here of the former, which was the secret cause that led up to it. Both fatal. Compare the commercial alliance of Jehoshaphat in 2 Chron. 20, 35-37, and the experience gained by Jehoshaphat in ch. 22, 48, 49.

3 And the king of Israel. Note the Fig. Anadiplosis (Ap. 6) with u. 2.

Ramoth. One of the Cities of Refuge. Owned by Jehoshaphat. Therefore presumably a "good work" to take it. But "good works" are "prepared works" (Eph. 2, 10), and this was not so prepared. See 2 Chron. 19, 1, 2.

Syria. Probably taken in former war (U, 16, 34—20, 45, p. 477) by Ben-hadad I from Omri, which his son Ben-hadad II agreed to restore.

5-28 (s1, above). JEHOVAH'S UNEASINESS.

(Introversion and Repeated Alternation.)

s1 X 15. Micaiah. Messenger to.
17. Micaiah.
18. The king.
19-23. Micaiah.
24-27. The king.

6 prophets: i.e. Ahab's false prophets. men. Heb. 'îsh.
Thus.

7 And Jehoshaphat said, “Is there not here a prophet of the LORD besides, that we might enquire of him?”

8 And the king of Israel said unto Jehoshaphat, “There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.” And Jehoshaphat said, “Let not the king say so.”

9 Then the king of Israel called an officer, and said, “Hasten hither Micaiah the son of Imlah.”

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria.

11 And Zedekiah the son of Chenaanah made himself horns of iron: and he said, “Thus saith the LORD, 'With these shall Thou push the Syrians, until thou hast consumed them.’”

12 And all the prophets prophesied so, saying, “Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king’s hand.”

13 And the messenger that was gone to call Micaiah spake unto him, saying, “Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.”

14 And Micaiah said, “As the LORD liveth, what the LORD saith unto me, that will I speak.”

15 So he came to the king. And the king said unto him, “Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?” And he answered him, “Go, and prosper: for the LORD shall deliver it into the hand of the king.”

16 And the king said unto him, “How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?”

17 And he said, “I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.”

18 And the king of Israel said unto Jehoshaphat, “Did I not tell thee that he would prophesy no good concerning me, but evil?”

19 And he said, “Hear thou therefore the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.

20 And the LORD said, ‘Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?’ And one said on this manner, and another said on that manner.

21 And there came forth “a spirit, and stood before the LORD, and said, ‘I will persuade him.’

for = and.

the LORD = This is one of the 184 places where “Jehovah” was changed to “Adonai” by the Septuagint.

See Ap. 32.

besides.

Jehoshaphat = There were not the prophets of Jehovah.

evil.

Heb. 701." Ap. 44. viii.

void place = level place, or threshing-floor.

Behold.

Fig. Asterias. Ap. 6.

word. So to be read; but written “words.” In some codices, with three early printed editions, Syr., and Vulg., it is both written and read “word.”

Ch. 2 Chron. 18. 12.

Go, and prosper.

Fig. Eronioia. Ap. 6. Doubtless repeating the words he had heard in vv. 6, 13.

shall: or must.

Did I not...? Fig. Erotasia. Ap. 6.

heaven = the heavens, as always.

persuade = entice.


Thou shalt, &c. Illustrating 2 Thess. 2. 9–12.

Ezr. 14. 4: “I have deceived” = I have permitted it. This is quite in harmony with Prov. 12. 22. That refers to the sphere of God’s grace; this to the sphere of His judgment. We are governed by His Word, not by His ways. Prov. 12. 22 refers to the sphere of men.

This to the world of spirits.

spoken: in v. 17.

Which way...? or, Which way then?

Put this fellow, &c. One of the eleven rulers offended with God’s servants for speaking the truth. See note on Ex. 10. 28.

People = peoples.

every one = all.

I will. See note on v. 22. A feigned compliment, and piece of treachery.

22 And the LORD said unto him, ‘Wherewith?’ And he said, ‘I will go forth, and I will be a lying spirit in the mouth of all his prophets.’ And He said, ‘Thou shalt persuade him, and prevail also: go forth, and do so.’

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah took him, and smote Micaiah on the cheek, and said, ‘Which way went the Spirit of the LORD from me to speak unto thee?’

25 And Micaiah said, ‘Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.’

26 And the king of Israel said, ‘Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king’s son:

27 And say, ‘Thus saith the king. “Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.”’

28 And Micaiah said, ‘If thou return at all in peace, the LORD hath not spoken by me.’ And he said, ‘Hearken, O People, every one of you.’

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, “I will disguise myself, and enter into the battle; but put thou on thy robes.” And the king of Israel disguised himself, and went into the battle.
22. 31.  

I. KINGS.  22. 52.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, "Fight neither with small nor great, save only with the king of Israel."  

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel." And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, "Turn thine hand, and carry me out of the host; for I am wounded."  

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, "Every man to his city, and every man to his own country."

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.  

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which He spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the People offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, "Let my servants go with thy servants in the ships," But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in
I. KINGS—II. KINGS.

1. 1 Moab rebelled. Moab had been subdued by David (2 Sam. 8, 2; 22, 20); and when the kingdom was divided it passed to Israel. It was greatly oppressed by Omri and Ahab, and, on the death of the latter (cp. 3, 5), Mesha, king of Moab, rebelled. See the record of the event on the "Moabite stone." Ap. 54.

The verse is introduced here to complete the symmetry of the interversion. See "G" in the Structure above. After the inscription on the Moabite stone leaves the exact date indefinite. Line five, "Israel perish!", may refer to the death of Ahab.

2-16 (F, above). AHAZIAH, PERSONAL EVIL-DOING. (Introversion and Extended Alternation.)

|   | b | 3. Reproof of Elijah.
| H | a | 9-15. Missions to Elijah.
|   | b | 16-. Reproof of Elijah.

1. 1 Kings 22, 51—1 Kings 1, 18 (Cl, p. 488).

[THE SECOND BOOK OF THE KINGS,
COMMONLY CALLED,
THE FOURTH BOOK OF THE KINGS.]

G 1 Then Moab rebelled against Israel after the death of Ahab.

F Ha a 2 And Ahabiah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, "Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease."

b 3 But the Angel of the Lord said to Elijah the Tishbite, 'Arise, go up to meet the messengers of the king of Samaria, and say unto them, 'Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?'

c 4 Now therefore thus saith the Lord, 'Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.' And Elijah departed.

J 5 And when the messengers turned back unto him, he said unto them, "Why are ye now turned back?"

J 6 And they said unto him, "There came a man up to meet us, and said unto us, 'Go, turn again unto the king that sent you, and say unto him, 'Thus saith the Lord,' If it be not because there is not a God in Israel, that they sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.'"

7 And he said unto them, "What manner of man was he which came up to meet you, and told you these words?"

8 And they answered him, "He was an hairy man, and girt with a garment of leather about his loins." And he said, "It is Elijah the Tishbite."

H a 9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, "bhold, he sat on the top of an hill. And he spake unto him, "Thou man of God, the king hath said, 'Come down.'"

10 And Elijah answered and said to the captain of fifty, "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, "O man of God, thus hath the king said, 'Come down quickly.'"

12 And Elijah answered and said "unto them, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." And the fire of God came down from heaven, and consumed him and his fifty.
13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, "O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight."

15 And the Angel of the Lord said unto Elijah, "Go down with him: be not afraid of him." And he arose, and went down with him unto the king.

16 And he said unto him, "Thus saith the Lord: Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, 'is it not because there is no God in Israel to enquire of His word?' therefore thou shalt not come down on that bed on which thou art gone up, but shalt surely die.'"

17 So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

2 And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went up to Gilgal. And Elijah said unto Elisha, "Tarry here, I pray thee; for the Lord hath sent me to Beth-el." And Elisha said unto him, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thee to day?" And he said, "Yea, I know it; hold ye your peace."  

4 And Elijah said unto him, "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho." And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thee to day?" And he answered, "Yea, I know it; hold ye your peace."

6 And Elijah said unto him, "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.
And Elisha **saw it,** and \*cried, \*"My father, my father, the chariot of Israel, and the horsemen thereof!" And he **saw him no more: and he took hold of his own clothes,** and rent them in two pieces.

Then he took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he **took the mantle of Elijah that fell from him, and smote the waters, and said,** \"Where is the LORD God of Elijah?\" And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw them, they said, \"The \*spirit of Elijah \*doth rest on Elisha.\"

And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, \"Behold now, there be with thy servants fifty strong men: let them go, we pray thee, and seek thy master: lest peradventure the \*Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley.\" And he said, \"Ye shall not send.\"

And when they urged him till he was ashamed, he said, \"Send.\" They sent therefore fifty \*men: and they sought three days, but found him not.

And when they came again to him, (for he turned at Jericho,) he said unto them, \"Did I not say unto you, \*Go not?\"

And the **sixteen** men of the city said unto Elisha, \"Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.\"

And he said, \"Bring me a new \*cruse, and put salt therein.\" And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, \"Thus saith \*the LORD, \*I have healed these waters; there shall not be from thence any more death or barren \*land.\"

So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto \*Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, \"\*Go up, thou \*bald head, \*go up, thou \*bald head.\"

And he turned back, and looked on them, and cursed them in the name of \*the LORD. And there came forth two she \*beasts out of the wood, and tare forty and two \*children of them.

And he went from thence to mount Carmel, and from thence he returned to Samaria.
5 But it came to pass, when "Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?" And he said, "I will go up: I am as thou art, my People as thy People, and my horses as thy horses."

8 And he answered, "What way shall we go up?" And he answered, "The way through the wilderness of Edom."

9 So the king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey:

and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, "Alas! that a the Lord hath called these three kings together, to deliver them into the hand of Moab!"

11 But Jehoshaphat said, "Is there not here a prophet of the Lord, that we may enquire of the Lord by him?"

And one of the king of Israel's servants answered and said, "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah."

12 And Jehoshaphat said, "The word of the Lord is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother."

14 And the king of Israel said unto him, "Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab."

15 But now bring me a minstrel." And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

16 And he said, "Thus saith the Lord, 'Make this valley full of ditches.'"

For thus saith the Lord, 'Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and thy cattle, and thy beasts.'

17 And this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hand.

18 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones."

20 And it came to pass in the morning, when the meat offering was offered, that, behold,

1 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to "put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as "red as blood:"

23 And they said, "This is blood: the kings are surely "slain, and they have smitten one another: now therefore, Moab, to the spoil."

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they "went forward smiting the Moabites, even in their country.

25 And they beat down the cities, and on every good piece of land cast "every man his spear, and they stopped all the wells of water, and felled all the good trees: only in "Kir-haraseth left they the "stones thereof; "howbeit the slingers went about if, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred "men that drew swords, to break through even unto the king of Edom:

but they could not.

27 Then he took his eldest son that should have reigned in his stead, and "offered him for "a burnt offering upon "the wall. And there was great "indignation against Israel:

and they departed "from him, and returned to "their own land.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, "Thy servant my "husband is dead; and thou knowest that thy servant did fear "the LORD: and the creditor is come to take unto him my two sons to be "bondmen."

2 And Elisha said unto her, "What shall I do for thee? tell me, what hast thou in the house?"

And she said, "Thine handmaid hath not any thing in the house, save a pot of oil."

3 Then he said, "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; "borrow not a few.  

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

5 So she went from him, and shut the door upon her and upon her sons, "who brought the vessels to her; and "she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed.

7 Then she came and told the "man of God. And he said, "Go, sell the oil, and pay thy "debt, and live thou and thy "children of the rest."


21 put on armour. Heb. gird a girdle.

22 red as blood. Implied as owing to the action of the sun. Equally a miracle.

23 slain = destroyed.

24 went forward. Some codices, &c., add "still further," and connect this with entering. Other codices, with six early printed editions, Sept., Syr., and Vulg., connect these words with the "smiting, and read "still further smote," or "went on smiting."


Kir-haraseth. The city of the hill. The capital of Moab.


howbeit, &c. = [and] the slingers should surround and smite it.

27 offered him = offered him up. Ap. 43. I. vi. a burnt offering. Ap. 43. II. ii. Recording a fact on which Mesha is silent on the Moabite stone, Ap. 54. the wall. i.e., the higher of the two. Heb. homah not kir as in 4. 10.

indignation = wrath. This led probably to Moab's subsequent success.

departed. This expresses the failure of Israel's expedition, while Mesha goes on to record his subsequent success, which were great—all the cities taken by him (Ap. 54) being those belonging to Reuben and Gad.

from him: i.e. from the king of Moab.

their own. The Syr. and Vulg. have these words in the text.


3. borrow not a few = scant not.

5 who brought = they bringing.

she poured out. Elisha's fifth miracle. See note on 2:15.


4. 8-37 (Q, p. 492). THE SHUNAMMITE. (Introversion.)

Q | U | 8-17. Son given.
X | 22-24. Her Mission to Elisha.
Y | 25-27. Her Arrival
X | 28-31. Her Converse with Elisha.
W | 32, 33. Elisha's bed. Found on.
V | 34, 35. Son raised.
U | 36, 37. Son restored.

8-17 (U, above). SON GIVEN. (Alternation.)

U | a | 8. Resort of Elisha (general).
| b | 9, 16. Accommodation.
| a | 11. Resort of Elisha (particular).
| b | 12-17. Compensation.

8 Shunem. In the plain of Esraelen. The native place of Abishag (1 Kings 1. 5).

great = wealthy, or a person of position (2 Sam. 19. 32).

di holy. See note on Ex. 3. 5.
10 chamber = upper chamber, or wall-chamber.

Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her 1 husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee,
II. KINGS.

4. 10.

on the wall; and let us set for him there a bed, "and a table, and a stool, and a 3 candlestick: and it shall be, when he cometh to us, that he shall turn in thither.""

And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his "servant, "Call this Shunammite." And when he had called her, she stood before him.

13 And he said unto him, "Say now unto her, 9 child, thou hast been 4 careful for us with all this care; what is to be done for thee? wouldst thou be 3 spoken for to the king, or to the captain of the host?" And she answered, "3 dwell among mine own people."

14 And he said, "What then is to be done for her?" And Gehazi answered, "Verily she hath no 9 child, and her 9 husband is old." 15 And he said, "Call her." And when he had called her, she stood in the "door.

16 And he said, "About this season, according to the time of life, thou shalt embrace a son." And she said, "Nay, my lord, thou art God, and dost not set thine handmaid."

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the "child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, "My head, my head." And he said to a lad, "Carry him to his mother."

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the 9 man of 9 God, and shut the door upon him, and went out.

22 And she called unto her 9 husband, and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the 9 man of 9 God, and come again."

23 And he said, "Wherefore wilt thou go to him to-day? is it neither new moon, nor sabbath." And she said, "It shall be well."

24 Then she saddled an ass, and said to her servant, "Drive, and go forward; slack not thy riding for me, except I bid thee."

25 So she went and came unto the 9 man of 9 God to mount Carmel. And it came to pass, when the 9 man of 9 God saw her afar off, that he said to Gehazi his 9 servant, 9 Behold, yonder is that Shunammite:

26 Run "now, I pray thee, to meet her, and say unto her, 'Is it well with thee? is it well with thy husband? is it well with the 9 child?'" And she answered, "It is well."

27 And when she came to the "man of 9 God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the "man of 9 God said, "Let her alone; for her soul is vexed within her: and the 9 Lord hath hid it from me, and hath not told me."

28 Then she said, "'Did I desire a son of my lord? ' did I not say, 'Do not 'deceive me? '"

29 Then he 9 said to Gehazi, "Gird up thy

loins, and take my staff in thine hand, and go thus way: if thou meet any 9 man, 9 salute him not; and if 9 any salute thee, answer him not again: and lay my staff upon the face of the 9 child."

30 And the mother of the 9 child said, "As 9 the 9 Lord liveth, and as "thy soul liveth, I will not leave thee." And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the 9 child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, "The 9 child is not awakened."

32 And when Elisha was come into the house, behold, the 9 child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them two, and prayed unto 9 the Lord.

34 And he went up, and lay upon the 18 child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the 18 child; and the flesh of the 18 child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the 18 child sneezed seven times, and the 18 child opened his eyes.

36 And he called Gehazi, and said, "Call this Shunammite." So he called her. And when she was come in unto him, he said, "'Take up thy 9 son."'

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 And Elisha came again to Gilgal: and
4. 38

II. KINGS.

5. 10

1 Now "Naaman, captain of the host of the king of Syria," was a great man with his master, and honourable, because "by him" the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover of his leprosy." And one went in, and told his lord saying, "Thus and thus said the maid that is of the land of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

4 And he brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, I have sent Naaman my servant to thee, that thou mayest recover of his leprosy." And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray thee, and see how he seeketh a quarrel against me."

5 And it was so, when Elisha the man of


5. 1-27 (N, p. 492), MISSION TO ELISHA. (Introversion.)

1 Naaman. Note the five servants in this chapter:—

1. The King's servant (Naaman), v. 1.
2. Naaman's wife's servant (the maid), v. 2.
3. Jehovah's servant (Elisha), v. 8.
5. The Prophet's servant (Gehazi), v. 19.

was = had come to be.

by him. An unconscious instrument.
deliverance. Probably from the Assyrians.
but, &c. Fig. Anesis. Ap. 6.
a leper. Cp. Lev. 13. Not regarded ceremonially by heathen. Not far gone (cp. v. 19). Probably only in initial stage. One of nine so afflicted. See note on Ex. 4. 6. The story of Naaman may be compared with the parallel in John 9. 2 companies = marauding bands. Cp. 6. 23. 3 Would God, &c. Fig. Erotesis. Ap. 6. in Samaria. This is the girl's expression. Samaria was where she had heard of him.

5 King of Israel. Probably Jehoram.
talents. See Ap. 51. II.
changes of raiment. See Gen. 45. 22.
6 recover. A Homonym, with another meaning, to snatch away or destroy, as in Ps. 28. 9 and Jer. 15. 15. See notes there.

7 Am I God . . . ? Fig. Erotesis. Ap. 6.
8 man of God. See Ap. 49.
9 door = entrance.
10 Go and wash. Cp. John 9. 7, and other commands: "Go, call" (John 4. 16); "Go, sell" (Matt. 19. 21).


'God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.'

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

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11 But Naaman was wroth, and went away, and said, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper."

12 "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean'?"

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the "man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, and all his company, and came, and stood before him;

16 and he said, "Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take of thy servants two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD."

17 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the "LORD pardon thy servant for this thing.""

18 And he said unto him, "Go in peace." So he departed from him a little way.

20 But Gehazi, the servant of Elisha, the man of God, said, "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him."

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, "Is all well?"

22 And he said, "All is well. My master hath sent me, saying, "Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.'"

23 And Naaman said, "Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servants went no whither.

26 And he said unto him, "Went not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.
6. 1. II. KINGS. 6. 23.

6. 1-7 (P, p. 492). ELISHA. RESIDENCE, &c. (Alteration.)

    k j 3. 4. Elisha. Consent.
    f | 5. Sons of prophets. Accident.

1 Behold. Fig. Asterismos. Ap. 6.
3 one = the one; i. e. of v. 3.
5 axe head. Heb. "iron," put by Fig. Metonymy (of Cause), Ap. 6, for the axe head made of iron. Cp. v. 6, where the Fig. is translated literally.
Alas. Fig. Eponymous. Ap. 6.
6 man of God. See Ap. 49.
cut down. Not same word as v. 3. Heb. ḫāzāb = to cut evenly; i.e. shape or size evenly. Occurs only here and Song 4. 2 ("even shorn").

6. 23 (O, p. 492). WAR WITH SYRIA. (Introversion.)

    n | 15-17. Eyes of servant opened.
    m | 18. Eyes of Syrians closed.
    m | 19. Elisha. Leading.

8 king of Syria. Probably Ben-Hadad of v. 24, 1 Kings 20. 1.
9 king of Israel. Jehoram.
10 but = for; i.e., "[the fact is] that . . ." his servant = attendant. Heb. mēshārēth. his servant = young man. Heb. nā'ār.
12 open his eyes. Elisha's thirteenth miracle. See note on 2. 16. 13 . . . saw = saw . . . saw clearly, round about. Cp. Ps. 34. 9; 91. 4.
14 blindness. Elisha's fourteenth miracle. See note on 2. 16. One of nine instances of persons so afflicted. See note on Gen. 19. 11.

15 I will bring. So he did.
17 But = and; or, So. Heb. Vav (ְ). he led them to Samaria: where they found the man they sought; i.e., Elisha himself.

18 open. Elisha's fifteenth miracle. See note on 2. 15.
22 wouldest . . . ? Fig. Erotesis. Ap. 6.

19 And Elisha prayed unto 17 the Lord, and said, "Smite this people, I pray Thee, with "blindness." And He smote them with blindness according to the word of Elisha.

20 And it came to pass, when they were come into Samaria, that Elisha said, "17" O LORD, open the eyes of these men, that they may see." And 17 the Lord opened their eyes, and they 17 saw; and, 1 behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, "My father, shall I smite them? shall I smite them?"

22 And he answered, "Thou shalt not smite them: 20 wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So
6. 23.  **II. KINGS.**

23 bands = marauding bands. Quite different from the organised host of v. 24.

6. 24—7. 20 (R, p. 492).  **FAMINE IN SAMARIA.**

(Automation.)


24–33 (A, above).  **FAMINE. SUFFERED.**

(Introduction.)

| P | 26–29. Effects. Experienced |
| Q | 30. King's mourning.

32 hold him fast at the door: or, hold the door fast against him. Ap. 6.

33 messenger. Heb. hamûdâ'î, without the 'aleph(a), as in Sept. and Syr. In 1 Sam. 11. 4 the case is reversed. The Massorah informs us that the aleph was wrongly inserted, making it read messenger instead of "king". The king must have followed on his heels, for Elisha addresses him directly in 7. 1, 2. Cp. 7. 17.


what ... ? = why? Fig. Erotesis. Ap. 6. These are the words of the king.

6. 24.  **AND IT CAME TO PASS AFTER THIS.**

24 And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, "Help, my lord, O king." And he said, "If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?"

28 And the king said unto her, "What aileth thee?" And she answered, "This woman said unto me, 'Give thy son, that we may eat him to day, and we will eat my son to morrow.'"

29 So we boiled my son, and did eat him: and I spake unto her the same day, 'Give thy son, that we may eat him to day,' and she hath hid her son.

30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the People looked, and, behold, he had sackcloth upon his flesh.

31 Then he said, "Go, and tell Elisha the son of Shaphat, shall stand on him this day."

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, "See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold (not at the door: is not the sound of his master's feet behind him?"

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, "Behold, this evil is of the Lord; what should I wait for the Lord any longer?"

7. 1 Then Elisha. The Structure shows that verses 1, 2 should be read with 6. 33.


shkel. Cp. 6. 25. See Ap. 51. II.


2 leaned. Cp. 5. 18.

man of God. See Ap. 49.

Behold. Fig. Asterismos. Ap. 6.

thou shalt see it. Cp. vv. 19, 20.

7. 3–15 (A, above).  **FAMINE. RELIEVED.**

(Division.)

| A | r3 | 3–11. Discovery by lepers. |
| r2 | 12–13. Confirmation by scouts. |

3–11 (r5, above).  **DISCOVERY BY LEPERS.**

(Alternation.)

| r1 | r2 | t | 3, 4. Consultation. |
| s3 | t | 9. Consultation. |

3 leprous men. One of the nine cases of affliction with leprosy. See note on Ex. 4. 6.

famine. Cp. 6. 25. host = camp.
5 And they rose up in the 1twilight, to go
unto the camp of the Syrians: and when they
were come to the uttermost part of the camp
of Syria, behold, there was no 2man there.

6 For the LORD 3had made the host of
the Syrians to hear a noise of chariots, 4and
a noise of horses, 5even the noise of a great
host: and they said one to another, 6"Lo, the
king of Israel hath hired against us the 7kings
of the Hittites, and the 8kings of the Egyptians,
to come upon us."

7 Wherefore they arose and fled in the 9twi-
light, and left their tents, and their horses,
and their asses, even the camp as it was, and fled
for their life.

8 And when these lepers came to the 10utter-
most part of the camp, they went into one
tent, and did eat and drink, and carried thence
silver, and gold, and raiment, and went and
hid it; and came again, and entered into
another tent, and carried thence 11also, and
went and hid it.

9 Then they said one to another, 12we do not
well: this day is a day of good tidings, and we
hold our peace: if we tarry till the morning
light, some 13mischief will come upon us: now
therefore come, that we may go and tell the
king's household."

10 So they came and called unto the porter
of the city: and they told them, saying, 14"We
came to the camp of the Syrians, and, 15behold,
there was no 16man there, neither voice of 17man,
but horses tied, and asses tied, and 18the tents
"as they were."

11 And 19he called the porters; and they told
it to the king's house within.

12 And the king arose in the night, and said
unto his servants, 20"I will now shew you what
the Syrians have done to us. They know that
we be hungry; therefore are they gone out of
the camp to hide themselves in the field, say-
ing, 'When they come out of the city, we
shall catch them alive, and get into the city.'"

13 And one of his servants answered and said,
"Let some take, I pray thee, five of the horses
that remain, which are left in the city, 21be-
hold, they are as all the multitude of Israel
that are left in it: 22behold, I say, they are
even as all the multitude of the Israelites that
are consumed;) and let us send and see."

14 They took therefore two chariot horses;
and the king sent after the host of the Syrians,
saying, 23"Go and see."

15 And they went after them unto Jordan: 24and,
25lo, all the way was full of garments and
vessels, which the Syrians had cast away in
their haste. And the messengers returned,
and told the king.

16 And the People went out, and spoiled the
tents of the Syrians. So a 1measure of fine
flour was sold for a 2shekel, and two 3measures
of barley for a 4shekel, according to the word
of the LORD.

17 And the king appointed the lord on whose
hand he 5leaned to have the charge of the
gate: and the People trode upon him in the
gate, and he died, as the 6man of 7God had
said, who spake when the 8king came down
to him.
II. KINGS.

8. 16—9. 29 (F3, p. 448). JUDAH.

8. 21.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, “Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.”

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, “The 2 man of 2 God is come hither.”

8 And the king said unto 6 Hazael, “Take a present in thine hand, and go, meet the 2 man of 2 God, and enquire of 1 the Lord by him, saying, ‘Shall I recover of this disease?’”

9 And Hazael went to meet him, and took a present with him, even of 2 every good thing of Damascus, forty camels’ burden, and came and stood before him, and said, “Thy son Ben-hadad king of Syria hath sent me to thee, saying, ‘Shall I recover of this disease?’”

10 And Elisha said unto him, “Go, say unto him, ‘Thou mayest certainly recover; howbeit 1 the Lord hath shewed me that he shall surely die.’

11 And he settled his countenance steadfastly, until 6 he was ashamed: and the 2 man of 2 God wept.

12 And Hazael said, “Why weepeth my lord?” And he answered, “Because I know the evil that thou wilt do unto me. Behold, 1 thy daughter is 2 my lord’s daughter.”

13 And Hazael said, “But what, 6 thy servant 6 a dog, that he should do this great thing?” And Elisha answered, 1 “The Lord hath shewed me that 6th shalt be king over Syria.”

14 So he departed from Elisha, and came to his master; who said to him, “What said Elisha to thee?” And he answered, “He told me 6 that thou shouldst surely recover.”

15 And 6 it came to pass on the morrow, that he took a thick cloth, and dipped it 6 in water, and spread it 6 on his face, so that he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab king of Israel, 6 Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah 6 began to reign.

17 Thirty and two years old was he when he 6 began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, 6 as did the house of Ahab: for the 4 daughter of Ahab was his wife: and he 6 did evil in the sight of 6 the Lord.

for . . . for. Heb. ‘el = “for [to recover]”. Not same word as v. 5.

land = field; i.e. estate.

all the great things. See note on 2. 18.

restored a dead body. Cp. 4. 35.

behold. Fig. Asterism. Ap. 6.

for . . . for. Heb. ‘al = [to call attention to].

fruits = produce.

Hazael. One of Ben-hadad’s servants.

present. It does not say that Elisha accepted it.

every good—every kind of. Fig. Synecdoche (of Genus). Ap. 6.

mayest certainly recover, &c. “so far as recovering goes, thou wilt recover. And [yet] Jehovah hath made me plainly see that he will surely die.”

surely die. Fig. Polyptoton (Ap. 6). See notes on Gen. 2. 17 and 20, 25.

11 he = i.e. Hazael.

ashamed. The thought of murder came into his mind.


children = sons.

their children = little ones. Heb. ‘id, with child. Heb. hithp’al.

13 a dog. Cp. 1 Sam. 17. 43; 24, 14. 2 Sam. 9. 5.

14 surely recover. See note on v. 10. A false report.

15 it came to pass. The inscriptions of Shalmanezar II agree with this. The name of Jehu appears on them with Hazael’s.

500
21 the people: i.e. of Judah.
22 Yet Edom, &c. The success of Edom accounted for from the end of p. 21, and Gen. 27. 46. this day. Written therefore before the captivity of Judah.

Then Libnah revolted. Cp. 2 Chron. 21. 19. Libnah was a city of the priests (Josh. 21. 13), and Jehoram with his wife and sons had "broken up" the Temple worship (2 Chron. 24. 7). The priests therefore, headed by Jehoiada (2 Chron. 23. 1), led this revolt, and were afterwards active in repairing the house of the Lord (2 Chron. 24. 1-14).

23 the rest. Cp. 2 Chron. 21.
Joram = Jehoram,
are they not...? Fig. Erotaism. Ap. 6.
24 slept with his fathers. See note on Deut. 31. 16.

Ahab his son: i.e. his youngest son; all the rest being slain. See 1 Chron. 21. 17; 22. 1; and Ap. 55.

9. 1 children - sons.
box of oil - oil flask.
for its use in consecration see 1 Sam. 10. 1; 16. 13.
2 Jehu the son of Jehoshaphat. In the Assyrian inscriptions he is called the son of Omri.
kings - to be kings, over, or unto.
5 behold. Fig. Asterismos. Ap. 6.
6 he arose: i.e. Jehu arose.
him - he poured: i.e. the prophet poured.
him that, &c. - every male.
9 like the house of Jeroboam, &c. Both these houses had been exterminated (1 Kings 15. 25; 16. 11).

11 one said. A special various reading called Sevir (Ap. 84), some codices, with two early printed editions, Sept., Syr., and Vulg. read "they said".
Is all well? Heb. Is it peace?
Ye know, &c. - Why, ye are in the secret, or ye know all about the man.

against the wall, and that him that is shut up and left in Israel:
9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:
10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her." And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord: and "one said unto him, "Is all well? wherefore came this mad fellow to thee? And he said unto them, "Ye know, &c. the man, and his communication."

8. 21. II. KINGS. 9. 11.
12 And they said, “It is false; tell us now.”
And he said, “Thus saith the LORD: ‘I have anointed thee king over Israel.’”

13 Then they hasted, and took every man his garment, and put it under him upon the top of the stairs, and blew with trumpets, saying, “Jehu is king.”

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.

9. 31. “End of this. End for ch. 9. 15 is so placed by the Structure. See above.

16 And Jehu said, “If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.”

17 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

18 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, “I see a company.” And Joram said, “Take an horseman, and send to meet them, and let him say, ‘Is it peace?’”

19 So there went one on horseback to meet him, and said, “Thou saith the king, ‘Is it peace?’” And Jehu said, “What hast thou to do with peace? turn thee behind me.” And the watchman told, saying, “The messenger came to them, but he cometh not again.”

20 Then he sent out a second on horseback, which came to them, and said, “Thus saith the king, ‘Is it peace?’” And Jehu answered, “What hast thou to do with peace? turn thee behind me.”

21 And Joram said, “Make ready.” And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Nabor the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, “Is it peace, Jehu?” And he answered, “What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?”

23 And Joram turned his hands, and fled, and said to Ahaziah, “There is treachery, O Ahaziah.”

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, “Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when Joram and Ahaziah rode together after Ahaziah’s father, the LORD laid this burden upon him:

26 ‘Surely I have seen yesterday the blood of Naboth, and the blood of his sons,’ saith the LORD; and I will requite thee in this blood, 13 stairs - steps. Acts 21. 35, 40.

14 had kept = had been keeping.

15 was returned. Cp. 8. 29.


17 an horseman, or a charioteer.

18 What . . . ? Fig. Antithesis (Ap. 4).

22 whoredoms = idolatry. Cp. J. 19. 1; 25. 1; 58. 16.

33 turned his hands; i.e. to wheel his chariot round.

24 between his arms; i.e. between his shoulders.


26 blood of his sons. Additional information here given to that in 1 Kings 21. 13.

saith the LORD = [is] Jehovah’s oracle.

27 And they did so. Supply Fig. Ellipsis (Ap. 4) thus: “and they smote him.”

28 to Jerusalem. Sept. reads “and brought him to Jerusalem.”
31 And as Jehu entered in at the gate, she said, “Had Zimri peace, who slew his master?”
32 And he lifted up his face to the window, and said, “Who is on my side? who?” And there looked out to him two or three eunuchs.
33 And he said, “Throw her down.” So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.
34 And when he was come in, he did eat and drink, and said, “Go, see now this cursed woman, and bury her: for she is a king’s daughter.”
35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.
36 Wherefore they came again, and told him. And he said, “This is the word of the Lord, which He spake by His servant Elijah the Tishbite, saying, In the portion of Jezreel shall the dogs eat the flesh of Jezebel;
37 And the carcasse of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, ‘This is Jezebel.’”

10 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab’s children, saying,
2 “Now as soon as this letter cometh to thee, seeing thy master’s sons are with you, and there are with you chariots and horses, a fenced city also, and armour;
3 Look even out the best and meetest of your master’s sons, and set him on his father’s throne, and fight for thy master’s house.”
4 But they were exceedingly afraid, and said, “Behold, two kings stood not before him: how then shall we stand?”
5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, “We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.”
6 Then he wrote a letter the second time to them, saying, “If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master’s sons, and come to me to Jezreel by to morrow this time.” Now the king’s sons, being seventy persons, were with the great men of the city, which brought them up.
7 And it came to pass, when the letter came to them, that they took the king’s sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.
8 And there came a messenger, and told him, saying, “They have brought the heads of the king’s sons.” And he said, “Lay ye them in two heaps at the entering in of the gate until the morning.”
9 And it came to pass in the morning, that he went out, and stood, and said to all the people, “Ye are righteous: behold, I conspired against my master, and slew him: but who slew all these?
10 Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which He spake by His servant Elijah.”
11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.
12 And he arose and departed, and came to Samaria. And as he was at the shearing house in the way,
13 Jehu met with the brethren of Ahaziah king of Judah, and said, “Who are ye?” And they answered, “We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.”
14 And he said, “Take them alive.” And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.
15 And when he was departed thence, he met on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, “Is thine heart right, as my heart is with thy heart?” And Jehonadab answered,

And he said, "Come with me, and see my zeal for the LORD." So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of 16 the LORD, which He spake to Elijah.

18 And Jehu gathered all the People together, and said unto them, "Ahab served Baal a little; but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did it in subtility, to destroy the worshippers of Baal.

20 And Jehu said, "Proclaim a solemn assembly for Baal." And they proclaimed it.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, "Bring forth vestments for all the worshippers of Baal." And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, "Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only."

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore 21 men without, and said, "If any of the men whom 3 have brought into your hands escape, he let that him go, his 5 life shall be for the life of him."

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, "Go in, and slay them; let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit from the sins of Jeroboam the son of Nebat, who 1 made Israel to sin, Jehu departed not from after them, 2 to wit, the golden calves that were in Beth-el, and that were 4 in Dan.

30 And 10 the LORD said unto Jehu, "Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in Mine heart, thy 13 children of the fourth generation shall sit on the throne of Israel."

31 But Jehu took no heed to walk in the law of the LORD; and became not such as 22 the heart of Jehoahaz his father, that went not after the sins of Jeroboam, which 27 made Israel to sin.

32 In those days 10 the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

34 Now 9 the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? 43 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.
11.1

II. KINGS.

11. 1—12. 21 (F, p. 466). JUDAH. (Division.)

F

11 | 1. 1—16. Athaliah. 

11. 1—16 (G1, above). ATHALIAH. (Introversion.)

G1 | 1. The slaying of the seed-royal.
| 5. 6. Manifestation of Joash.
| 11. The slaying of the usurper.

1 Athaliah. For genealogy see Ap. 55. 
2 she arose, &c. Another of the ten occasions of deaths being caused by a woman. See note on Judg. 4, 21.
3 destroyed: or thought she did. They were left for dead.
4 Jehovah. She was the wife of Jehoiahia, the high priest (2 Chron. 22, 11); Jehoiahia being brother-in-law to Ahaziah (a Chron. 22, 11), and therefore uncle to Joash. 
5 3 the safest possible place: for it had been broken up, and everything removed to the house of Beal (2 Chron. 24, 7).
6 hid in the house of the Lord. This was the Temple courts were deserted. Hence, Jehoiahia and the priests were plotting for the restoration of the rightful heir. See note on Lainah, 8, 22.
8 six years. The number of man's defiance and disorder. See Ap. 10.
9 Jehovah. See note on Jehoiahia, e. 2.
10 rulers. For their names see 2 Chron. 23, 1.
11 the King's son. Cp. 2 Chron. 23, 3.
12 that enter in: must come inside. 
13 shall even be: and must be.
14 be must be.
17 king David's. All prepared by him against such a day as this (2 Sam. 8, 7).
18 gave him. The Fig. Zeugma (Ap. 6), by which the second verb has to be thus supplied.
19 testimony. See note on Ex. 17, 14, and Ap. 47.
20 beheaded. Fig. Asterismos. Ap. 6.
21 a pillar: the pillar. 
22 Treason, Treason. 
23 Epeleus (Ap. 6), for great emphasis.
24 laid hands on her: made way for her.

11. 17—12. 21 (G2, above). JOASH. (Introversion.)

| 12. 2. 3. Personal. Well-doing.

17 And Jehoiahia made a covenant between 
18 And all the People of the land went into
the "house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of 2 the LORD. 19 And he took the rulers over hundreds, and the captains, and the guard, and all the People of the land; and they brought down the king from the house of 2 the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. 20 And all the People of the land rejoiced. and the "city was in quiet: and they slew Athaliah with the sword 8 beside the king's house. 21 Seven years old was Jehoash when he began to reign.

12 In the seventh year of J e h o a s h began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. 2 And Jehoash did "that which was right in the sight of 9 the LORD 8 all his days wherein 9 Jehoiada the priest instructed him. 3 But the high places were not taken away: the People still sacrificed and burnt incense 8 the high places.

4 And Jehoash said to 8 the priests, "All the money of 8 the dedicated things that is brought into the house of 2 the LORD, even the money of 8 every one that passeth 8 the account, and money 8 that every man is set at, and all the money that cometh into 8 any man's heart to bring into the house of 2 the LORD, 5 Let 4 the priests take it "to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found." 6 But it was so, "that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, "Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house." 8 And the priests "consented to receive no more money of the people, neither to repair the breaches of the house. 9 But Jehoiada the priest took a chest, and 8 bored a hole in the lid of it, and set it beside the altar, on the right side as 'one cometh into the house of 2 the LORD: and 8 the priests that kept the door put therein all the money that was brought into the house of 2 the LORD. 10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and 8 told the money that was found in the house of 2 the LORD.

11 And they gave the money, 9 being told, in to the hands of them that did the work, that had the oversight of the house of 2 the LORD: and they laid it out to the carpenters, and to the builders, that wrought upon the house of 2 the LORD.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of 2 the LORD, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of 2 the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of 2 the LORD:
14 But they gave that to the workmen, and repaired therewith the house of 2 the LORD, 15 Moreover they reckoned not with the "men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. 16 The "trespass money and "sin money was not brought into the house of 2 the LORD: it was the priests'.
17 Then Hazael king of Syria went up, and fought against 8 Gath, and took it: and Hazael set his face to go up to Jerusalem.
18 And Jehoash king of Judah took all the 8 hallowed things that Jehoshaphat, and Jeho-
19 And the rest of the acts of Jehoash, and all that he did, are they not written in the book of the chronicles of the kings of Judah? Therefore and I
8 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.
21 For Jozachar the son of Shimneath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.
13 IN THE third and twentieth year of Jehoash the son of Ahaziah king of Israel Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.
And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.
And the anger of the LORD was kindled against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.
And Jehoahaz besought the LORD, and the LORD hearkened unto him: for He saw the oppression of Israel, because the king of Syria oppressed them.
(And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.
Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin. But walked therein: and there remained in the grove of Ephraim.
Neither did He leave of the People to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.
Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?
And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.
In the thirty and seventh year of Joash king of Judah began Jehoahaz the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.
And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.
12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?
13 And Joash slept with his fathers; and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.
14 Now Elisha was fallen sick of his sickness whereby he died. And Joash the king of

II. KINGS.

14 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother’s name was Jehoaddan of Jerusalem.

3 And he did that which was right in the sight of the LORD, yet not like David his father; he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away; as yet the People did sacrifice and burnt incense in the high places.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

my father. Fig. Epiphanies. Ap. 6.

the chariot of Israel. A memory of 2. 12, wondering whether his and would be like Elijah's.

17 The arrow of the LORD’s deliverance. Fig. Memonomy (of Subject). Ap. 6. The arrow put for the deliverance Jehovah would give.

19 man of God. See Ap. 49.


20 died. He was called in the days of Ahab (1 Kings 19. 10), and ministered fifty years.

83 coming in of the year: i.e. the spring. Cp. 2 Sam. 11. 1.

21 they: prob. those who were evading the Moabite marauders.


behold. Fig. Asterisms. Ap. 6.

he revived—he lived. The sixteenth miracle. See note on 2. 5.

23 And = But. and had. Note the Fig. Polyphony. Ap. 6.

24 Ben-hadad. Probably the third of that name. Cp. 3 Kings 15. 18; 20. 1.

25 by war—in the war.

Three times. According to v. 19.

14. 1-22 (P, p. 446). JUDAH. (Division.)

Fv J 1 | 1-20, Amaziah.
J 5 | 21, 22, Uzziah, or Azariah.

1 20 (J 1, above). AMAZIAH. (Introversion.)
J 1 K | | 2, Introduction.
L | 3, 4. Events. Personal.
K | 15-20. Conclusion.

2 1 second year of Joash. According to 13. 10, Joash (king of Israel) began to reign in the thirty-seventh year of Joash (king of Judah). If Amaziah began in the second year of Josiah (king of Israel), he would have reigned only thirty-nine years. But he reigned forty (12. 1). All depends on mode of reckoning from Nisan, and counting parts of years for complete years. This would at once explain the difference. See Ap. 50. V. p. 58. Our difficulty, as usual, arises from our ignorance.


as Joash his father. He began well and ended badly.

4 the high places. See 1 Kings 15. 14.

5-14 (L, above). EVENTS. POLITICAL. (Division.)
L | M 1 | 5, 6, Domestic.
M 2 | 7-14, Foreign.

6 children = sons.


7 He slew. The account in Chronicles supplies additional particulars. See 2 Chron. 25. 5-11.

6 But the children of the murderers he slew not; according unto that which is written in the book of the law of Moses, wherein 5 the LORD commanded, saying, ‘The fathers shall not be put to death for the children; nor the children be put to death for the fathers; but every man shall be put to death for his own sin.”

7 8’slue of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.
8 Then Amaziah sent messengers to Jehoash, the son of Jehoa-haz son of Jehu, king of Israel, saying, "Come, let us "look one another in the face."

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trode down the thistle."

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up; glory of this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?"

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Amasiah, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash king of Israel fifteen years.

18 And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish; and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 Azr built Elath, and restored it to Judah, after that the king slept with his fathers.

23 In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 Azr restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that He would
14. 27.  

II. KINGS.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? 687

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

15 In the twentieth and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

4 So Save that the high places were not removed: the People sacrificed and burnt incense still on the high places.

5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a 'several house'. And Jotham the king's son was over the house, judging the People of the land.

6 And 'the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?' 7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did 'that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.'

10 And Shallum the son of Jabesh conspired against him; and 'smote him before the People, and slew him, and reigned in his stead.'

11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of the Israel.

12 'This was the word of the LORD which He spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation.' And so it came to pass.

28 recovered Damascus, and Hamath. Both were included in Solomon's kingdom (1 Kings 4:21). Damascus lost to Rezin (1 Kings 15:21-32). This recovery did not last long. See Amos 1, 3.

29 reigned. After an interregnum of eleven years. See 2 Kings 15. 8.

15. 1-7 (15, p. 446). JUDAH. UZZIAH. (Introduction.)

c 1, 2. Introduction. Accession.

d 3, 4. Events. Personal.

c 5. Events. Political.

f 6, 7. Conclusion. Death.

1 twenty and seventh year. So in 2 Chron. 26. 1-3. Azariah being then sixteen (v. 2), and therefore only three on the death of his father Amaziah. Hence, there were thirteen years interregnum (16-3 = 13). Amaziah died in the fourteenth year of Jeroboam. Therefore Azariah began to reign in the twenty-seventh year of Jeroboam (18 + 14 = 32). This is the twenty-seventh year of Jeroboam's partnership with his father on his going to the Syrian wars.


according to all: i.e. he began well, but see 2 Chron. 26. 3-23.

4 Save that. Cp. 1 Kings 12. 31.


a leper. One of nine afflicted with leprosy. See note on Ex. 4. 6. No reason is given here, but it is given in Chronicles according to the object of the latter book. See note above.

several house = a lazar house. See note on v. 7.

over the house, or palace: i.e. the king's house, as regent or co-regent.

6 the rest of the acts. For details see 2 Chron. 26. 1-15. The writings of Hosea, Joel, Amos, and Jonah belong to this period: from the latter days of Joash (king of Judah) to the end of Uzziah. See the notes on the events in these reigns in their respective prophesies. They foretell the doom of Judah. Are they not ... ? Fig. Erotisis. Ap. 6.

7 Azariah. In the year of his death (649) Isaiah had his vision (Isa 6. 1-8). When the "voice" from the Temple prophesied the Dispersion (see the Structure of Isaiah), Uzziah had been driven from the Temple to a lazar house, when Isaiah saw the vision of the Temple in heaven, slept with his fathers. See note on Deut. 31. 14. Jotham. The first-named of the four kings in whose reigns Isaiah prophesied (Isa 1. 1). Micah also began to prophesy and mourn over the coming dispersion of Israel.

in his stead. There had been an interregnum of eleven or twelve years.

8-31 (15, p. 446). ISRAEL. (Division.)

N1 8-12. Zachariah.

N2 13-16. Shallum.


8 thirty and eighth year. Cp. with 14. 29. Jeroboam died in the fourteenth year of Azariah (or Uzziah). There must have been an interregnum of twenty-four years. See Ap. 60. V. p. 69, and note on 15. 1.


10 and. Note the Fig. Polyagandemon. Ap. 6. 20. smote him: as prophesied (Amos 7. 9).

11 behold. Fig. Asterismos. Ap. 6.

12 He spake. Cp. 10. 30 and Hosea 1. 4.
15. 13. \( \text{N}^\text{N} \) g
13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of \( \text{U} \)zziah king of Judah; and he reigned a full month in Samaria.

\( \text{h} \)
14 For Menahem the son of Gadi went up from \( \text{T} \)irzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

\( \text{g} \)
15 And the rest of the acts of Shallum, and his conspiracy which he made, \( \text{b} \)ehold, they are written in the book of the chronicles of the kings of Israel.

\( \text{h} \)
16 Then Menahem smote Tiphssah, and all that \( \text{w} \)ere therein, and the coasts thereof from \( \text{T} \)irzah; because they opened not to \( \text{h} \)im, therefore he smote \( \text{i} \); and all the women therein that were with child he ripped up.

\( \text{g} \)
17 In the nine and thirtieth year of \( \text{A} \)zariah king of Judah began \( \text{M} \)enahem the son of Gadi to reign over Israel, and \( \text{r} \)egned ten years in Samaria.

\( \text{k} \)
18 And he did \( \text{t} \)hat which \( \text{w} \)as \( \text{g} \)evil in the sight of \( \text{t} \)he LORD: he departed not from the \( \text{s} \)ins of Jeroboam the son of Nebat, \( \text{w} \)ho \( \text{m} \)ade Israel to sin.

\( \text{k} \)
19 \( \text{P} \)ul the king of Assyria \( \text{c} \)ame against the land: and Menahem gave \( \text{P} \)ul a thousand \( \text{t} \)alents of silver, that his hand might be with him to confirm the kingdom in his hand.

\( \text{m} \)
20 And Menahem \( \text{e} \)xacted the money of Israel, \( \text{e} \)ven of all the mighty men of wealth, of each \( \text{m} \)an fifty \( \text{g} \)shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not \( \text{t} \)here in the land.

\( \text{k} \)
21 And the rest of the acts of Menahem, and all that he did, \( \text{a} \)re not written in the book of the chronicles of the kings of Israel?

\( \text{k} \)
22 And Menahem \( \text{s} \)lept with his fathers; and Pekahiah his son reigned in his stead.

\( \text{N}^\text{N} \) i
23 In the \( \text{f} \)iftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and \( \text{r} \)egned two years.

\( \text{m} \)
24 And he did \( \text{t} \)hat which \( \text{w} \)as \( \text{g} \)evil in the sight of \( \text{t} \)he LORD: he departed not from the \( \text{s} \)ins of Jeroboam the son of Nebat, \( \text{w} \)ho \( \text{m} \)ade Israel to sin.

\( \text{m} \)
25 But \( \text{P} \)ekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and \( \text{A} \)rieh, and with him fifty \( \text{m} \)en of the Gileadites: and he killed him, and reigned in his room.

\( \text{l} \)
26 And the rest of the acts of Pekahiah, and all that he did, \( \text{b} \)ehold, they are written in the book of the chronicles of the kings of Israel.

\( \text{N}^\text{n} \) n
27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and \( \text{r} \)egned \( \text{t} \)wenty years.

\( \text{o} \)
28 And he did \( \text{t} \)hat which \( \text{w} \)as \( \text{g} \)evil in the sight of \( \text{t} \)he LORD: he departed not from the \( \text{s} \)ins of Jeroboam the son of Nebat, \( \text{w} \)ho \( \text{m} \)ade Israel to sin.
his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother’s name was Jerusha, the daughter of Zadok.

34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the People sacrificed and burned incense still in the high places. So built the higher gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

15. 30. II. KINGS. 16. 8.

twentieth year, i.e. in 629. This was nine years before he succeeded in obtaining the throne, which was in the twelfth year of Ahaz (17:1). In v. 33, sixteen years. So this twentieth year must be reckoned from his father’s being struck with leprosy, as distinctly stated in v. 6.

32-33 (0', above). JOTHAM. (Introduction.)


33 sixteen years: i.e. from his accession, on the death of Uzziah his father, for whom he reigned four years. See note on v. 30 above.

Zadok. The high priest (1 Chron. 6. 17). Perhaps this was why he invaded the priests’ office.

34 all: i.e. all [the good].

35 He built. Cp. 2 Chron. 27. 3.

36 the rest. Cp. 2 Chron. 27. 2-4.

are they not...? Fig. Erodites. Ap. 6.

37 Rezin. The war which broke out in the reign of Ahaz was already threatening. Cp. Isa. 7. 1-16.

16. 1-20 (O’, above). AHAZ. (Introduction.)


1 Ahaz. One of the four kings in whose reign Isaiah prophesied. Cp. 2 Chron. 28. 1. Isa. 1. 1.

2 Twenty years old...sixteen. There is no reason for concluding that “there must be an error in one of the passages” (vms. 16. 2 and 18. 2), for Ahaz begins in 622 and reigns till 616. As he was twenty when he began, he was born in 652, and died when thirty-six. Hezekiah begins in 617, and reigns twenty-nine years, till 688. As he was twenty-five when he began he was therefore born in 642, and died when he was fifty-four. From this it is clear that Ahaz was between ten and eleven when his son Hezekiah was born. This sounds improbable only to Western ears. But, to Eastern ears and physiological phenomena, there is nothing unusual, and nothing to justify a conclusion that the text is corrupt—the usual excuse for ignorance of the facts. The LORD. Heb. Jehovah. Ap. 4. II. God. Heb. Elohim. Ap. 4. I.

3 he walked. Cp. 2 Chron. 28. 2.


Ahaz is the “razor” of Isa. 7. 20.

5 Rezin, Cp. Isa. 7. He and Pekah are the two fire-brands of Isa. 7. 4. The events in v. 5-9 are said by some to contradict 2 Chron. 28. 2-20; but the event recorded in 2 Chron. happened the year before, directly after 2 Chron. 28. 20, in 621 (see Ap. 50. V. p. 58). Rezin and Pekah both attacked directly after his accession (successfully). But they Confederated unsuccessfully, came up. Pekah’s design to persuade Ahaz failed; and he tried to supersede him himself (“Take all” being a’spifer for Rezin). Cp. Isa. 7. 4.

6 should not: because of the promise to David. Cp. Isa. 7. 7, 16.
16. 9. II. KINGS.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against him, and took it, and carried the people of it captive to Kir, and slew Rezin.

t 9. To Kir.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the pattern of the altar, and the pattern of it captive to Kir, and thus he was unworthy of it to meet: and do him honour. Hence the solemn warnings of Isa. 8. 13, 14, 19.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering 12 and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

14 And he brought also the "bran altar, which was before 2 the LORD, from the forefront of the house, from between 1 the altar and the house of the LORD, 12 and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the "bran altars burn the morning burnt offering, 13 and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the bran altar shall be for me "to enquire by."

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 And king Ahaz cut off the borders of the bases, and removed the "laver from off them; and took down the sea from off the bran oxen that were under it, and put it upon a pavement of stones.

18 And the "covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of 2 the LORD for the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, are 18 not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

16. 10-18. AHAZ. PERSONAL.


APOSTASY. (Alternation.)

10. Remove.

w 11, 12. The Altar.

w 17, 18. Alterations.

10. Ahaz. Called Jehoahaz in Tiglath-pileser's great triumphal inscriptions. The first syllable of his name dropped in Scripture, as he was unworthy of it to meet: and do him honour. Hence the solemn warnings of Isa. 8. 13, 14, 19.

11. Urijah. Perhaps the Uriah of Isa. 5. 2. His name does not occur in the list of high priests (1 Chron. 6. 3-15).

Note the emphatic repetition of "Ahaz the king" and "Urijah the priest".

12. And. Note the Fig. Polysyndeton (Ap. 6) in vv. 12-15.

13. burnt—offered up. Ap. 48. I. vi. burnt his burnt offering. Fig. Polysyndeton (Ap. 6) for emphasis.


15. a new altar.

16. to enquire— to consider further [what shall be done with it]. Fig. Ellipsis. Ap. 6. Heb. bdar. Occurs seven times (16. 16. Lev. 18. 36; 27. 33. Ps. 27. 4. Prov. 23. 28. Ezek. 34. 11, 12).


17. the laver. Cp. 1 Kings 7. 23-29, 2 Chron. 28. 24, 25. the sea. Cp. 1 Kings 7. 23-26, 28. covert—the covered way. for—because of. 19. the rest. Cp. 2 Chron. 29. 24, 26. He shut up the house of the Lord altogether. which. Some codices, with Aram. (M.) and Syr., read "and all that."

are they not? Fig. Erotesis. Ap. 6.


17. 1-41 (Ez, p. 446). ISRAEL. HOSEAN.

17. 1. PERSONAL.

Introversion.

1. twelfth year. There was anarchy for nine years between Pekah and Hoshea. For, in 16. 30, Hoshea conspired against Pekah in the twentieth year of Joatham, which was the third year of Ahaz (20 - 12 = 8): for Ahaz began in Pekah's seventeenth year (16. 1), and Hoshea in Ahaz's twelfth year. But Pekah's twenty years end in Ahaz's third year. See Ap. 50. V, p. 59.

9. nine years: reckoned from twelfth of Ahaz. Hoshea kept under by the Assyrians till then. Cp. Hos. 10. 14, where Shalmaneser spoiled Beth-arbel in his first expedition, and would spoil Beth-el at his second.


the LORD. Heb. Jehovah. Ap. 4. II. not as the kings of Israel ... before him: thus, we do not read that he opposed Hezekiah's invitation (2 Chron. 30. 5-11).


5. the king of Assyria. Shalmaneser (v. 3), who commenced the siege, but died before Sargon, his successor, captured Samaria in 611 a.c.

9. three years. From 618-611.

therefore the king of Assyria shut him up, and bound him in prison.

5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.
II. KINGS.

6 6 In the ninth year of Hoshea the 7 king of Assyria, 8 took Samaria, and 9 carried Israel away into Assyria, and placed them in 10 Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the 7 children of Israel had 2 sinned against 3 the LORD their 4 God, Which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

And walked in the statutes of the 5 heathen, whom 2 the LORD cast out from before the 7 children of Israel, and of the kings of Israel, which they had made.

And the 7 children of Israel did secretly those things that were not right against 3 the LORD their 4 God, and they built them high places in all their cities, 3 from the tower of the watchmen to the fenced city.

And they set up 7 images and 8 groves in high hill and under every green tree:

And there they burnt incense in all the high places, as did the heathen whom 2 the LORD carried away before them; and wrought wicked things to provoke 3 the LORD to anger:

For they served 2 idols, whereof 3 the LORD had said unto them, "Ye shall not do this thing."

And they hardened their necks, 3 like to the neck of their fathers, that did not believe in 2 the LORD their 4 God. And they rejected 3 His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed 7 vanity, and became vain after the heathen that were round about them, concerning whom 2 the LORD had charged 3 them, that they should not do like them.

And they left all the commandments of 3 the LORD their 4 God, 5 and made them molten images, even two calves, and made a 10 grove, and worshipped all the host of heaven, and served Baal.

And they caused their sons 11 and their daughters 11 to 12 pass through the fire, and used 3 divination and enchantments, and sold themselves to do 12 evil in the sight of 2 the LORD, to provoke Him to anger.

Therefore 2 the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of 3 Judah only.

Also Judah kept not the commandments of 3 the LORD their 4 God, 5 but walked in the statutes of Israel which they made.

And 3 the LORD rejected 3 all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight.

6 king of Assyria—Shalmaneser. See n. 3. took Samaria. Here, in the days of Hoshea (king of Israel); and in ch. 18 as connected with the days of Hezekiah (king of Judah). Cp. 18. 9. carried Israel away. Sargon’s own inscription says 27,290. Cp. 18, 9-12.

Halah. Some codices, with four early printed editions, read “Halath”.

17. 7-41 (P. p. 513). CONCLUSION. CAPTIVITY. CAUSES. (Repeated Alternation.)


7 children = sons.


8 heathen = nations.

9 from the tower . . . to the fenced city: from the remote watchtower in the country to the fortified city—the whole country.

10 images = statues.

groves = 'Ashêrah. See note on Ex. 34. 13, and Ap. 42.

12 idols = filthy, or manufactured idols.


13 all the seers—every one who had a vision.

evil. Heb. rô’â. See Ap. 44. viii. and Note the Fig. Polygamy. Ap. 6.

and My statutes, according to all the law which I commanded your fathers, and which I sent to you 3 by My servants 3 the prophets."

14 Notwithstanding they would not hear, but hardened their necks, 3 like to the neck of their fathers, that did not believe in 2 the LORD their 4 God.

And they rejected His statutes, 3 and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed 7 vanity, and became vain after the heathen that were round about them, concerning whom 2 the LORD had charged 3 them, that they should not do like them.

And they left all the commandments of 3 the LORD their 4 God, 5 and made them molten images, even two calves, and made a 10 grove, and worshipped all the host of heaven, and served Baal.

And they caused their sons 11 and their daughters 11 to 12 pass through the fire, and used 3 divination and enchantments, and sold themselves to do 12 evil in the sight of 2 the LORD, to provoke Him to anger.

Therefore 2 the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of 3 Judah only.

Also Judah kept not the commandments of 3 the LORD their 4 God, 5 but walked in the statutes of Israel which they made.

And 3 the LORD rejected 3 all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight.

2 For He rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following 2 the LORD, and 3 made them 3 sin a great sin.

x 4 For the 7 children of Israel walked in all the 7 sins of Jeroboam which he did; they departed not from them;
23 Until the Lord removed Israel out of His sight, "as He had said by all His servants the prophets."

So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Hamath, and from Ava, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, "The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land."

27 Then the king of Assyria commanded, saying, "Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land."

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein the Lord dwelt.

30 And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Avites made Taras, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the Lord, and made unto themselves one of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manner: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded by the hand of Moses.

35 With whom the Lord had made a covenant, and charged them, saying, "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the Lord, Who brought you out of the land of Egypt with great power and a stretched out arm, Who shall ye fear, and Who shall ye worship, and to Who shall ye do sacrifice?

37 And the statutes, and the ordinances, and the law, and the commandment, "which He wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the Lord your God shall ye fear; and He shall deliver you out of the hand of all your enemies."

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: "as did their fathers, so do they unto this day."

18 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.
18. 2.  

II. KINGS.  

5*6) above).  

18. 1—24. 20 (F, p. 446). JUDAH.  

(Dissection.)  

R | 23. 31—35. Jehoahaz.  

18. 1—20. 21 (R, above). HEZEKIAH.  

(Intromission.)  

R1 | 18. 1. Introduction. Accession.  
S | 20. 20—24. Conclusion. Record and death.  

2 Abi. In 2 Chron. 29. 1 it is "Abijah", but "Abi" may be the abbreviation of "Abijah", the "i" or "j" standing for "jah".  
3 the LORD. Heb. Jehovah. Ap. 4. II.  
4 grooves = 'Asherôh, sing. See note on Ex. 33, 13.  
5 Nehushtan was the brass thing.  
8 Hoshea none like him: i.e. for trust in Jehovah. Same praise given of Josiah (23, 25), but in a different respect.  
9 and. This "and" is contained in some codices, two early printed editions, Syr. and Vulg. The Fig. polyptadon (Ap. 6) emphasized the Fig. Synonymia, by which the phrases are heaped up to express Hezekiah's goodness.  

18. 7—19. 37 (U, above). EVENTS. POLITICAL.  

(Intromission.)  

U | 18. 7—. Assyria. Hezekiah's rebellion.  
7 rebelled. Hezekiah had hitherto been dependent on him. See note on v. 10.  
8 Philistines. As prophesied by Isaiah (14. 24—52).  
9 Sennacherib. Commenced the siege; Sargon, his successor, completed it after three years. Cp. 17. 6, 7, 8, where we have the same interval as here. In Sargon's own inscription he refers to the "tributes imposed upon them by the former king".  
10 the end of three years. See note on 17. 5.  
they. Sept. and Syr. read "he": i.e. Sargon. See note on 17. 5, 6.  
11 Halah. Some codices, with two early printed editions, read "Halath".  
14 treausures = 'Israel's'. See note on Sept. 34. 5, 6.  

18. 13—19. 37 (X, above). INVASIONS OF JUDAH. (Dissection.)  

X | 18. 13—19. 37. Invasion of Jerusalem (Sennacherib).  
9 it came to pass. Cp. 17. 3—4.  
10 Sennacherib.  
11 Halah.  
12 Shalmaneser.  
13 Sargon.  
14 the fourteenth year. This was the first invasion of Judah which Sennacherib's inscription enlarges upon, but is only mentioned here. See note on v. 17.  
15 The Assyrian inscriptions say 900, the exact equivalent of 900 Hebrew (silver) talents. See note on "twenty" (15. 27).  
16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD,  

13 the fourteenth year. This was the first invasion of Judah which Sennacherib's inscription enlarges upon, but is only mentioned here. See note on v. 17.  
14 sent Sennacherib.  
15 Hezekiah's.  
16 that which was right in the sight of the LORD, according to all that David his father did.  
17 he rebelled against the king of Assyria, and served him not.  
18 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.  
19 And it was in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.  
20 And when Hezekiah king of Judah heard that Shalmaneser king of Assyria came against him,  
21 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.  
22 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; return from me: that which thou puttest on me will I bear." And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.  
23 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treausures of the king's house.  
24 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD,
18. 16.  

II. KINGS.  18. 32.

and from the 3 pillars which Hezekiah king of
Judah had overlaid, and gave 2 of it to the king
of Assyria.

17 And the 3 king of Assyria 4 sent 5 Tartan
and Rab-saris and 6 Rab-shakeh from 7 Lachish
to king Hezekiah with a 8 great host 9 against
Jerusalem. And they went up and came 10 to
Jerusalem. And when they were come up, they
came and stood by the conduit of the 11 upper
pool, which is in the highway of the fuller's
field.

18 And when they had called to the king,
there came out to them Eliakim the son of
Hilkiah, which was over the 2 households, and
Shebna the scribe, and Joah the son of Asaph
the recorder.

19 And 9 Rab-shakeh said unto them, 10 Speak
ye now to Hezekiah, 11 Thus saith the great
king, the king of Assyria, 12 What confidence is
this wherein thou 13 trustest?

20 Thou sayest, 14 but they are but 15 vain
words, I have counsel and strength for the
war. Now 16 on whom dost thou 17 trust, that
thou rebellest against me?

21 Now, 18 behold, thou 19 trustest upon the
staff of this 20 bruised reed, 21 even upon Egypt,
on which if a 22 man lean, it will go into his
hand, and pierce it: so is Pharaoh 23 king of
Egypt unto all that 24 trust on him.

22 But 25 if ye say unto me, 26 We 27 trust in
the LORD our 28 God; 15 is not that 30 of the
Nodes, whose high places and whose altars Hezekiah hath
taken away, and hath said to Judah and Jerusalem,
Ye shall worship before this altar in
Jerusalem?

23 Now therefore, I pray thee, give pledges
to my lord the king of Assyria, and I will
deliver thee two thousand horses, if thou be
able on thy part to set riders upon them.

24 10 How then wilt thou turn away the face
of one captain of the least of my master's
servants, and put thy 32 trust on Egypt for chariots
and for horsemen?

25 Am I now come up without 33 the LORD
against this place to destroy it? 3 The LORD
said to me, 34 Go up against this land, and
destroy it.' 35

26 Then said Eliakim the son of Hilkiah, and
Shebna, and Joah, unto Rab-shakeh, 36 Say,
I pray thee, to thy servants, this 37 king of
Assyria, 38 Thus saith I, 39 and speak not
with us in the Jews' language in the ears of
the people that are on the wall.

27 But Rab-shakeh said unto them, 40 Hath
my master sent me to thy master, and to thee,
to speak these words? 41 hath he not sent me
to the men which sit on the wall, that they
may eat their own dung, and drink their own
piss with thee? 42

28 Then Rab-shakeh stood and cried with
a loud voice in the Jews' language, and spake,
saying, 43 Hear the 5 word of the great
king, the king of Assyria:

29 Thus saith the king, 44 Let not Hezekiah
45 deceive you: for he shall not be able to
deliver 46 of out of 47 his hand:

30 Neither let Hezekiah make you 48 trust in
the LORD, saying, 49 The LORD will surely
deliver us, and this city shall not be delivered
into the hand of the king of Assyria.'

31 Hearken not to Hezekiah: 50 for thus saith
the king of Assyria, 51 Make an agreement
with me by a present, and 52 come out to me, and
then eat ye 53 every man of his own vine, and
every one of his fig tree, and drink ye every
one the waters of his cistern:

32 Until I come and take you away to 55 a land
like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, 'The LORD will deliver us.'

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?"

36 But the people held their peace, and answered him not: for the king's commandment was, saying, "Answer him not,"

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to 'Isaiah the prophet the son of Amoz.

3 And they said unto him, "Thus saith Hezekiah, 'This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to 'reproach the living God'; and will reprove the words which the LORD hath heard: wherefore lift up thy prayer for the remnant that are left.'"

5 So the servants of king Hezekiah came to Isaiah.

6 And 'Isaiah said unto them, "Thus shall ye say to your master, 'Thus saith the LORD, "Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.'"

7 "Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.'"

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of 'Tirhakah king of Ethiopia, "Behold, he is come out to fight against thee;' he sent messengers again unto Hezekiah, saying,

10 "Thus shall ye speak to Hezekiah king of Judah, saying, "Let not thy God in whom thou trustest deceive thee, saying, 'Jerusalem shall not be delivered into the hand of the king of Assyria.'"

11 Behold, thou hast heard what the kings of
doms of the earth; so thou hast made heaven and earth.
16 LORD, bow down Thine ear, and hear: open, 
17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them.
19 Now therefore, O LORD our God, I beseech thee, save Thou us out of his hand, that all the kingdoms of the earth may know that there art but the LORD God, even Thou only.'

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to Me against Sennacherib king of Assyria I have heard.'

21 This is the word that the LORD hath spoken concerning him:
22 Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel.
23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots am I come up to the height of the mountains, To the sides of Lebanon, And will cut down the tall cedar trees thereof, And the choice fir trees thereof: And I will enter into the lodgings of his borders, And into the forest of his Carmel.
24 Have digged and drunk strange waters, And with the sole of my feet have I dried up all the rivers of besieged places.'
25 Hast thou not heard long ago how I have done it, And of ancient times that I have formed it? Now have I brought it to pass, That thou shouldst be to lay waste fenced cities into ruinous heaps.
26 Therefore their inhabitants were of small power, They were dismayed and confounded; They were as the grass of the field, And as the green herb, as the grass on the house tops, And as corn blasted before it be grown up.
27 But I know thy abode, And thy going out, and thy coming in, And thy rage against Me.
28 Because thy rage against Me and thy tumult is come up into Mine ears, Therefore I will put My hook in thy nose, And My bridle in thy lips, And I will turn thee back by the way by which thou camest.'

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year which thou hast made heaven and earth. CP. GEN. 1. 1. Hezekiah, in his "Songs of the degrees", repeats this phrase as witnessing to the power of God, as Creator, to defeat the enemy. See Ps. 121. 1, 2; 125. 1; 124. 8; 134. 3. See Ap. 67. v. 
30 living God. Always used in contrast with idols.

19. 20-37 (d. p. 517). ANSWER OF JEHOWAH. (Alternation.)
31 out of Jerusalem . . . remnant: i.e. the country people who had retired into Jerusalem for safety.
32 cast a bank: i.e. erect an earthwork.
33 defend = spread, or be a shield even, for Mine own sake. Man’s sins cannot foil God’s purpose. He does not go outside of His own will to explain His actions in grace.
35 it came to pass. Cp. 37. 36, that night: i.e. the night of the prophecy when the promise was fulfilled. Cp. "that day" (Luke 21. 34).
1 the Angel of the Lord: i.e. the destroying Angel. Cp. 2 Sam. 24. 16, they: i.e. the king and his people.

springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.
30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.
31 But the remnant that is escaped of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.
32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.
33 By the way that he came, by the same shall he return, and shall not come into this city,' saith the LORD.
34 For I will defend this city, to save it, for Mine own sake, and for My servant David’s sake."
35 And it came to pass that night, that the Angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose
early in the morning, he beheld, they were all dead corpses.
36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
37 And it came to pass, as he was worshipping in the house of "Nisroch his god, that Adrammelech and Sharezer "his sons smote him with the sword: and they escaped into the land of "Armenia. And "Esarhaddon his son reigned in his stead.

20 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, "Thus saith the LORD, "Set thine house in order; for thou shalt "die, and not live."

2 Then he turned his face to the wall, and prayed unto the LORD, saying, "3 "I beseech thee, O LORD, remember now how I have "walked before Thee in truth and with "a perfect heart, and have done that which is good in Thy sight." And Hezekiah "wept sore.

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of "the LORD came to him, saying, "5 "Turn again, and tell Hezekiah the captain of My people, Thus saith the LORD, the "God of David thy father, "I have heard thy prayer, I have seen thy tears: "behold, I will heal thee: on the third day thou shalt go up into the house of the "LORD.

6 And I will add unto thee days "fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will "defend this city for Mine own sake, and for "My servant David's sake."

7 And Isaiah said, "Take a "lump of figs." And they took and laid it on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, ""What shall be the sign that "the LORD will heal me, and that I shall "go up into the house of "the LORD the third day?"

9 And Isaiah said, "This sign shalt thou have of "the LORD, that "the LORD will do the thing that He hath spoken: shall the shadow go forward ten "degrees, or go back ten "degrees?"

10 And Hezekiah answered, "It is a light thing for the shadow to go "down ten "degrees: nay, but let the shadow return backward ten "degrees."

11 And Isaiah the prophet cried unto the "LORD: and He brought the shadow ten "degrees backward, by which it had gone down in the "dial of Ahaz.

A king of Babylon, 'sent letters

My servant David's sake. See note on v. 5 and Ps. 132.
9 What shall be the sign...? Contrast Ahaz (Isa. 7, 11, 12)." "Down" means "go up into the house of the LORD." See note on v. 10.
10 "Degrees." (Ps. 120—134). The word "degrees" is repeated here six times (in the history), but five times in Isaiah's gracious words (38, 8).
11 "Dial." Ahaz. See note on v. 9.

12 "Berosch-baladan, the son of Baladan, king of Babylon, sent letters

dead corpses. Fig. Plena-asm (Ap. 6), for emphasis. 36 departed. There is no mention of the capture of Jerusalem in Sennacherib's inscription. This omission is more remarkable than what Sennacherib says. Had he taken Jerusalem, the omission would be unaccountable. (2 Chron. 32, 21 and Ps. 189, 4, 8.) And. Note the Fig. Polyptoton (Ap. 6) to greatly emphasize the fact of his defeat.

37 "Nisroch. Mentioned in the inscriptions of his sons. A cylinder recently acquired (1910) by, and now in the British Museum, states: "On the twentieth day of the month Teteb (Dec.), Sennacherib, king of Assyria, his son slew him in a rebellion." The rebellion (it says) lasted till the twenty-eighth of Sivan (June) of next year, "when Esarhaddon his son sat on the throne of Assyria." The will, or rather deed of gift, of Sennacherib (2 inches by 1, containing eleven lines; in the Koyunjik Gallery) gives all to Esarhaddon. This probably led to Esarhaddon having afterwards to fight his two brothers, Sennacherib's murderers.

Note to him. Some years later; but mentioned here as the sequel to the history. Armenia. Heb. Arrarat. Esarhaddon. See note, above.

20. 1-19 (T, p. 516). PERSONAL SICKNESS. (Division.)

1-11 (C, above). HEZEKIAH'S HEALING. (Alternation.)

2 be. Some codices, with Sept. and Syr., read "Hezekiah." Prayed. See note on v. 10. See his references to this in his "Songs of the degrees" (Pss. 120, 1; 121, 1-2; 130, 1, 2); and Ap. 67, iv.
3 walked = walked to and fro: i.e., habitually walked. a perfect = whole, or undivided. wept sore. Heb. "weeped with a great weeping" = wept bitterly. Fig. Polyptoton. Ap. 6. See note on Gen. 26, 24.
5 God of David (Heb. Elohim). This tells us the nature of Hezekiah's prayer. He had no heir to the throne, but remembered Jehovah's word to David in 2 Sam. 7, 12-16. Hence his anxiety, as manifested in his "Songs of the degrees." Op. Ps. 127, 5-6; 128, and 129.

See Ap. 67, xiv. (Manasseh not born till three years later, 600 a.c.) behold. Fig. Asterismos. Ap. 6. Introducing the fivefold (Ap. 10) promise and answer to his prayer in vv. 5 and 6.

go up, &c. This also must have been a subject of prayer.

16 fifteen years. 603-588 a.c. defend = be a shield to. Cp. 19, 34.
7 lump = cake, or plaster. 8 What shall be the sign...? Contrast Ahaz (Isa. 7, 11, 12)." "Down" means "go up into the house of the LORD." See note on v. 10.

10 "Degrees." (Ps. 120—134). The word "degrees" is repeated here six times (in the history), but five times in Isaiah's gracious words (38, 8).

11 "Dial." Ahaz. See note on v. 9.

20. 12-19 (C6, p. 520). BERODACH'S EMBASSY.
(Repeated Alternation.)

II. KINGS.

21. 1-18 (R2, p. 516). MANASSEH. (Introverson.)

20. 12-19 (C6, p. 520). BERODACH'S EMBASSY.
(Repeated Alternation.)

C6: p. 16. Hezekiah. Submission. Present. Cp. 2 Chron. 39, 22, 23. These presents account for the treasures exhibited to the Babylonian ambassadors, and explain Hezekiah's wealth (2 Chron. 32, 27, 28) so soon after the depletion of his treasures in 18, 16, 16. Hezekiah. Did not pray as in 2, 2, or as in 19, 2. See the notes and Ex. 30, 2, was glad.

20. 12-19. See note on 18, 16, 16. All, some codices, with Syr. and Vulg. omit this "all." It was omitted also in A.V. edition, 1611.

14. Then came Isaiah. He was to Hezekiah what Nathan was to David (2 Sam. 12, 1). What said . . . ? "Fig. Anthropopathia. Ap. 6: for God knew who the men were, and what they had said.

15. And he said. "What have they seen in thine house?" And Hezekiah answered, "All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them."

16. And Isaiah said unto Hezekiah, "Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord."

17. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

18. Then said Hezekiah unto Isaiah, "Good is the word of the Lord which thou hast spoken. And he said, "Is it not good, if peace and truth be in my days?"

19. And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?

20. And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

21. Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

22. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

3. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4. And he built altars in the house of the Lord, of which the Lord said, "In Jerusalem will I put My name."

Generally associated with idolatry, the Lord is the high places. Restoring what his father had destroyed (18, 16, 16). A prophecy, given at the time of Hezekiah, foretelling a happier event; even the "good" of 20, 16, and note.


5 And he built altars for all the host of heaven in the two courts of the house of the LORD. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke Him to anger.

7 And he set a graven image of the grove beside Fig. 21. Events. Cp. 588. the grove that he had made in the house, of which the LORD said to David, and to Solomons his son, "In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put My name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that "My servant Moses commanded them."

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 And the LORD spake by His servants the prophets, saying,

11 "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and before him, and hath made Judah also to sin with his idols: 12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Egypt, even unto this day.'"

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotham.

20 And he did that which was evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 And the People of the land slew all them that had conspired against king Amon; and the People of the land made Josiah his son king in his stead.

Probably 3 Kings he the Introduction.

I Deut. Consolation.

Book 25.

25 Now the rest of the acts of Amon "which he did, "are they not written in the book of the Chronicles of the kings of Judah?"

26 And "he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

II. KINGS.

22 Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 And it came to pass in the eighteenth year of king Josiah, "that the king sent Shaphan the son of Azaliah, the son of Meshullem, the scribe, to the house of the LORD, saying,

4 "Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair "the house."

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 And Hilkiah the high priest said unto Shaphan the scribe, "I have found "the book of the law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the word again, and said, "Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD."

10 And Shaphan the scribe shewed the king, saying, "Hilkiah the priest hath delivered me a book." And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that "he rent his clothes.

12 And the king commanded Hilkiah the priest, and "Ahikam the son of Shaphan, and "Achanbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 "Go ye, enquire of the L ORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great

words.

12 Ahikam. The friend of Jeremiah (Jer. 26. 24) and father of Gedaliah (cp. 25. 22. Jer. 39. 14; 40. 1). See note on "Shaphan" (v. 2). Achanbor. Not the same person as Abdon, in 2 Chron. 34. 20. The two books are independent. 13 and for all Judah. Some codices, with two early printed editions, read "and for the remnant in Israel and in Judah."
513 is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us."

12 And Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; and she dwelt in Jerusalem in the college; and they communed with her.

15 And she said unto them, "Thus saith the Lord God of Israel, 'Tell the man that sent you to me, 16 Thus saith the Lord God of Israel, 'As touching the words which thou hast heard; 17 Because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched.'"

18 But to the king of Judah which sent thee to enquire of the Lord, thus shall ye say to him, 'Thus saith the Lord God of Israel, 19 "As touching the words which thou hast heard; 20 Because then heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; 3 also have heard thee," saith the Lord."

21 Behold therefore, I will gather thee unto thy fathers, and thou shalt gather into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

22 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

23 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the People, both small and great:

3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the People stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the doors, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and

14 the prophetess. Others mentioned are: Miriam (Ex. 15. 26, Mic. 6. 4); Deborah (Judg. 4. 4); Noadiah (Neh. 6. 14); Isaiah's wife (Isa. 8. 3); Anna (Luke 2. 36); and Philip's daughters (Acts 21. 9).


the grove = the 'Asherah. See Ap. 42. host of heaven. Cp. 21. 3. burned them. As prescribed in Deut. 7. 25. unto Beth-el. To defile the altar there, according to the prophecy in 1 Kings 13. 2. 5 idolatrous priests = black-robed; not kohen, as appointed by God, but km'arim, as appointed by man. Cp. Hos. 10. 5; Zeph. 1. 4. planets = stations: i. e. the twelve signs of the Zodiac. Heb. maazzoth, Spelt Mazzoroth in Job 38. 32 = stations. The Babylonian name for the divisions of the zodiac. Called in the Assyrian inscriptions "Mauzalti". (See Western Asiatic Inscriptions.)
the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Moloch the abomination of the Moabites, and for Chemosh the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, "What title is that that I see?" And the men of the city told him, "It is the sepulchre of the man of God which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel."

18 And he said, "Let him alone; let no man move his bones." So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem."
your 18 God, as it is written in 20 the book of this covenant."
22 Surely there was 21 not holden such a pass-
over from the days of the 22 judges that judged
Israel, nor in all the days of the kings of Israel,
or of the kings of Judah;
23 But in the eighteenth year of king Josiah,
wherein this passover was holden to 23 the LORD
in Jerusalem.

24 Moreover the workers with 24 familiar
spirits, and the wizards, and the 25 images,
and the 26 idols, and all the abominations that
were spred in the land of Judah and in Jeru-

25 And 27 like unto him was there no king
before him, that turned to 2 the LORD with all
his heart, and with all his 28 soul, and with all
his might, according to all the law of Moses;
neither after him arose there any 29 like him.

26 Notwithstanding 2 the LORD turned not
from the fierceness of His great wrath, where-
with His anger was kindled against Judah,
because of all the provocations that Manasseh
had provoked Him withal.
27 And 30 the LORD said, "I will remove Judah
also out of My sight, as I have removed Israel,
and will cast off this city Jerusalem which I
have chosen, and the house of which I said,
'My Name shall be there.'"

28 Now the rest of the acts of Josiah, and all
that he did, 31 are not written in the book of
the chronicles of the kings of Judah?

29 In his days 32 Pharaoh-nechoh king of
Egypt went up against 33 the king of Assyria
to the river Euphrates: and king Josiah 34 went
against him; and 35 he slew him at 36 Megiddo,
when he had 37 seen him.
30 And his servants carried him in a chariot
dead from Megiddo, and brought him to Jeru-

31 "Jehoahaz was twenty and three years old
when he began to reign; and he reigned three
months in Jerusalem. And his mother's name
was Hamutal, the daughter of Jeremiah of
Libnah.

32 And he did that which was 38 evil in the
sight of 39 the LORD, according to all that his
fathers had done.

33 And Pharaoh-nechoh put him in bands
at Riblah in the land of Hamath, 40 that he
might not reign in Jerusalem; and put the land
to a tribute of an hundred 41 talents of silver,
and a 42 talent of gold.

34 And Pharaoh-nechoh made 43 Eliakim the
son of Josiah king 44 in the room of Josiah his
father, and turned his name to Jehoahaz, and
took Jehoahaz away: and he came to Egypt,
and 45 died there.

35 And Jehoiakim gave the silver and the
gold to Pharaoh; but he 46 taxed the land to
give the money according to the command-
ment of Pharaoh: he exacted the silver and
the gold of the People of the land, of every
one according to his taxation, to give it unto
Pharaoh-nechoh.

36 Jehoiakim was twenty and five years old
23. 36. II. KINGS. 24. 15.

when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he 2 did that which was 3 evil in the sight of 4 the LORD, according to all that his fathers had done.

24 In his days 5 Nebuchadnezzar king of Babylon 6 came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 And 4 the LORD sent against him 5 bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the 6 children of Ammon, and sent them against Judah to destroy it, according to the covenant of 7 the LORD, which he spake by his servants the prophets.

3 Surely at the 8 commandment of 9 the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, 10 according to all that he did;

4 And also for the innocent 11 blood that he shed; for he filled Jerusalem with innocent blood; which 12 the LORD would not pardon.

5 Now 13 the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 14

6 So Jehoiakim 15 slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land:

8 for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 16 Jehoiachin was 17 eighteen years old when he began to reign, and he reigned in Jerusalem 18 three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was 19 evil in the sight of 20 the LORD, according to all that his father had done.

10 At that time 21 the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants 22 did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, 6 to, and his mother, and his servants, and his princes, and his 23 officers:

2 and the king of Babylon took him in 24 the eighth year of his reign.

13 And he carried out thence all the treasures of the house of 25 the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of 26 the LORD, as 27 the LORD 28 had said.

14 And he 29 carried away all Jerusalem, 11 and all the princes, and all the mighty men of valour, even ten thousand captives, and all the

37 did that which was evil. See 2 Chron. 36. 5-8. Jer. 22. 17; 24. 1; 26. 22; 22. 23, 25. N.B. Jer. 15—30, and probably 22; 26; 25; 36; belong to this period.

24. 1 Nebuchadnezzar. Or Nebuchadnosez (Jer. 21. 2, 7; 22. 25), or Nebuchadnezzar in Josephus and Berosus, Sept., and Vulg. This is the first occurrence of his name in Scripture. It came up. In the fourth year of Jehoiakim (Jer. 25. 1; 46. 2). Daniel says in third year (1. 1); but he writes from Babylon, whence Nebuchadnezzar set out, and here (cp. Jer. 46. 2), it refers to the actual coming. The Babylonian Servitude begins here (486 to 429 B.C.).

2 the LORD. Heb. Jehovah. Ap. 4. II. bands = marauding bands. children = sons. by — through. Heb. by the hand of. "Hand" put by Fig. Metonymy (of Cause), Ap. 6, for what is effected by it.

3 commandment. Heb. month. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.

4 blood. Put by Fig. Synecdoche (of Species), Ap. 6, for murder, and the guilt of it.

5 the rest. See 2 Chron. 36. 6-8. are they not . . . ? Fig. Erotesis. Ap. 6.

6 slept with his fathers. Only the fact referred to here.

7 Not the manner of his death and burial, for which see Jer. 22. 18, 19; 26. 22, 23, 24. It was as foretold. The expression "slept with his fathers" is used even of Abah; and every king of Judah whose death is recorded is said also to have been buried, except Jehoiakim. See note on Deut. 31. 16.

24. 8-17 (R', p. 516). JEHOIACHIN.

(Introversion)


8 Jehoiachin. Called also Coniah and Jeconiah (Jer. 22. 24; 24. 1).

9 eighteen. This was his age. In 2 Chron. 36. 9 he is said to be eight. See note there.

10 the servants of. Some codices, with two early printed editions, Sept., and Syr., omit these words, and read "came up".

11 and. Note the Fig. Polyptoton (Ap. 6) in vv. 11-14 to emphasize every detail. did besiege = were besieging.

12 officers: i.e. eunuchs or chamberlains.

13 as = according as. had said. Cp. 20. 17.

14 carried away. This deportation was eleven years before that of Zedekiah (25. 18). Mordecai was in this deportation. See note on 2 Chron. 36. 6. The Captivity began in 489. craftsmen = artificers, the People of the land. Cp. 23. 6.

15 Jehoiachin to Babylon. Where he was captive for thirty-seven years.
wives, and his 12 officers, and the mighty of the land. Those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and 14 craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 And the king of Babylon made Mattaniah his father’s brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother’s name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

25 And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, with all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the People of the land.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him.

So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass,

And carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

And he burnt the house of the LORD, and the king’s house, and all the houses of Jerusalem, and every great man’s house burnt he with fire.

10 And all the army of the Chaldees, that
were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the People that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

13 And the pillars of brass that were in the house of the LORD, and the bases, and the brased sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which ministered of the people of the land, and threescore men of the People of the land that were found in the city:

20 And Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath.

22 And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, "Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you."

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the People, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;
29 And changed his prison garments: and he did eat bread continually before him all the days of his life.
30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

This chapter, compared with the last chapter of Jeremiah, points to his authorship. The (one) book of Kings brings the history of Israel and Judah down to the Captivity, and ends there. See the Structure, p. 413. The (one) book of Chronicles begins from Adam, and leads on from the Captivity to the book of Ezra-Nehemiah.

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1 AND 2 CHRONICLES.

THE STRUCTURE OF THE TWO BOOKS* AS A WHOLE.

(Alternation.)

<table>
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<tr>
<th>A</th>
<th>1 Chron. 1:1—9:1. UP TO THE CAPTIVITY.</th>
<th>B</th>
<th>1 Chron. 9:2-44. AFTER THE RETURN.</th>
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* For the division of Chronicles into two books, see note on the Structure of the two Books of Samuel as a whole (p. 366).
THE FIRST BOOK OF THE CHRONICLES.

1 Adam, Sheth, Enosh,
2 Kenan, Mahalaleel, Jared,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.

5 The sons of Japheth: Gomer, Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer: Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan: Eliashib, and Tarshish, Kittim, and Dodanim.

8 The sons of Ham: Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush: Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah: Sheba, and Dedan.
10 And Cush begat Nimrod; by him began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.
12 And Pathrusim, and Casluhim, and (of whom came the Philistines,) and Caphtorim.
13 And Canaan begat Zidon his firstborn, and Heth.

17 The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.
21 Hadoram also, and Uzal, and Diaph, and Ebal, and Abimael, and Sheba,
22 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 Shem, Arphaxad, Shelah,
2466

4 Shem. Cp. Gen. 5:32; 10:21. In cases where there are several sons of one father, the collateral are dealt with first, and the main line taken up later. Hence Shem's main line is not dealt with till v. 24, after the sons of Japheth and Ham have been given.
5 Japheth. Cp. Gen. 10:2, &c. 6 Riphath. Some codices, with four early printed editions, Syr, and Vulg., read "Riphath"); others "Raphath," owing to Heb. ט"כ (D) and ט"כ (R). 7 Dodanim, or Rodanim. See above note. 8 Cush. Recent discoveries at Periorm, in Cappadocia, show that the Babylonians called Cappadocia Kus. The great king of the Hittites had his palace there, and was called "king of Kus." The river Gihon (classic, Piramnus) flows into the Mediterranean. Cp. Gen. 10:6, 7. Is. 11:11. 10 Nimrod. Cp. Gen. 10:8. 11 Javan. Cp. Gen. 10:10. 12 Uz. . . Meshech were sons of Aram (Shem's youngest son). No error, for grandsons are often reckoned, by descent, as sons. See Laban (Gen. 29:5), Mephibosheth (2 Sam. 19:24). 13 Peleg. It is assumed that we are acquainted with Genesis, and shall supply the links dealt with here with such brevity. 19 Peleg—disruption. See note on Gen. 10:25.

Isaac, the son of 

1. **25.**

26 Eber, Peleg, Reu, 
26 Serug, Nahor, Terah, 
27 Abram; the same is Abraham. 
28 The sons of Abraham: Isaac, and Ishmael. 

2. **29.**

These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, 
30 Mishma, and Dumah, Massa, Hadad, and Tema, 
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael. 

3. **32.**

Now the sons of Keturah, Abraham's concubine; she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. 
And the sons of Jokshan; Sheba, and Dedan. 
33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah. 

B. **34.**

And Abraham begat Isaac, the son of 

C. **35.**

Isaac; Esau and Israel. 

1896-1836

The sons of Esau: 

Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. 

The sons of Eliphaz: Teman, and Omar, Ziph, and Gatam, Kenaz, and Timna, and Amalek. 

The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. 

And the sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. 

And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister. 

The sons of Shobal: Alian, and Manahath, and Ebal, and Shephish, and Onam. 

And the sons of Zibeon: Aiah, and Anah. 

The sons of Anah: Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. 

The sons of Ezer: Bilhan, and Zavan, and Jakan, and Zekan. 

The sons of Dishan; Uz, and Aran. 

43 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah. 
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. 
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. 
46 And when Husham was dead, Hadad, the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. 
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead. 
48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. 
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. 
50 And when Baal-hanan was dead, Hadad reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Meza-hab. 
51 Hadad died also. 

And the sons of Edom were; duke Timnah, duke *Aliah, duke Jeteth,
4 And "Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.
5 The sons of "Pharez; Hezron, and Hamul.
6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.
7 And the "sons of Carmi; "Achar, the troubler of Israel, who transgressed in the thing accursed.
8 And the "sons of Ethan; Azariah.
9 The sons also of Hezron, that were born unto him; Jerahmeel, and "Ram, and "Chelubai.
10 And Ram begat Amminadab; and Amminadab begat "Naahshon, prince of the "children of Judah;
11 And Naahshon begat "Salma, and Salma begat Boaz,
12 And Boaz begat Obed, and Obed begat Jesse.

13 And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,
14 And Nathan the fourth, Raddai the fifth,
15 Ozem the sixth, "David the seventh;
16 Whose sisters were "Zeruiah, and Abigail.
And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.
17 And Abigail bare Amasa: and the father of Amasa was "Jether the Ishmeelite.
18 And "Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.
20 And Hur begat Uri, and Uri begat "Beza-leel.
21 And afterward Hezron went in to the daughter of "Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.
22 And Segub begat Jair, who had "three and twenty cities in the land of Gilead.
23 And he took "Geshur, and Aram, with the towns of Jair, from "them, with Kenath, and the towns thereof, even "threescore cities. All these belonged to the sons of Machir the father of Gilead.
24 And after that Hezron was "dead in Caleb-ephrahath, then Abiah Hezron's wife bare him Ashur the father of Tekoa.
25 And the sons of "Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, "and Ahijah.
26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.
27 And the sons of Ram the firstborn of Jerahmeel were, Maaaz, and Jamin, and Eker.
28 And the sons of Onam were, Shammi, and Jada. And the sons of Shammi; Nadab, and Abishur.
29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.
30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.
31 And the "sons of Appaim; Ishi. And the "sons of Ishi; Sheshan. And the "children of Sheshan; Ahlai.

6 sons. Put for "son" by Fig. Synecdoche (of Genus) Ap. 6.
7 Ethan. Not the same person as "Ethan the Ezrahithe" (1 Kings 4, 21), who was probably a Levite (see 1 Chron. 6, 27-29; 15, 17-19), and not of Judah, as the Heman and Ethan here.
9 Nahash. He led the van of Israel at the Exodus. Cp. Num. 2, 5, 9.
10 children = sons.

2, 13-55 (Cp., p. 531). COLLATERAL. (Division.)
11 Thirteenth to fiftieth genealogy.
12 Jesse's posternity.
13 Caleb, son of Hezron.
14 Caleb's children.
15 Caleb, the son of Hezron's eldest son.
16 Caleb, the son of Hezron's eldest son, which was one of the two sons of Judah.
17 Jether, the father of Jesse's wife, Abigail.
18 Caleb, the son of Hezron.
19 Caleb, the son of Hezron, who begat eight sons (1 Sam. 18, 1-32; and 17, 12-14). Here seven are numbered and named, and David is the seventh and the youngest; the eighth may have died young and left no issue. While it was proper to mention the eight in the history, it is unnecessary to do so in the genealogy.
20 Caleb, whom David took by force (1 Sam. 19, 24).
21 Machir, the son of Goiabeh, who was the husband of Caleb's daughter.
22 and twenty. Increased afterward to thirty (Judg. 10, 4).
23 Geshur. North-east of Bashan (Deut. 3, 14. Josh. 12, 5. 2 Sam. 15, 8).
24 dead in Caleb-ephrahath. Some wrongly affirm that this grandson of Judah must have died in Egypt. True, Hezron lived in Egypt, but did no one ever have Egypt? Had he not heard of Abraham's sepulture and Jacob's funeral? Had he no faith and no thoughts of God's promises? The difficulty is created gratuitously. His death there gave the name to the place, afterward called Beth-Lehem.
26 three and twenty. Increased afterward to thirty (Judg. 10, 4).
27 Jether. Cp. 1 Sam. 17, 26 (marg.). Another name was Ishra.
28 Caleb the son of Hezron. The ancestor of "Caleb the son of Jephunneh" (Num. 13, 6, 30; 14, 6, 24; 32, 12; 34, 19. Josh. 14, 6, 14), who is distinguished from this Caleb in 4, 15. This shows the present genealogy to be independent.
30 Beza-leel. Gifted for the construction of the Tabernacle (Ex. 31, 2; 35, 30; 86, 2; 87, 1). This proves those to be wrong who assume that the Caleb of c. 18 is the same as Caleb the son of Jephunneh, (Beza-leel's great-grandfather), thus creating their own difficulty.
32 and twenty. Increased afterward to thirty (Judg. 10, 4).

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

533
33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarah. And Sheshan gave his daughter to Jarah his servant to wife; and she bare him Attai.

35 And Attai begat Nathan, and Nathan begat Zabud.

36 And Zabud begat Ephraim, and Ephraim begat Obed, and Obed begat Jehu, and Jehu begat Azariah.

37 And Azariah begat Helez, and Helez begat Eliahah.

38 And Eliahah begat Sisamai, and Sisamai begat Shallum, and Shallum begat Jekamiah, and Jekamiah begat Elahah.

40 Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, and Joel; and the sons of Caleb were, the sons of Basemath the wife of Caleb, her second son named Seraiah, and his third son named Jamin, and the fourth son named Kezirah.

42 And Caleb's concubine, born to him in Hebron, his concubine, bore him a son named Iphaal, and his concubine, born to him in Hebron, bore him a concubine named Tippah, and her concubine, born to her in Hebron, bore him a concubine named Rekem, and the concubine, born to her in Hebron, bore him a concubine named Jarcha.

50 These were the sons of Caleb the son of Hur, the first born of Ephrathah; Shobal the father of Kirjath-jearim, and the half of the Manahathites, and the families of Kiriath-jearim, the Horites, the Pribites, and the Shumathites, and the Mishrathites; of them came the Zareathites, the Eshtaulites, and the Zobathites.

54 The sons of Salma; Beth-lehem, Netophath, and Aterath, the house of Joab, and half of the Manahathites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirimathites, the Shimeathites, and the Siphaathites; these are the Kenites that came of Hamath, the father of the house of Rechab.

56 Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam of Jezreel; the second Daniel, of Abigail of Carmel; the third Absalom; the fourth of Maachah, the daughter of Talmai king of Geshur; the fifth, Adonijah; the sixth, Shamgar; the seventh, Shebuel, the eighth, Eliphelet; the ninth, Eliphelet, the tenth, Jeuel; the eleventh, Jashua, the twelfth, Shelemiah; the thirteenth, Shattuah; the fourteenth, Absi. The chief officers were twenty and three, according to their lineages.

57 And these were their dwelling places; the Mesheites, the Zabulonites, the Hebronites, the Jahathites, the netophathites, the Kiriathites, the Siphaathites, the Tirmathites.

58 And Caleb the son of Hezron reigned in Hebron forty years. And he died in Hebron, and he was buried in the tomb of his father in the field of Achsah.

59 And Othniel, the son of Kenaz, the brother of Caleb, had taken for his wife Hetzron, the daughter of the son of Harum. And he had sons, Zerah anduben Anak; and five sons of Anak were born unto him.

60 The sons of Caleb the son of Hezron were, Iphaal the father of the Menahites, and the houses of Hebron, Othniel, and Simeon, and Jada, and Joel, and Ahiebron, and Jera骺.
I. CHRONICLES.

4

8 And Elishama, and Eliada, and Eliphelet, their
9 These were all the sons of David, beside the sons of the concubines, and "Tamar their sister.

10 And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,
11 Joram his son, Ahaziah his son, Joash his son,
12 Amaziah his son, Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, Josiah his son.
15 And the sons of Josiah were, the firstborn 0 Johanan, the second "Jehoiakim, the third "Zedekiah, the fourth "Shallum.
16 And the sons of Jehoiakim: "Jecoihan his son, Zedekiah his son.

17 And the sons of Jeconiah: 0 Assir, Salathiel his son,
18 Malchiram also, and Pedahal, and Shenazzar, Jecamiah, Hoshama, and Nedabiah.
19 And the sons of Pedahal were, Zerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shela-imit her sister:
20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushob-beshaz, five.
21 And the sons of Hananiah; Pelatiah, and Jeshaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah.
22 And the sons of Shecaniah; Shemaiah; and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.
23 And the sons of Neariah; Eliahan, and Hezekiah, and Azrikam, three.
24 And the sons of Elioenai were, Hodaiah, and Joanah, and Jatzino, and Pethai, and Akkub, and Johanan, and Bani, and Melchiah, seven.

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The sons of Judah; Pharez, Hezon, and 0 Hur, and Shobal.
2 And Reiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the 0 Zorathites.
3 And these were of the father of Etam; Jezer, and Jozabad, and Jeresh, and Zadok, and Heshpboshath; and the name of their sister was Hazielelpsoni:
4 And Penuel the father of Gedor, and Ezer the father of Husnah. These are the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.
5 And Ashur the father of Tekoa had two wives, Helah and Naarah.
6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah.
7 And the sons of Helah were, Zereth, and Jezroel, and 0 Ethnan.
8 And Coz begat Anub, and Zobehah, and the families of Aharhel the son of Haran.
9 And Jabez was more honourable than his brethren; and his mother called his name "Jabez, saying, "Because I bare him with sorrow."
10 And Jabez called on the name of the God of Israel, saying, "Oh that Thou wouldst bless me indeed, and enlarge my coast, and that Thou wouldst keep me from evil, that it may not grieve me!" And God granted him that which he requested.
11 And Chelub the brother of Shuah begat Meir, which was the father of Eshton.
12 And Beth-rapha, and Perez, and Tehinnah, the father of Ir-nabash. These are the sons of Rechab.
13 And the sons of Kenaz; Othniel, and Seraiah; and the sons of Othniel; ° Hathath.
14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.
15 And the sons of Caleb the son of Jephunneh, ° Iru, Elah, and Naam: and the sons of Elah, even Kenaz.
16 And the sons of Jehaleel; Ziph, and Ziphah, Tiria, and Asareel.
17 And the sons of Ezra were, Jether, and Mered, and Ephro, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshton.
18 And his wife ° Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these ° are the sons of ° Bithiah the daughter of Pharaoh, which Mered took.
19 And the sons of ° his wife ° Hodiah the sister of Naham, the father of Keilah the Garmite, and Ebed the son of Maachathite.
20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought ° fine linen, of the house of Ashbea,
22 And Jokim, and the ° men of Chozeba, and Joash, and Saraph, ° who had the dominion in Moab, and ° Jashub-lémeh. And these ° are ancient ° things.
23 ° These ° were the potters, and ° those ° that dwelt among plants and hedges: there they dwelt with the king for his work.

24 The sons of Simeon were, Nemuel, and Jamin, and Jarib, and Zerah, ° and Shaul:
25 Shallum his son, Mibsam his son, Mishma his son.
26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.
27 And Shimri had sixteen sons and six daughters; but his brethren had not many ° children, neither did all their family multiply, like to ° the ° children of Judah.
28 And they dwelt ° at Beer-sheba, and Moladah, ° and Hazar-shual,
29 And at Bilhah, ° and at Ezem, and at Tolad,
30 And at Bethuel, ° and at Hormah, ° and at Ziklag,
31 And at Beth-marchoth, ° and Hazar-susim, ° and at Beth-birei, ° and at Shaaraim. ° These ° were their ° cities ° unto the reign of David.
32 And their villages ° were, Etam, and Ain, Rimmon, ° and Tochen, ° and Ashan, ° ° cities:
33 And all their villages ° that were ° round about the same cities, unto ° Baal. ° These ° were their ° habitations, ° and ° their ° genealogy.
34 And Meshebah ° ° ° ° and Jamlech, ° and Josiah the son of Amaziah,
35 And Joel, ° and Jeku the son of Josibiah, ° the son of Seraiah, ° the son of Asiel,
5. 1.  I. CHRONICLES.  5. 25.

5 Now the sons of Reuben the firstborn of Israel, for his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.

3 The sons, say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezon, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son.

5 Micah his son, Reaia his son, Baal his son.

6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zerahiah.

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Oraer, even unto Neba and Baal-peon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Eufrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagrites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

11 And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaaalai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagrites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagrites were delivered into their hand, and all that were with them: for they cried to God in the battle, and He was intreated of them; because they put their trust in Him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

5. 1 for. Note the Fig. Parenthesis. Ap. 6.

forsworn. Cp. Gen. 35. 22; 49. 4.

not to be reckoned, &c. not to be enrolled in the place of the firstborn.

birthright. See note on Gen. 35. 31.

2 Judah prevailed. Cp. Gen. 49. 8, referring to intertribal precedence.

came. Supply Fig. Ellipsis (Ap. 6) with "is", chief ruler. Referring to the regal line, and the coming of the Messiah. A. V., 1611, had "rulers".

2 carried away. This was the first carrying away, and took place in 724. Cp. 25. 2. The second was by Tiglath-Pileser (pul) in the reign of Pekah (649-629).

This was the Galilee-Naphthalite carrying away (2 Kings 15. 29. Isa. 9. 1) referred to in Matt. 4. 15. The third was the Samaria deportation in the ninth year of Hezekiah (642-631 B.C.), and ended the kingdom of Israel (2 Kings 17. 3-23; 18. 9-12). It was begun by Shalmanasar and ended by Sargon (618-611).

Aaz. Some codices, with four early printed editions, read "Azn", or "Aznz".

Aroer. Nebo. Baal-meen. All east of Dead Sea. See Num. 32. 34, 35. Deut. 2. 36.

10 Hagarites. Tracing their descent from Hagar through Ishmael. Cp. 7. 19 with 1. 31, and Ps. 83. 11 children = sons.

13 Heber. Some codices, with two early printed editions and Sept., read "Hebed", mistaking Resh, כ in Dageeth, כ in ח.

16 in Gilead: i.e. in part of it, other parts having been allotted to the half-tribes of Reubenites and Manassites (Num. 32. 39-46. Deut. 3. 13. Josh. 13. 34).


18 valiant men = sons of valour.

men. Heb. 'enosh. Ap. 14. 11. These two and a half tribes, east of Jordan, chose their own portions, but were nearest to the enemy, and were the first to be carried away. Cp. Lot, Gen. 13. 12, 11, 14. 11. Better to have our "lot" chosen for us by Jehovah (Gen. 13. 14. 10).

20 helped: i.e. by God (2 Chron. 32. 17. Ps. 28. 7), This victory should have shown them that there could have been no captivity had they obeyed God (see note on 4. 43).


22 until the captivity. Cp. 2 Kings 15. 29; 17. 6; 18. 9-12: i.e. that of Tiglath-pileser.

23 half: i.e. the half beyond Jordan.


25 transgressed = acted faithlessly. Ap. 44. xi.

people = peoples.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

23 And the children of the half tribe of Manasseh dwelt in the land: (fig increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdai, "mighty men of valour, famous men, and heads of the house of their fathers.

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.
I. CHRONICLES.

26 And the "God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried away the Remonites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halach, and Habor, and Hara, and to the river Gozan, unto this day.

6 The sons of Levi; Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Itamar.

4 Eleazar begat Phinehas, and Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah; he it is that executed the priest’s office in the temple that Solomon built in Jerusalem; and

11 Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi; Gershon, Kohath, and Merari.

17 And these be the names of the sons of Gershon; Libni, and Shimei.

18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushli. And these are the families of the Levites according to their fathers.

20 Of Gershon; Libni his son, Jahath his son, Zimmah his son,

21 Joel his son, Ibido his son, Zerah his son, Jeaterai his son,

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziel his son, and Shaul his son.

25 And the sons of Elkanah; Amasaai, and Ahimoth.

26 As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

27 Ellic his son, Jeroham his son, Elkanah his son,

28 And the sons of Samuel; Micah his son, and Abishua.

29 The sons of Samuel; Micah his son, and Abishua.

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these are they whom David set over the service of song in the house of the Lord, after that the ark had rested.

32 And they ministered before the dwelling place of the tabernacle of the congregation.
with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order.

33 And these are they that waited with their children, of the sons of the Kohathites: Heman the singer, (the son of Joel, the son of Shemuel,
34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
35 The son of Zoph, the son of Elkanah, the son of Mahath, the son of Amasai,
36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
37 The son of Tahath, the son of Assir, the son of Eliaaph, the son of Korah,
38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And Heman his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,
40 The son of Michael, the son of Baasiaiah, the son of Malchiah,
41 The son of Ethni, the son of Zerah, the son of Adaiah,
42 The son of Ethan, the son of Zimmah, the son of Shime.
43 The son of Jahath, the son of Gershom, the son of Levi.)

44 And their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

49 But Aaron and his sons offered upon the altar of burnt offering, and on the altar of incense, and were appointed for all the work of the place: most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, 51 Bukki his son, Uzzi his son, Zerubiah his son,
52 Merarjo his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.

54 Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the city of Hebron, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

58 And Hilen with her suburbs, Debir with her suburbs,
65 which are called by their names: or, which are mentioned by name.
66 And the residue. Supply Fig. Ellipsis (Ap. 6).

7. 1 Now the sons of Issachar were — And to the sons of Issachar belonged. Issachar born 1746 B.C.
2 the sons of Tola. Descendants of younger sons are contrasted with his firstborn Uzzi (v. 3, 4). These names occur nowhere else, and prove Chronicles to be entirely independent.

8. 1 Now the sons of Benjamin were — And to the sons of Benjamin belonged. Benjamin born 1728 B.C.
2 their fathers. Fig. Ellipsis (Ap. 6), “their fathers (houses)”. 12 children = sons.

9. 1 The sons of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharsish, and Ahishahar.

10. All these the sons of Jediael, by the heads of *their* fathers, *mighty men of valour, were* seventeen thousand and two hundred soldiers, fit to go out for war and battle.

11. The sons of Naphtali; Jahziel, and Guniel, and Jezer, and Shillem, the sons of Bilhah.
Huppim and Shuppim, whose sister’s name was Maachah; and the name of the second was Zelophehad; and Zelophehad had daughters, 16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. 17 And the sons of Ulam; 17. Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. 18 And his sister Hamnokeketh bare Ishod, and Abiezer, and Mahalah. 19 And the sons of Mahalah were Athan, and Aian, and Aniam, and Elshaddai. 20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eldad his son, and Tahath his son, 21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. 22 And Ephraim their father mourned many days, and his brethren came to comfort him. 23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. 24 And his daughter was Sherah, who built Bethhoron the nether, and the upper, and Zeezen-zerah. 25 And Rephaiah was his son, also Resheph, and Telah his son, and Tahan his son, 26 Laadan his son, Ammihud his son, Elshama his son, 27 Non his son, Jehoshua his son. 28 And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: 29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel. 30 The sons of Asher; Imnah, and Isah, and Ishuia, and Beriah, and Serah their sister. 31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. 32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. 33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. 34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Arah. 35 And the sons of his brother Helam; Zophah, and Immah, and Amale. 36 The sons of Zophah; Suah, and Haran, and Harith, and Hazeleah, and Shalah, and Meremoth. 37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. 38 And the sons of Jether; Jephunneh, and Pispah, and Ara. 39 And the sons of Ulla; Arah, and Haniel, and Rezia. 40 All these were the children of Asher, heads of their father’s house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

8. 1 Benjamin. This tribe is now dealt with, and brought down to Saul and Jonathan. The date of writing is Post-Exilic. See v. 28; 9. 3, 27, and compare with Ezra 2 and Neh. 10, which show that Benjamin was brought back to the land after being nearly extinguished in Judg. 20. Loyalty to Judah and the house of God had been rewarded. Note the passages which connect Benjamin with Judah and with the blessings of the return from Babylon: Ezra 1. 5; 2; 4.1. Neh. 7; 11. 4, 7, 31; 12. 34. The genealogy of Saul leads up to the subject of the book, the kingdom. The former genealogy (7. 6-19) is not full, but specifies only the families to be dealt with later.

2 Noah . . . Rapha. Nowhere else mentioned in O.T. Cp. Gen. 46. 21. Perhaps grandsons. But these names show independence of Chronicles. 3 Addar. Called Ard in Gen. 46. 31. Cp. Num. 26. 40. 4 Gera. Name derived from a son of Benjamin (Gen. 46. 21). Repeated in v. 5. 5 Gera. Another Gera. Cp. v. 7. 6 These are the . . . tribe. Cp. Gaba. Near Gibeah of Saul (Josh. 18. 24. 1 Sam. 10. 26; 13. 5). Cp. Judg. 19. 12. And . . . w. They (the Gebaite) removed—were carried away, (same word as in 5. 28). The occasion is not known, but probably after they returned from captivity, as Geba is mentioned in Ezra 2. 26. Lod and Ono in v. 12 are named in Ezra 2. 33. and “the sons of Gibeon” in Neh. 7. 23. Cp. Ezra 2. 26. Other names found here are mentioned in Neh. 10. 14, 20, 22, 24, 26, 27: e.g. Meshullam (v. 17), Hanan (v. 23), Elam and Hananah (v. 24).
7 And Naaman, and Ahiah, and Gera, who removed them, and begat Uzza, and Amihud.
8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.
9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcam,
10 And Jeuz, and Shachia, and Mirra. These were his sons, heads of the fathers.
11 And of Hushim he begat Abihud, and Elpaal,
12 The sons of Elpaal; Eber, and Mesha, and Shaphan, who built Ono, and Lod, with the towns thereof.
13 And Beriah also, and Shema, who were heads of the fathers of the inhabitants of Ajalon, who drove away the inhabitants of Gath.
14 And Ahio, Shashak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Joha, the sons of Beriah.
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal,
19 And Jakim, and Zichri, and Zabdi,
20 And Elleni, and Zilthai, and Eliel,
21 And Adaiah, and Bernai, and Shimri, the sons of Shimhi;
22 And Ishpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphdeiah, and Penuel, the sons of Shashak,
26 And Shamerai, and Sheariah, and Athalib,
27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.
29 And at Gibeah dwelt the father of Gibeah, whose wife's name was Maachah:
30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begat Shimeah. And these dwelt in their brethren in Jerusalem, over against them.
33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Elsh-baal.
34 And the son of Jonathan was Merib-baal, and Merib-baal begat Micah.
35 And the sons of Micah were Pithon, and Melech, and Tarea, and Ahaz.
36 And Ahaz begat Jehoaddah; and Jehoaddah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza.
37 And Moza begat Binea: Rapha was his son, Eneasah his son, Azel his son:
38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.
39 And the sons of Eshek his brother were Ulam his firstborn, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.


Ahiah. Supply Fig. Ellipsis (Ap. 6); and Ahihud [and Shaharaim]. And Shaharaim begat., &c.

8 of Moab. As Boaz did them: i.e. his wives.

9 Ishmerai: i.e. his Moabitish wife.


13 Beriah. See notes on 7, 23, 36.

Ajalon. In Josh. 19, 42, it was in Dan. In Josh. 21, 24 it was a Levitical city. In 2 Chron. 28, 18 it was occupied by Philistines, under Ahaz. But here occupied by Benjamites, because (1) of Dan's idolatry (see note on Gen. 49, 17), and (2) of different distribution after the exile.

Drove away. A reprimand later than 7, 21. See notes on 7, 23, 35.

18 Ishmerai. The Yod (י) being the abbreviation for Yah = Jehovah.

22 Heber. Most codices, and nine early printed editions, read "Heber". Some MSS. read "Heved".

28 These dwelt. Cp. v. 32; 9, 34. Neh. 11, 1-4. Another token of God's faithfulness to Benjamin (cp. Deut. 33, 12) for adhering to Judah and the worship of the true God.

29 at Gibeah. Repeated in 9, 33-44. Father = lord, chief, or ruler. Cp. 9, 35. Called Jehiel there.


33 Ner begat Kish. There are three genealogies of the house of Saul. We place the facts, (1) that persons often had two names (v. 34. Judg. 6, 32, &c.), and (2) that the same name recurs in the same family, against the assumption that the opposite is the case. It is this assumption which creates the difficulties in "reconciling" 1 Sam. 9, 1; 14, 51; and 1 Chron. 9, 38.

The following makes all the lists agree:

| Abdon, Zur, Kish, Baal, Ner (or Abiel, 1 Sam. 9, 1; 14, 51). |
| (Sam. 14, 51) Abner, Kish (1 Sam. 14, 51). |
| Saul (born 1050). |

Esh-baal. Another name for Ish-bosheth (2 Sam. 2, 8).

34 Merib-baal. Another name by which Mephibosheth was known. Cp. 2 Sam. 2, 8; 4, 4. See note on v. 33 above.

The addition "bosheth" (= shame) came to be substituted for "Baal" as the latter word became associated with idolatry. Cp. Judg. 6, 32 with 2 Sam. 11, 21.

38 Bocheru. Some codices, with Sept. and Syr., read "his firstborn" (Apkho).


9, 1 behold. Fig. Asterienos. Ap. 6.

9 all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who
were carried away to Babylon for their transgression.

2 Now "the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; 4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. 5 And of the Shilonites; Asaiah the first-born, and his sons. 6 And of the sons of Zerah; Jeuel, and of their brethren, six hundred and ninety. 7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, 8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; 9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 And of the priests; Jedaiah, and Jehoiarib, and Jachin, 11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Ahitub, the ruler of the house of God; 12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahaziah, the son of Meshullam, the son of Meshillemith, the son of Immer; 13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

14 And of the Levites; Shemaijah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; 15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; 16 And Obadiah the son of Shemaijah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites. 17 And the porers were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum was the chief; 18 Who hitherto waited in the king's gate eastward: they were porers in the companies of the children of Levi. 19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their brethren, being over the host of the LORD, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.


2 the first inhabitants: i.e. after the reoccupation on the return from Babylon, under Zerubbabel, Joshua, Nehemiah, and Ezra, 454-400 B.C. See Ap. 60, V, VI, p. 60 and VII (9), p. 67. The Israelites. Heb. "Israel"; i.e. the "Israel of God". Cp. Neh. 11. 2. See note on "Israel" (Gen. 25. 28; 43. 5; 45. 26, 28). Called "Israel", although only the return of Judah and Benjamin. See note on Kings 12. 17. Levites = the Levites. the Nethinims. Taken from the people in proportion of one in fifty to assist the Levites (Num. 31. 47, Ezra 6. 20).

3 Jerusalem. As distinct from the Land (v. 2). Cp. Neh. 11.11. children = sons.

Ephraim, and Manasseh. So that others beside Judah and Benjamin were included in the People now known as "Jews". Cp. Ezra 6. 21. Neh. 10. 28, 29. See note on 1 Kings 12. 17. 8 Shilonites = Shelonites. Not from the place Shiloh, but from Sheelah the son of Judah. Cp. 2. 3. Num. 26. 28. Neh. 9. 5. So that some from each of the three lines of Judah were included, viz. Pharez, Sheelah, Judah. Asheir i.e. Uthai (v. 4) and Assiah (v. 5); (Jewish) six hundred and ninety. These were the sons of Zerah. The 468 in Neh. 11. 6 were sons of Perez (i.e. Pharez).

7 Sallu. At the head of the Benjaminites (Neh. 11. 7). Hasenuah. In Neh. 11. 8 called Sennuah.

9 nine hundred and fifty and six. In Neh. 11. 8 we have 928. The dates of the enumeration are independent and not identical.


14 Shemaiah. Cp. Neh. 11. 15. 15 Asa. Some codices, with two early printed editions (one marg.), and Syr., read "Asaph".

dwelt in the villages. Till the priestly cities were rebuilt.


18 hitherto. Referring to the ancient practice of the king's gate. Leading from the royal palace to the Temple.

19 Korahites. The descendants of Korah. Cp. Num. 16; 26; 9-11; and see Pes. 42; 44-49; 54; 65; 67; 68. gates = thresholds.


20 Phinehas. Cp. Ex. 6. 23. in time past: i.e. previous to the writing of this history. 1483-1883.
21 And Zechariah the son of Meshelemiah was porter of the "door of the 19tabernacle of the congregation.

22 All these which were chosen to be 17porters in the 19gates were 6two hundred and twelve. 3These were reckoned by "their genealogy in their 19villages, whom David and 7Samuel the seer 6did ordain in their set office.

23 So they and their 3children had the oversight of the gates of the house of the 19LORD, namely, the house of the tabernacle of the congregation, by 2wards.

24 In four 8quarters were the 17porters, toward the east, west, north, and south.

25 And their brethren, which were in their 16villages, were to come after seven days from time to time with them.

26 For their Levites, the four 9chief 17porters, were in their 9set office, and were over the 8chambers and treasures of the house of 11God.

27 And they lodged round about the house of 11God, because the charge was upon them, and the opening thereof every morning pertaining to them.

28 And certain of them had the charge of the 10ministering vessels, that they should bring them in and out 6by tale.

29 Some of them also were appointed to oversee the vessels, 5and all the instruments of the sanctuary, 5and the fine flour, and the wine, and the oil, and the frankincense, and the "spices.

30 And some of the sons of the priests 5made the ointment of the spices.

31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the 26set office over the things that were made 5in the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it 5every sabbath.

33 And 9these are the singers, chief of the fathers of the Levites, who remaining in the chambers were 5free: for they were employed in that work day and night.

34 And 8chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

35 And in Gibeon dwelt the 5father of Gibeon, Jehiel, whose wife's name was Maachah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And 9Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, 5and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza:

43 And Moza begat Binea; and Rephahah his son, Eleashah his son. Azel his son.

44 And Azel had six sons, whose names are
the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armourbearer, "Draw thy sword, and thrust me through therewith; lest these uncircumcised come and "abuse me." But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to every tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened "his head in the temple of Dagon.

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul.

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under "the oak in Jabesh, and fasted seven days.

13 So Saul died for his transgression which he committed against "the LORD, even against the word of "the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, "to enquire of it.

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

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11. 1—29. 20 (F, p. 544). THE HOUSE OF DAVID ESTABLISHED. (Division.)

1—2 F1 G1 Chron. 11. 1—29. 30. David.

2 G2 1. 1—9. 31. Solomon.

3 G3 10. 1—12. 18. Rehoboam.


7 G7 21. 1. 20. Jehoram.

8 G8 22. 1—3. Ahaziah.


14 G14 28. 1. 27. Ahaz.

15 G15 29. 1—52. 33. Hezekiah.


17 G17 33. 21—25. Amon.

18 G18 34. 1—36. 27. Josiah.


21 G21 36. 9, 10. Jehoiachin.


11. 1—29. 20 (G1 above). DAVID. (Division.)

G1 H1 11. 1—29. 35. Events in detail.

H2 29. 24—30. Events in sum.

11. 1—29. 25 (H1 above). EVENTS IN DETAIL. (Inversion.)


K 12. 1—10. 43. The Tent. David's bringing up the Ark for it.


4 went to Jerusalem. This is the first event recorded in Chronicles. See note on 2 Sam. 5. 6—10.
11. 4.

I. CHRONICLES.

11. 1—12. 40 (J, p. 545). DAVID. ACCESSION.

(Introduction and Alternation.)

J  L | 11. 1—2. Accession over all Israel.
M | N | 11. 4. The taking of Jebus.
O | 11. 6. Forces. (Chief, Joab.)

L | 12. 38—40. Accession over all Israel.

953. 4 And the inhabitants of Jebus said to David, “Thou shalt not come hither.” Nevertheless David took the castle of Zion, which is the city of David.

954. 5 And the inhabitants of Jebus said to David, “Thou shalt not come hither.” Nevertheless David took the castle of Zion, which is the city of David.

955. 6 And David said, “Whosoever smiteth the Jebusites first shall be chief and captain.” So Joab, the son of Zeruiah, went first up, and was chief.

956. 7 And David dwelt in the castle; therefore they called it the city of David.

957. 8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

958. 9 So David waxed greater and greater: for the LORD of hosts was with him.

959. 10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

960. 11 And this is the number of the mighty men whom David had:

961. 2 Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

962. 12 And after him was Eleazar the son of Dodai, the Ahohite, who was one of the three mighty.

963. 13 Also was with David at Pasdammim, and there the Philistines gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

964. 14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

965. 15 Now three of the thirty which went down to the rock to David, into the cave of Adullam, and the host of the Philistines encamped in the valley of Rephaim.

966. 16 And David was then in the hold, and the Philistines’ garrison was then at Beth-lehem.

967. 17 And David longed, and said, “Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!”

968. 18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

969. 19 And said, “My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it.” Therefore he would not drink it. These things did these three mighty ones.

970. 20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them; and had a name among the three.

971. 21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

972. 22 Benai the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

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23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had the name among the thirty mighty men.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi ezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Eliphal the Temanite, Hananiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Benjaminite, Eliahu the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Elphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelitte, Naaraai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggar,

39 Zelek the Ammonite, Naharai the Beronathite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzza the Ascherathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaiah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jesi the Mesobaite.


31 children—sons.

38 Joel the brother of Nathan. Not to be confused with Igal the son of Nathan. The lists are supplementary and independent, Chronicles being of later date, and adding several names after Uriah (6. 41).

47 The Mesobaite. Sept. and Vulg. read "of (or from) Zobah".


1 these are they. These not included elsewhere: showing the independence of Chronicles.

Saul the son of Kish. See note on 9. 33.

12. 2-22 (S, above). AUXILIARIES. AT ZIKLAG (PARTICULAR). (Alternation.)


q | 8-15. Others, from Israel (Gadites).


q | 19-22. Others, from Israel (Manasseh).


Saul’s brethren: i.e. his fellow-tribesmen. Cp. v. 29.

4 among the thirty. Probably another "thirty" at a later period. Ismaiah not in the list. 2 Sam. 23. 14, &c.

5 separated themselves. Another example of how Judah came to be representative of the whole of Israel. See note on 1 Kings 12. 17.

7 And Joelah, and Zabadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliaab the third.

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.
12. 15. L CHRONICLES. 12. 33.

15 These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, "If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it." Then David received them, and made them captains of the band.

18 Then the Spirit came upon Amasai, who was chief of the captains, and he said, "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, "He will fall to his master Saul to the jeopardy of our heads."

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of the Lord.

23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred;

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war.
And David and all Israel played before the LORD with all their might. And with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and He smote him, because he put his hand to the ark: and there he died before the LORD. And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

And David was afraid of the LORD that day, saying, "How shall I bring the ark of God home to me?"

So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. And the ark of God remained with the family of Obed-edom in his house three months.

And the LORD blessed the house of Obed-edom, and all that was therein.

Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

And David perceived that the LORD had confirmed his kingdom over Israel, for his kingdom was lifted up on high, because of His People Israel.

And David took more wives at Jerusalem: and David begat more sons and daughters. Now these are the names of his children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon.

And Ibhar, and Elishua, and Elpalet, and Asaiah.

And Nadak, and Nepheg, and Japhia,

And Elishama, and Bealia, and Eli-phalet.

And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

And the Philistines came and spread themselves in the valley of Rephaim.

And David enquired of the LORD, saying, "Shall I go up against the Philistines? and wilt Thou deliver them into mine hand?" And the LORD said unto him, "Go up; for I will deliver them into thine hand."

So they came up to Baal-perazim; and David smote them there. Then David said, "God hath broken in upon mine enemies before mine hand, like the breaking forth of waters." therefore they called the name of that place Baal-perazim.

And when they had left their gods there, David gave a commandment, and they were burned with fire.

And with all their might. Cp. 2 Sam. 6. 6. No need to arbitrarily make this correspond. They are two independent books, complementary in their information.

And. Note the Fig. Polyptoton (Ap. 6) in this verse, emphasising each item.

timbrels. See note on Ex. 15. 20.

cymbals. Heb. w될fim: two metal discs, making a clashing sound. Always rendered. Not to be confounded (as in A.V. and R.V.) with с渚им - timbrels, which make a rustling sound, but rendered "cymbals" in 2 Sam. 6. 5. Ps. 150. 9.

Chidon. See 2 Sam. 6. 8; where he has another name, Nachon.

And when they had gone, there was he called Perez-uzza to this day.

Thus he brought not the ark home. See 2 Sam. 6. 10, 11.

1. Hiram. See note on 2 Sam. 5. 11.


3. More wives. Cp. 3. 9. 2 Sam. 5. 13-16.


5. Beeliah. In 2 Sam. 5. 16 called Eliada, which was a later name, perhaps changed from Beeliah because of the name "Baal", or Lord, which, at first innocent, came to be associated with idolatry. See note on 8. 34.

8. 8-17 (W. p. 549). THE KINGDOM. ITS DEFENCE. (Invasion, and Extended Alternation.)

9. Seek = search for. Heb. בְּקַשׁ, especially to seek for blood or life. Cp. 2 Sam. 6. 14, "require".

went out against them. 2 Sam. 5. 17 says, "went down to the hold." But this was earlier; for the later command was "thou shalt bestir thyself", which corresponds with the command "Go up" (v. 10) here, as well as with "thou shalt bestir thyself" of 2 Sam. 5. 26.

9 Rephaim = Rapha. See note on 11. 15.

10. God. Heb. Elohim. Ap. 4. I. In 2 Sam. 5. 18 it is Jehovah. Here, it is God's power as Creator. In 2 Sam. 5. 18 it is Jehovah's faithfulness to David. Both pleas were in David's mind, and the accounts are complementary. Cp. them in this narrative. Here, Elohim six times; Jehovah once. In 2 Sam., Jehovah six times; Elohim not once.

12. Left their gods. Cp. 1 Sam. 4. 7. they were burned with fire. This is supplementary information. In 2 Sam. 5. 21 David "took them away"; i.e. to burn them, as recorded here.

16. Gibeon. In 2 Sam. 5. 21 David "took them away": this is how they were burned, as recorded here.


13. And the Philistines yet again spread themselves abroad in the valley.

14. Therefore David enquired again of the Lord; and God said unto him, "Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

16. David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.
15. And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, "None ought to carry the ark of God but the Levites: for they have the LORD chosen to carry the ark of God, and to minister unto Him forever." And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it. And David assembled the children of Aaron, and the Levites: Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty: Of the sons of Elizaphan; Shemaiath the chief, and his brethren two hundred: Of the sons of Hebron; Elieel the chief, and his brethren fourscore: Of the sons of Uzzziel; Amminadab the chief, and his brethren an hundred and twelve. And David called for the Zadok and Abiathar the priests, and for the Levites, of Uriel, Asaiah, and Joel, Shemaiath, and Eliel, and Amminadab. And said unto them, "Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. For because ye did not at the first the LORD our God made a breach upon us, for that we sought Him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. And David spake to the chief of the Levites to appoint their brethren to be bears of the ark of instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah. And with them their brethren of the second degree; Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleth, and Mikneiah, and Obad-edom, and Jeiel, the porters. So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; O Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleth, and Mikneiah, and Obad-edom, and Jeiel, the porters. 16 And David spake to the chief of the Levites to appoint their brethren to be bears of the ark of instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah. And with them their brethren of the second degree; Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleth, and Mikneiah, and Obad-edom, and Jeiel, the porters. So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; O Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleth, and Mikneiah, and Obad-edom, and Jeiel, the porters. 17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.
I. CHRONICLES.

15. 25. 

1 the ark of the covenant of the Lord out of the house of Obed-edom with joy. 
26 And it came to pass, when the ark of the Lord came into the house of Obed-edom, and they offered seven bullocks and seven rams. 
27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. 
28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. 
29 And it came to pass, as the ark of the Lord came into the city of David, that Michal the daughter of Saul looking out from a window saw king David dancing and playing: and she despised him in her heart.

16. 1 brought the ark. See note on 15. 3. This was in 951-930 B.C. A Sabbath year.


2. 4-39 (y, p. 549). THE Blessing of Jehovah. (Introversion.)

y X | 2, 3. The People blessed. 
A | 7. Delivery of Psalm to leaders. 
B | 8-36. The Psalm of Praise. 
D | 43. The People dismissed.

2 David. Not with his own hand, but by the priests'. offering = offering up. Heb. 'elah. Ap. 43. I. vi. and. Note the Fig. Polygamydon (Ap. 6) in vv. 2-4. 


5 to record. Ct. titles of Ps. 38 and 70.

6 continually: i.e. morning and evening, as prescribed.

7 this psalm. Supply the Ellipsis thus: "Delivered first [the following words] to thank", etc. Other Psalms were probably 5, 11, and 68. Originally provided for this event, Ps. 68 was afterward divided up and incorporated in Ps. 105. 1-15; 96. 1-13; 106. 1, 47, 48. Exactly the same has been done since then by many human authors. It is those who say they "treat the Bible like any other book" who deny to the Divine Author this right to do as He will with His own.

8-36 (B, above). THE Psalm of Praise. (Repeated Alternation.)

B | 2 | 28-30. The days. (Ps. 96. 1-13).
A | 2 | 31-33. The earth. (Ps. 96. 1-13).
B | 3 | 34-36. The People. (Ps. 106. 47, 48).

9 people = Peoples.

10 Talk ye = meditate.

11 His strength. Fig. Metonymy (of Subject), Ap. 6. "Strength" put for the Ark, which was the sign of the presence of Jehovah, and the symbol of His strength. Ap. 105. 4 and 192, 8, and see note on 13. 3 and Ex. 20. 22.

12 judgments = righteous rules.

13 Israel. When adapted for more general worship, in Ps. 105, it was changed to the more general term "Abraham" (v. 6). 

children = sons.

Jacob. See notes on Gen. 50. 24 and cp. Gen. 17. 1; 26. 3; 29. 13.

14 Be ye mindful. This was specially for this occasion. In Ps. 100, 4, where it is for more general use, David (in editing) changed it to "He hath remembered". See note on v. 7.

15 with Abraham . . . Isaac. See note on Gen. 60. 24 and cp. Gen. 17. 1; 26. 3; 29. 13.

16 Even of the covenant which He made with Abraham, And of His oath unto Jacob, And hath confirmed the same to Jacob for a law, And to Israel for an everlasting cove-
18 Saying, “Unto thee will I give the land of Canaan, the lot of your inheritance;”
19 When ye were but few, even a few, and strangers in it.
20 And when they went from nation to nation,
And from one kingdom to another people;
21 He suffered no man to do them wrong:
Yea, He "reproved kings for their sakes,
22 Saying, ‘Touch not; Mine anointed, And do My prophets no harm.’

23 Sing unto the LORD, all the earth;
Shew forth from day to day His salvation.
24 Declare His glory among all nations;
His marvellous works among all lands.
25 For great is the LORD, and greatly to be praised:
Ye also is to be feared above all gods.
26 For all the gods of the people are idols:
But the LORD made the heavens.
27 Glory and honour are in His presence;
Strength and gladness are in His place.
28 Give unto the LORD, ye kindreds of the people,
Give unto the LORD glory and strength.
29 Give unto the LORD the glory due unto His name:
Bring an offering, and come before Him:
Worship the LORD in the beauty of holiness.
30 Fear before Him, all the earth:
The world also shall be stable,
That it be not moved.
31 Let the heavens be glad, and the earth rejoice:
And let the hearts of men be joyful.
32 In His hand are the ends of the earth:
The heavens are His handiwork.
33 Then shall the trees of the wood sing out
At the presence of the LORD;
Because He cometh to judge the earth.
34 O give thanks unto the LORD; for He is good:
For His mercy endureth for ever.
35 And say ye, “Save us, O God of our salvation,
And gather us together,
And deliver us from the heathen,
That we may give thanks to Thy holy Name,
And glory in Thy praise.”
36 Blessed be the LORD God of Israel for ever and ever.

A And all the People said, “Amen,” and praised the LORD.

2 37 So he left there the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day’s work required:
38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:
39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,
17 1-22. 19 (K, p. 545). THE TEMPLE. DAVID'S PREPARATION FOR IT. (Introversion.)

17. 1-27 (C, above). PURPOSE DECLARED. (Introversion.)

17. 3-15 (G, above). NATHAN'S REPLY FROM JEHOVAH. (Introversion.)

17. 16-27 (P, above). DAVID SITTING before JEHOVAH. (Introversions.)

16 And David the king came and sat before the LORD, and said, "Who am I, O Lord, and what is mine house, that Thou hast brought me hitherto?"
17. 17.
I. CHRONICLES.

18. 10.

Thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O 1 LORD 2 God.

18 What can David speak more to Thee for the honour of Thy servant? for 300th knowest Thy servant.

19 O 1 LORD, for Thy servant's sake, and according to Thine own heart, hast Thou done all this greatness, in making known all these great things.

20 O 1 LORD, there is none like Thee, neither is there any 2 God beside Thee, according to all that we have heard with our ears.

21 And 18 what one nation in the earth is like Thy People Israel, whom 3 God went to redeem to be His Own People, to make 9 Thee a name of greatness and terribleness, by driving out nations from before Thy People, whom Thou hast redeemed out of Egypt?

22 For Thy People Israel didst Thou make Thine Own People forever; and 300th, 1 LORD, becamest their 2 God.

23 Therefore now, 1 LORD, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever, and do as Thou hast said.

24 Let it even be established, that Thy name may be magnified for ever, saying, 1 The Lord of hosts is the 2 God of Israel, even a 3 God to Israel: and let the house of David Thy servant be established before Thee.

25 For 300th, O my 2 God, hast told Thy servant that Thou wilt build him an house:

1 therefore Thy servant hath found in his heart to pray before Thee.

26 And now, 1 LORD, Thou art 2 God, and hast promised this goodness unto Thy servant:

27 Now therefore let it please Thee to bless the house of Thy servant, that it may be before Thee for ever: for 300th, 1 LORD, and it shall be 0 blessed for ever.''

18 Now after this it came to pass, that David smote the Philistines, and subdued them, and took 0 Gath and 0 her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 And David smote Hadarezer king of 0 Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of 0 Zobah, David slew of the Syrians two hundred and twenty thousand men.

6 Then David put 0 garrisons in Syria-damascus;

7 and the Syrians became David's servants, and brought gifts.

17 regarded. Cp. "art mindful" of Ps. 8. 4.

18 estate. Heb. ber, abbreviation of lorn - law. See note on 2 Sam. 7. 18.

19 a man. Heb. hâbîdâm = the Man, of Ps. 8. 5, 6, Who is to have dominion over all the earth.

20 What can ... ? Fig. Erosia. Ap. 8.

20 none like Thee. This is ever the worship rendered by all true worshippers. See note on 1 Sam. 2. 2.


redeemed ... redeemed. See notes on Ex. 6. 6; 13. 13.

22 as ... according as. Ap. 27.

25 hast told = revealed to the ear.

27 bless ... blesses ... blessed. Fig. Polyptoton. Ap. 6.

18. 1-13 (D. p. 554). CONQUESTS.

Extended Alternation.)

D m | 1-5. Conquests. Conquests.

1 it came to pass. Cp. the parallel (2 Sam. 8. 1-8); and note that the two accounts are supplementary and complementary, not contradictory.

Gath. See note on "Methheg-gamla." (2 Sam. 8.1).

In the time of Solomon (1 Kings 2. 26), Gath was tributary to her towns.

Heb. her daughters. Fig. Protopoëta. Ap. 6.

2 smote Moab. Thus fulfilling Num. 24. 17.

3 Hadarezer. Some codices, with two early printed editions, read 11 Hadaderzer "as in 2 Sam. 8. 12.

Zobah. Cp. Ps. 60, title, and 1 Sam. 14. 47. It was in the neighbourhood of Damascus. In 19. 6 we have the provocation which led to this war. Cp. 2 Sam. 10. 16, to establish his dominion. It had been impaired. Cp. 2 Sam. 8. 3.

4 seven thousand. See note on 2 Sam. 8. 4.


6 garrisons. Some codices, with Aram., Sept., and Syr., read this word in the text, as in 2 Sam. 8. 6.


7 Tibhath. Called also Beta and Berothai (2 Sam. 8. 6); unless the four names represent four cities.

the pillars; i.e., the two pillars afterward made by Solomon (1 Kings 7. 15, 21). 2 Chron. 3. 15-17.

9 Tou. Called also Toi (2 Sam. 8. 8).

10 Hadoram. Called also Joram in 2 Sam. 8. 10.

had war was a man (Heb. 'ish. Ap. 11. II) of war.

Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from 0 Tibhath, and from Chun, cities of 2 Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and 0 the pillars, and the vessels of brass.

9 Now when 0 Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent 0 Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against 2 Hadarezer, and smitten him; (for 3 Hadarezer 'had war with Tou;) and with him all manner of vessels of gold and silver and brass.
19. 14–17 (E, p. 554). CONQUESTS. (Division.)

K | 19. 6–20. 8. The wars.

19. 1–5 (K, above). THE PROVOCATION. (Division.)

D | u | 1. 2. David hears of Hanun’s bereavement.
v | 2. Condolesence sent to Hanun.
w | 3. Suspicion.
x | 4. Condolesence requited with indignity.
y | 5. David hears of Hanun’s action.

1. it came to pass. See 2 Sam. 10. 1–19.

2. messengers to comfort = consolers.


19. 6–20. 8 (K, above). THE WARS. (Division.)

K | L | 19. 6–19. Wars with Ammon and Syrians.
L | 20. 1–2. Siege of Rabbah.
L | 20. 4–8. Wars with Philistines.

6–19 (L, above). WARS WITH AMMON AND SYRIANS. (Extended Alteration.)

y | 14. Engagement with Syrians.
z | 14. Flight of Syrians.
a | 15. Flight of Ammonites.
x | 16. Engaged with Syrians.
y | 17. Engagement with Syrians.
z | 18. Flight of Syrians.
a | 19. Subjection of Syrians.


7 chariots = cavalry. Used of men as well as horses, see v. 18. Cp. 2 Sam. 10. 6.


9 gate = entrance.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the

20. 1 it came to pass. Cp. 2 Sam. 11, 1; 12, 26-31; 21, 18-22. children = sons. David tarried at Jerusalem. No reference is made here to the result of this tarrying, which is recorded in 2 Sam. 11, 1-12, 25.
2 David took. No discrepancy here, for Joah had summoned David for the purpose (2 Sam. 12, 27), their king. Probably Milcom, their king-idol. 
3 cut. Heb. yāšar. Occurs only here; the meaning "cut" is arbitrary. It must be explained by 2 Sam. 12, 31, where it is "sīm," and is rendered "put" = "appointed them [to work]". See notes there. Sār is probably from yāšar = to regulate, or rule.
4 Gezer. See note on 1 Kings 9, 18-17; children = those born. 


1 Satan. See note on 2 Sam. 24, 1.
2-8 (N, above). THE SIN. (Alternation.)

1 Satan. See note on 2 Sam. 24, 1.
2 b 2. Command of David.
3 c 3, 4. Objection.
4 b 5, 6. Obedience to command.
5 c 7, 8. Result.

4 (And it came to pass after this, that there was war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued. 
5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. 
6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant. 
7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him. 
8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants).

21 And 8 Satan stood up against Israel, and provoked David to number Israel. 

2 And David said to Joab and to the rulers of the People, "Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it."
3 And Joab answered, " 6 The LORD make His People an hundred times so many more as
21. 3.

I. CHRONICLES.

21. 22.


(Introversion.)

   | e 13. Choice made.
   | e 14. Choice carried out.
   | d | p. 15. Divine forbearance.

12 three years. See note on 2 Sam. 24. 13.
   be destroyed. Sept. and Vulg. read "flee", as in 2 Sam. 24. 13.

13 great—many.


15 He repented. Fig. Anthropopatheia. Ap. 6.

Ornan: or Araunah in 2 Sam. 24.

21.-15—22. 1 (N, p. 557). EXPIATION.

(Introversion.)


17 Is it not I...? Fig. Erotisis. Ap. 6.

21. 18—22. 1 (O, above). ANGEL. MESSAGE.

(Alternation.)

O | Q | 18. Angel's command to David.
   | Q | 21. 27. Jehovah's command to Angel.

21. 19—26 (R, above). DAVID. SITE OF ALTAR.

(Introversion.)

   | g | 20, 21. Reception.
   | g | 22—25. Negotiation.

19 at=according to.
20 hid—their hiding themselves.
was—had been.

"Lord my "God, be on me, and on my father's house; but not on Thy People, that they should be plagued."

18 Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spoke in the name of the Lord.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, "Grant me..."
22. 22.
I. CHRONICLES.

22 The place.  Heb. māḵôm, as in Ruth 4.10. Referring to the whole place, afterward the Temple area. Not Heb. goren, as in 2 Sam. 24.24, which was merely the threshingfloor, as in Ruth 3.2. Hence 600 shekels of gold for the former, but only 50 shekels of silver for the latter. Two distinct transactions.

23 Instrumenta—threshing sledges composed of balks of timber, with sharp stones or iron spikes beneath. Cp. Isa. 41.12. 2 Sam. 24.22. Heb. mōrāq. Called to-day in Palestine 
māqār. 


26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and He answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the Angel; and he put up his sword again into the sheath thereof.

28 At that time when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite, then 'he sacrificed there.

29 (For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeah.)

30 But David could not go before it to enquire of the Lord: for he was afraid because of the sword of the Angel of the Lord.

Then David said, "'The house of the Lord God, and this is the altar of the burnt offering for Israel.'

And David commanded to gather together the strangers that were in the land of Israel;

and he set masons to hew wrought stones to build the house of God.

And David prepared iron in abundance for the nails of the doors of the gates, and for the joinings; and brass in abundance without weight;

Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

And David said, "Solomon my son is young and tender,

and the house that is to be built for the Lord must be exceeding magnificil, "of fame and of glory " throughout all countries: I will therefore now make preparation for it." So David prepared abundantly before his death.

Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

And David said to Solomon, "My son, as for Me, it was in my mind to build an house unto the name of the Lord my God:

But the word of the Lord came to me, saying, 'Thou hast shed much blood upon the earth in My sight.

Behold, a son shall be born to thee, whose..."
shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

106 & shall build an house for My name; and 3 will be My son, and 3 will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as He hath said of thee.

12 Only the LORD o give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: o be strong, and of good courage: dread not, nor be dismayed.

14 Now, behold, o in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and 1 the LORD be with thee."

17 David also commanded all the princes of Israel to help Solomon his son, saying,

18 "Is not the LORD your God with you? and hath He not given you rest on every side? for He hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before His People.

19 Now set your heart and "your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of 1 the LORD God, to bring 1 the ark of the covenant of 1 the LORD, and the 0 holy vessels of 1 God, into the house that is to be built to the name of 1 the LORD."

20 So when David was old and full of days, he made Solomon his son king over Israel.

21 And he gathered together all the princes of Israel, with the priests and the Levites.

22 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, o man by man, was thirty and eight thousand.

23 Of which, twenty and four thousand were to set forward the work of the house of 1 the LORD; and six thousand were officers and judges:

24 Moreover 4 thousand were porters; and four thousand praised 1 the LORD with the instruments which I made, said David, "to praise therewith."

25 And David divided them into courses among the sons of Levi, namely, Gershom, Kohath, and Merari.

26. 9. I. CHRONICLES.

23. 1 old and full of days. Cp. Abraham (Gen. 23, 8), and Isaac (Gen. 28, 29). David born in 990. Now in his seventieth year, full of 1 was satisfied with, made Solomon his son king. During his lifetime. This was a common practice in those days; and these co-regent kings explain many chronological problems.

23. 27-31 (v. 559). PRINCES AND PRIESTS. APPOINTMENTS. (Division.)

23. 26-28 (W1, above). SACRED APPOINTMENTS. (Introduction.)

23. 30. The dedicated tribe.

23. 6. Division. Courses of the priests.

23. 7-11. Gershonites.


23. 21-23. Merarites.


3 thirty years. According to Num. 4, 3, 23, 35, 47. Changed to twenty-five years by Jehovah (Num. 8, 24); and, by David's "last words", to twenty years (v. 27). Cp. Ezra 3, 8.


4 set forward = oversee.


5 four thousand = porters. In ch. 26 we have the ninety-three chiefs. The 212 in 9, 22 pertained to the Tabernacle, not to the Temple (9, 21).

6 courses: or classes. See note on 24, 1, &c.

7 Of the Gershonites were, Laadan, and Shimei.

8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chiefs of the fathers of Laadan.

10 And the sons of Shimei were, Jahath, Zina, Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many
24. 1 divisions ... Aaron. 24 is concerning the courses of the priests, as ch. 23 is of the Levites. Cp. 28. 6. 2 children = sons. 3 distributed = divided into courses, as in 23. 6. 4 chief men = strong men. Heb. gober. Ap. 14. IV. Here denoting the heads of houses, or families. 5 divided by lot. See note on the Urim and Thummim (Ex. 28. 30. Num. 28. 25). 6 the scribe = the secretary. Cp. 27. 32. See note on 2 Sam. 8. 17. Ahimelech. So that Abiathar had a son named Ahimelech, who assisted him, as Hopini and Phinehas assisted Eli.

24. Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. 2 But Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office. 3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nathaniel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar,
24.
921

6.

CHRONICLES.

I.

and before the chief of the fathers of the
0
priests and Levites
one principal household
being taken for Eleazar, and one “taken for

25.

one principal household
with Sept, and Syr., read

6.

Ithamar. Some
an ancestral house,
one by one for Eleazar, and one by one for Ithamar ”,
taken i. e. by lot. Heb. ’dhar.
Ithamar,
0
7 lot came forth. See notes on Ex. 28. 30
7 Now the first lot came forth to “Jehoiarib,
J ehoiarib.
The twenty-four courses took, and
the second to Jedaiah,
kept, the names of these first heads (vv. 7 -! 8).
Each
8 The third to Harim, the fourth to Seorim,
officiated a week (Sabbath to Sabbath), and Zacharias
9 The fifth to Malchijah, the sixth to Mija- belonged to the eighth (Luke 1. 6). Cp. Neh, 12.
min,
Solomon appointed the same courses, which were con10 The seventh to Hakkoz, the eighth to tinued by Hezekiah and Josiah. Only four returned
from the Captivity (Ezra 2.36-39. Neh. 7, 39 - 42 12. 1 - 21
Abijah,
11 The ninth to Jeshuah, the tenth to Sheean- Luke 1 6 shows that they must have been made complete.
19 the orderings = the appointments i. e. the order
iah,
12 The eleventh to Eliashib, the twelfth to in which they fulfilled their service was all of Jehovah.
.

codices,

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:

Jakim,
13 The thirteenth to Huppah, the fourteenth
to Jeshebeab,
14 The fifteenth to Bilgah, the sixteenth to
Iramer,
15 The seventeenth to Hezir, the eighteenth
to Aphses,

16

The nineteenth to Pethahiah, the twentieth

according as.
rest of the sons of Levi. Verses 20-30 give
the names of the heads of the twenty-four courses of
as

20 the

Levites enumerated in 23. 6-23.

23 Jeriah. Some codices, with eight early printed
editions, Sept., and Syr., read “ and the sons of Jeriah”,
but the Ellipses are rightly supplied from ch. 23. 19.
26 Beno = his son; Jaaziah being a third son of
“ Ben” (15. is) prob. an abbreviation.
31 cast lots. See notes on the Urim and Thummim

to Jehezekel,

two

Merari.

three and twentieth to Delaiah, the
four and twentieth to Maaziah.
19 These were “the orderings of them in their
service to come into the house of 0 the Lord,
according to their manner, under Aaron their
0
0
father , as the Lord 6 God of Israel had com-

(Ex. 28.

17

The one and

and twentieth
18

p
(p.

5

560)

twentieth to Jachin, the

to Gamul,

The

Norn.

30.

26. 55).

Cp.

vv.

u, 7.

over against - equally with.

25

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1 captains of the host = the heads of the Temple
This word “ host ” applied to Levites in Nurn.
Rendered “ service ” (marg. warfare)3 in Sum. 4. 23

service.
4. 3.

,

30, 35, 39, 43

8. 24.

manded him.
Jeduthun. Probably another name for "Ethan. See
on 16. ti.
20 And “the rest of the sons of Levi were note
prophesy with harps. Not “perform”, or “render”.
these Of the sons of Amram ° Shubael of the
The music therefore eminently spiritual. See note on u. 6.
;

:

;

sons of Shubael ; Jehdeiah.
21 Concerning Rehabiah
of the sons of
Rehabiah, the first was Isshiah.
22 Of the Izharites Shelomoth of the sons
of Shelomoth Jahath.
23 And the sons of Hebron “Jeriah the first,
Amariah the second, Jahaziel the third, Jekameam the fourth.
24 O/the sons of Uzziel Michah: of the sons
of Michah Shamir.
25 The brother of Michah was Isshiah: of
the sons of Isshiah Zechariah.
26 The sons of Merari were Mahli and Mushi
the sons of Jaaziah 0 Beno.
27 The sons of Merari by Jaaziah Beno, and
Shoham, and Zaccur, and Ibri.
28 Of Mahli came Eleazar, who had no sons.
29 Concerning Kish: the son of Kish was
Jerahmeel.
30 The sons also of Mushi Mahli, and Eder,
and Jerimoth. These were the sons of the
Levites after the house of their fathers.
31 These likewise “cast lots “over against
their brethren the sons of Aaron in the presence
of David the king, and Zadok, and Ahimelech,
and the chief of the fathers of the priests and
Levites, even the principal fathers over against
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3

six.
Only five named. The sixth is Shimei (v. 17).
4 Giddalti. The fact that the meanings of these six
names form a complete sentence in Hebrew is no more
proof that this is a mistaken “obscure and ancient
prayer ”, than that the chronicler has strung together
a list of six names in order to form a sentence. What
it shows is that Heman, in naming his sons, did so with
this set purpose, as parents have often done since his
day. The supposed prayer would read
“I have magnified, and I have raised up help
Sitting in trouble, I have spoken many oracles.”
5 the words of God, Not the words of man. None
blit Divine words used in Divine worship.

;

;

their

younger brethren.

and Nethaniah, and Asarelah, the sons of
Asaph under the hands of Asaph, which prophesied according to the order of the king.
3 Of jeduthun: the sons of jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and
Mattithiah, “six, under the hands of their
father Jeduthun, who prophesied with a harp,
to give thanks and to praise ° the LORD.
4 Of Heman the sons of Heman Bukkiah,
Mattaniah, Uzziel, Shebuel, and Jerimoth,
Hananiah, Hanani, Eliathah, “Giddalti, and
Romamti-ezer, Joshbekashah, Mallothi, Hothir,
:

;

and Mahazioth

5 All these were the sons of Heman the king’s
Moreover David and the “captains of seer in ° the words of ° God, to lift up the horn.
the host separated to the service of the And “ God gave to Heman fourteen sons and
sons of Asaph, and of Heman, and of “Jedu- three daughters.
thun, who should “ prophesy with harps, with
6 All these were under the hands of their
psalteries, and with cymbals and the number father for song in the house of
the Lord,
of the workmen according to their service was: with cymbals, psalteries, and harps, for the
2 Of the sons of Asaph Zaccur, and Joseph, service of the house of 6 God, according to

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921 the king's order to Asaph, Jeduthun, and Heman.
7 So the number of them, with their brethren that were instructed in the 'songs of the LORD, even all that were *cunning, was *two hundred fourscore and eight.
8 And they *cast lots, ward against ward, as well the small as the great, the teacher as the scholar.
9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:
10 The third to Zaccur, he, his sons, and his brethren were twelve:
11 The fourth to Izi, he, his sons, and his brethren, were twelve:
12 The fifth to Nathaniah, he, his sons, and his brethren, were twelve:
13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve:
14 The seventh to Jesharelah, he, his sons, and his brethren, were twelve:
15 The eighth to Jeshahiah, he, his sons, and his brethren, were twelve:
16 The ninth to Mattaniah, he, his sons, and his brethren, were twelve:
17 The tenth to Shimei, he, his sons, and his brethren, were twelve:
18 The eleventh to Azarel, he, his sons, and his brethren, were twelve:
19 The twelfth to Hashabiah, he, his sons, and his brethren, were twelve:
20 The thirteenth to Shubael, he, his sons, and his brethren, were twelve:
21 The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve:
22 The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve:
23 The sixteenth to Hananiah, he, his sons, and his brethren, were twelve:
24 The seventeenth to Joelkashaph, he, his sons, and his brethren, were twelve:
25 The eighteenth to Hanani, he, his sons, and his brethren, were twelve:
26 The nineteenth to Mallothi, he, his sons, and his brethren, were twelve:
27 The twentieth to Eliakim, he, his sons, and his brethren, were twelve:
28 The one and twentieth to胡thor, he, his sons, and his brethren, were twelve:
29 The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve:
30 The three and twentieth to Mahazieloh, he, his sons, and his brethren, were twelve:
31 The four and twentieth to Romanti-ezer, he, his sons, and his brethren, were twelve:

Concerning the divisions of the porters: Of the *Korhites was Meshelemiah the son of Kore, of the sons of Asaph.
2 And the sons of Meshelemiah were, Zerahiah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.
4 Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Josh the third, and Sacar the fourth, and Nethaneel the fifth,
5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for *God blessed him.

8 came forth: i.e. out of the ephod, the bag behind the high priest's breastplate; the lap, or bag of Prov. 16.33. Cp. Josh. 21.4. and see note on Ex. 28.30. Num. 26.55. to Joseph. Not the eldest son. Cp. v. 2.
9 his brethren. Fig. Synedrarch (of Genus), Ap. 6, for relatives.
10 Zaccur, the son of Asaph (v. 2). Jesharelah = Azezral of v. 2.
11 Jazreel = Uziel of v. 4.
10 children = sons. chief = head.
13 cast lots. See note on 25. 8, 9. for every gate. This ordering of David was according to the plan of the Temple, given by God "in writing" to David. See 28. 11-12, 19. So was the Tabernacle plan shown to Moses in the mount (Ex. 25. 40. Heb. 5. 5).

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were *mighty men of valour.
7 The sons of Shemaiah; Othni, and Rephael, and Obad, Elzabad, whose brethren were *strong men, Elihu, and Semachiah;
8 All these of the sons of Obed-edom: they and their sons and their brethren, able *men for strength for the service, were threescore and two of Obed-edom.
9 And Meshelemiah had sons and brethren, *strong men, eighteen.
10 Also Hosah, of the *children of Merari, had sons; Simri the *chief, (for though he was not the firstborn, yet his father made him the *chief;) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were threeneen.
12 Among these were the *divisions of the porters, even among the *chief men, having wards one against another, to minister in the house of *the LORD.
13 And they *cast lots, as well the small as the great, according to the house of their fathers, *for every gate.

I. CHRONICLES.

27. 4.

14 Shelemiah. The Meslehimah of v. 1. See note on 25. 11.

15 house of Asuppim = the treasuries (from Heb. 'asaph, to gather). Cp. 2 Chron. 25. 24, where Joash took what was in Obededom's charge. So named because of the two gates called Asuppim.

16 Shuppim. Not an "accidental repetition" or "unintelligible intrusion", but a proper name.

Shallecheth = a casting up. Occurs only here, and Isa. 6. 13. Another gate made by Solomon (1 Kings 10. 5. 2 Chron. 9. 4). Connected with "Millo", between Zion (Jebus) and Moriah.

18 Parbar. Another gate connected with this causeway. Cp. 2 Kings 25. 11, rendered "suburbas". Cp. 2 Kings 11. 16.

20 of the Levites, Ahijah was. The Sept reads "the Levites their brethren were" (reading Abikim instead of Ahijah). treasures = treasuries. There were several in different places, with various names.

dedicated = holy. See note on Ex. 3. 4.

21 chief fathers = heads of the fathers.

24 Shebuel. See note on 25. 16.

27 dedicate = set apart.

28 had dedicated. A practice dating from the time of Moses (Num. 31. 28-47), and Joshua (6. 24).


29 outward business = outside the Temple (Neh. 10. 32-39; 11. 16), as distinguished from the worship within (which was the "business of the house of God", Neh. 11. 22).

officers and judges. See Deut. 16. 18 (same Heb.), 6000 appointed. Provision made for them in Ex. 18. 13-26.


27. 1 children = sons.

chief fathers = heads of the fathers.

captains of thousands. The host comprised all males over twenty. From this were organised twelve divisions of 24,000 men, commanded by twelve of the thirty. David's 600 (1 Sam. 23. 13, &c.) divided into three of 200 each (consisting of ten subdivisions of twenty each, commanded by the "thirty"), commanded by the three. The commander of the "three" was not one of the "three", but next below them. See notes on ch. 11 and 2 Sam. 23.

2 Jashobeam. Cp. 11. 11.

3 Perez = Pharez, son of Judah. See note on 25. 11.

chief = head.

27 Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month was Jashobeam the son of Zabdiel; and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month
1. The second captain was the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

2. The third captain was the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

3. The fourth captain was the son of Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

4. The fifth captain for the fifth month was Shamshueth the Izrahite: and in his course were twenty and four thousand.

5. The sixth captain for the sixth month was Obadiah the son of Iggith: and in his course were twenty and four thousand.

6. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

7. The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zeruhites: and in his course were twenty and four thousand.

8. The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites: and in his course were twenty and four thousand.

9. The tenth captain for the tenth month was Zabdi the son of Ahlai, of the children of Ephraim: and in his course were twenty and four thousand.

10. The eleventh captain for the eleventh month was Helez the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

11. The twelfth captain for the twelfth month was Igal the son of Joseph: and in his course were twenty and four thousand.

P. Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maaziah:

Q. Of the Levites, Hashabiah the son of Kemuel:

R. Of the Aaronites, Zadok:

S. Of Judah: Elihu, one of the brethren of David:

T. Of Issachar, Omri the son of Michael:

U. Of Zebulun, Ishmaah the son of Obadiah:

V. Of Naphtali, Jerimoth the son of Azriel:

W. Of the children of Ephraim, Hoshea the son of Azaziah:

X. Of the half tribe of Manasseh, Joel the son of Pedahiah:

Y. Of the half tribe of Manasseh in Gillad, Iddo the son of Zechariah:

Z. Of Benjamin, Jaasiel the son of Ahner:

D. Of Dan, Azarel the son of Jeroham. These were the princes of the tribes of Israel.

E. But David took not the number of them from twenty years old and under: because the LORD had said He would increase Israel like to the stars of the heavens.

F. Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

G. And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah:

H. And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:

I. And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite:

J. And over the olive trees and the sycomore trees that were in the low plains was Baalhanan the Gederite: and over the cellars of oil was Joash:

K. And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

L. Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

M. And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.
I. CHRONICLES.

27. 32. Also Jonathan was David's uncle, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: 33. And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion: 34. And after Ahithophel was Jehoiada, the son of Benalath, and Abiathar: and the general of the king's army was Joab.

28. And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the porters, and of all the valiant men, unto Jerusalem.

2. Then David the king stood up upon his feet, and said, "Hear me, my brethren, and my people: As for me, I have had in mine heart to build an house for the ark of the covenant of the LORD, and to exalt the name of the LORD my God, to set up an everlasting kingdom for my name: and I have set up a son over my house and over my kingdom. 3. But God said unto me, 'Thou shalt not build an house for My name, because thou hast been a man of war, and hast shed blood. 4. Howbeit the Lord, the God of Israel, chose me before all the house of my father, to be king over Israel for ever: for He hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father He liked me to make king over all Israel: 5. And of all my sons, (for the Lord hath given me many sons,) He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. 6. And He said unto me, 'Solomon thy son, shall build My house and My courts: for I have chosen him to be My son, and will be his father. 7. Moreover I will establish his kingdom for ever, if he be constant to do My commandments and My judgments, as at this day.' 8. Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9. And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever. 10. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it.'

11. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the inner parlours thereof; and of the place of the mercy seat,

28. 32. David's uncle. In 20. 7 and 2 Sam. 21. 21 Jonathan is the son of Shimea, David's brother. The Heb. may thus be used of a brother's son as well as a father's brother's son. 34 general prince. army host.

28. 1—29. 22. (U. p. 559). INTENTION TO BUILD THE TEMPLE. (Alteration.)


28. 1—29. 8 (F. above). PREPARATIONS. PERSONS. (Introversion.)

J | 29. 1—5. People addressed.
1 assembled = convoked, or mustered. princes of Israel. Cp. 27. 16—22. captains = princes (throughout the chapter). See note on 27. 1.
4 stood up upon his feet. Note David's three attitudes: lying on the earth as a penitent (2 Sam. 12. 16. Cp. Ps. 51); sitting before Jehovah as a worshipper (2 Sam. 7. 14. 1 Chron. 17. 16); and standing on his feet as a servant (28. 22).
5 the ark. See note on 13. 3 and Ex. 25. 22. the Lord. Heb. Jehovah. Ap. 4. II.
6 and even, the footstool of God = the Ark. Fig. Anthropopathy. Ap. 6.
9 chose me. Cp. 1 Sam. 16. 12.
11 chosen Solomon. Cp. 22. 9; 2 Sam. 12. 25.
12 he said unto me. Cp. 22. 9; 2 Sam. 7. 13, 14.
13 congregation = assembly as in v. 1.
14 seek. Heb. diwarsh. See notes on 10. 13, 14. 1 Sam. 26. 6, 7.
15 children = sons.
17 Take heed, &c. The 11th Seder begins here, and ends with 2 Chron. 2. 2. See note on p. 586.

28. 11—19 (K. above). THE PATTERN DELIVERED. (Introversion.)


11 the pattern. Same word as of Tabernacle to Moses (Ex. 25. 9, 10; See Heb. 9. 5).
and. Note the Fig. Polyapodoton (Ap. 6) in vv. 11—14, for emphasis. thereof: i.e. of the sanctuary, mercy seat = the propitiatory. See note on Ex. 25. 17.
12 by the Spirit. Heb. "by the Spirit" (riach. Ap. 9) with (or in) me". The pattern without, and the worship within, all of God. Nothing can be offered in worship but what comes from God (John 4. 24). Therefore said to be built by David in intention, and by Solomon in fact.

chambers = attached chambers.

12 And 11 the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about,
of the treasuries of the house of 2God, and of the treasuries of the 2dedicated things:
13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of 1the LORD, and for all the vessels of service in the house of 2the LORD.
14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for every instrument of every kind of service:
15 Even the weight for the 2candlesticks of gold, and for their lamps of gold, by weight for every 2candlestick, and for the lamps thereof: and for the 2candlesticks of silver by weight, both for the 2candlestick, and also for the lamps thereof, according to the use of every 2candlestick.
16 And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver:
17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden 2basons he gave gold by weight for every 2bason; and likewise silver by weight for every 2bason of silver.
18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot 0of the cherubims, that spread out 0their wings, and covered 0the ark of the covenant of 2the LORD.
19 All this 0said David, 2the LORD made me understand in writing by His hand upon me, even all the works of this pattern.
20 And David said to Solomon his son, 00Be strong and of good courage, and do it: fear not, nor be dismayed: for 2the LORD 2God, even my 2God, will be with thee; 2He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of 2the LORD.
21 And, 00behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of 2God: and there shall be with thee for all manner of workmanship every willing skillful man, for any manner of service: also the princes and all the People will be wholly at thy commandment.
29 Furthermore David the king said unto all the 2congregation, 00Solomon my son, 0whom alone 2God hath chosen, is yet 0young and tender, and the work is great: for 2the palace is not for man, but for 2the LORD 2God.
2 Now I have prepared with all my might for the house of my 1God the 2gold for things to be made of gold, 00and the 2silver for things of silver, and the 2brass for things of brass, the 2iron for things of iron, and wood for things of wood; 0onyx stones, and 0stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.
3 Moreover, because I have set my affection to the house of my 1God, 0I have of mine own proper good, of gold and silver, which I have given to the house of my 1God, 0over and dedicated 0this-holy. See note on Ex. 3. 5.
15 candlesticks 0lampstands.
17 basons 0covered bowls.
18 of 0even. Genitive of Apposition. See Ap. 17.
20 be 0strong, and of a good courage. See note on Deut. 31. 7.
31 He will not fail thee. See notes on Deut. 4. 31; 31. 6.
21 behold. Fig. Asterismos. Ap. 6.
29. 1 congregation. Same word as in 28. 8, whom is the one whom.
God. Heb. Elohim. Ap. 4. 1. 0
hath chosen. Cp. 22. 9. 2 Sam. 12. 25.
young and tender. Cp. 22. 5.
the palace. Heb. beth. Used only here and v. 12. Est. 1. 2; 2. 5, 8; 8. 1; 9. 6, 11, 12. Neh. 1. 1; 2. 7, 13. Dan. 3, 2. The name for a Persian royal palace, which shows the date of these books. (See note on "drams", v. 7), and why it is found among the Ketubim, or later books and not with the historical books: and why Daniel is there too (and the prophets, the LORD. Heb. Jehovah. Ap. 4. 11.
2 gold . . . silver . . . brass . . . iron. Put by Fig. Metonymy (of Cause), Ap. 6, for what is made from them. The Fig. is completed by the words "in the ashes" and. Note the Fig. Polygyndeton (Ap. 6), to emphasis the fifteen gifts of grace (5 x 5, see Ap. 16). A.V., 1811, omits this first 0and.
2 I have of mine own proper good. See I have a treasure of mine own. Omit the word 0which. mine own proper good. Heb. only one word, gullah = personal treasur. Occurs only in Ex. 9. 5. Deut. 7. 6; 14. 2; 18. 18. 1 Chron. 29. 3. Ps. 138. 6. Ecc. 2. 8. Mal. 3. 17 (see margin). See note on Ex. 19. 5, 1; over and above, Cp. 22. 14.
0holy. See note on Ex. 3. 5.
0houses. Cp. 28. 11.
6 to consecrate. See notes on Ex. 28. 41. Lev. 9. 17.
7 chief = prince. See note on 27. 14.
8 by the hand = unto the hand: i.e. under the direction of Lit. laying them upon the hand, above all that I have prepared for the 2holy house.
4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal:
5 The gold for things of 2gold, and the 2silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing 0to consecrate his service this day unto 2the LORD? 0
6 Then the 1chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,
7 And gave for the service of the house of 1God of gold five thousand talents and ten thousand 4drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.
8 And they with whom precious stones were found gave them to the treasure of the house of 1the LORD, 0by the hand of Jehiel the Gershonite.
9 Then the People rejoiced, for that they offered willingly, because with perfect heart
they offered willingly to 'the LORD: and David the king also rejoiced with great joy.

10 Wherefore David blessed 'the LORD before all the congregation: and 'David said, "Blessed be 'the LORD God of Israel our father, for ever and ever.

11 Thine, O 'LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O 'LORD, and Thou art exalted as head above all.

12 Both riches and honour come of Thee, and 'Thou dost keep all power and might; and in Thine hand it is to make great, and to give strength unto all.

13 Now therefore, our 'LORD, we thank Thee, and praise Thy glorious name, and Thy greatness.

14 But "who am I, and what is my People, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

15 For "we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is "none abiding.

16 O 'LORD our 'LORD, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine house, and is all Thine own.

17 I know also, my 'LORD, that "Thine ownest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy People, which are present here, to offer willingly unto Thee.

18 O 'LORD God of 'Abraham, Isaac, and of Israel, our fathers, keep this heart and your covenant for ever:

19 And give unto Solomon my son a perfect heart, to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all these things, and to build 'the palace, for which I have made provision.'

20 And David said to all the 'congregation, "Now bless 'the LORD your 'LORD," And all the 'congregation blessed 'the LORD God of their fathers, and bowed down their heads, and "worshipped 'the LORD, and the king.

21 And they 'offered sacrifices unto 'the LORD, and 'offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

22 And "did eat and drink before 'the LORD on that day with great gladness.

And they made Solomon the son of David king the second time, and anointed him unto 'the LORD to be the chief governor, and "Zadok to be priest.

23 Then Solomon sat on the throne of 'the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and "the mighty men, and all the sons likewise of king David, "submitted themselves unto Solomon the king.

25 And 'the LORD magnified Solomon exceedingly in the sight of all Israel, and "bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem,
28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer. With all his reign and his might, and the times that went over him, and over Israel, and over the kingdoms of the countries.

THE SECOND BOOK OF THE CHRONICLES.

1 AND Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation, and the ark of the covenant, and all the glory thereof.

4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the Lord, where was the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O Lord God, let Thy promise unto David my father be established: for thou hast made me king over a people, like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go forth and come in to contend with the ungodly in judgment: for who is able to contend with this people? As for me, God hath shewed me whom I shall set over this people.

11 And David said to Solomon, My son, be strong and of good courage: for Zerubbabel the son of Shealtiel, and his brethren, the Jews, bestrong and strong with thee; and Zerubbabel shall build this house.

12 And he shewed him the pattern of the temple, even of the chambers, and the precious things therein.

13 And David said to Solomon, My son, be strong and of good courage, and do it: fear not, nor be dismayed:

14 For the Lord God of armies is with thee, even the God of David thy father; and he will not suffer thee to fail in anything thou shalt set thy heart to, if thou seek God with all thy heart:

15 10. If then thou wilt obey my commandments, and keep my judgments, which I command thee this day, I will set up thy kingdom, that it may be as the days of David: and I will give Israel a son after the heart of David, and I will be their God, and they shall be my people:

16 3. And it shall be, when they name thee after me, as saying, after the manner of David his father, so shall thy days be.

17 15. Then it shall be, if thou wilt walk in my statutes, and keep my commandments, which I command thee this day: 7. And the Lord will again appoint a place for this house, and my throne, even upon the throne where I have set up my name, for ever.

18 3. To thy seed after thee, which shall come forth from thy loins, I will set up a permanent kingdom.

19 15. If then thou wilt walk in my statutes, and keep my commandments, which I command thee this day:

20 10. The Lord my God will set up a house for me, and my throne, as he said unto my father David, saying, I will set up a house for thee, and thy seed after thee for ever.

21 15. And if they will obey me with all their heart, and with all their soul, so that they keep my commandments and my statutes, which I command them this day:

22 10. Then will I set up a dwelling-place for my name, and it shall be, that my throne shall be established for ever:

23 3. And I will establish the throne of thy kingdom, that it may be for ever:

24 15. If they will not, the reason shall lie with them that have forsaken the Lord, and with their kings, because they have forsaken the Lord, and the God of their fathers.

25 10. Now therefore arise, and be thou strong, for this work is in your power. As for me, my presence shall go with thee, and I will give thee rest.

26 For David my servant, and for Solomon my son, whom I have chosen, I have made an everlasting covenant with them, and will keep mine oath which I have sworn.

27 I will give thee both the rain of thy land in due season, and the seasonings thereof, and the a fruitful way.

28 And I will give peace in thy time, both within and without, that thou shalt not have trouble; and thou shalt be the least of all kingdoms.

29 And I will give unto the rain of thy land in due season, and the fruitful way, and the corn thy land, and the new wine, and oil, and the掌柜 shall abound.

30 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

31 Then to Solomon came all the wives of Pharaoh. And the concubines said unto the women of Egypt, Behold, he hath taken to him wives of the daughters of Pharaoh: shall we also go and take wives unto our husbands?

32 And it came to pass at the end of the year, that Solomon began to reign in Jerusalem in the seventh month.

33 And Solomon sent to Huram the king of Tyre, saying, As thou didst do for David my father, so deal thou likewise unto me.

34 For David my father could not build an house unto the name of the Lord his God; because of the war which was round about him, and also because of other labours which he had to perform; therefore was it not possible for him to build an house unto the name of the Lord his God.

35 Now therefore, let God, who hath promised good unto David, set up the name of his king upon his throne, as he hath spoken unto him.

36 For it was not possible for David to build an house unto the name of the Lord his God; because of the blood which he shed, and because of the sacrifices which he used to burn.

37 But Solomon his son shall build an house unto my name, because he is a man of peace, and because he is mine servant, and hath done my will in all things that I commanded him.
II. CHRONICLES.

2. 10.

2 And Solomon determined to build a house for the name of the LORD, and a house for his kingdom.

3 And Solomon sent to Huram the king of Tyre, saying, 'As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

4 Behold, I will build an house to the name of the LORD my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever for Israel.

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build Him an house, seeing the heavens and heaven of heavens cannot contain Him? who am I then, that I should build Him an house, save only to burn sacrifice before Him?

7 Send me now therefore a cunning man to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue,
2 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

3 And he began to build in the second day of the second month, in the fourth year of his reign.

II. CHRONICLES.

<table>
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| 12 heaven and earth. | See note on Deut. 4. 26. |
| 14 a woman... of Dan. | By birth. In 1 Kings 7, 14, a widow... of Naphtali. By marriage. No discrepancy, as alleged. |

13 Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.
II. CHRONICLES.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and the cherubims stood on their feet, and their faces were inward.

14 And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand "Jachin," and the name of that on the left "Boaz.

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about: ten cubits in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 And he stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an hand breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Huram made the pots, and the shovels, and the basons.

And Huram finished the work that he was to make for king Solomon for the house of God;

12 To wit, the two pillars, and the six pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.

14 He made also bases, and lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of God, the Lord of bright brass.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathan.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set;

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, made he of gold, and that of perfect gold.
5 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

3 Wherefore all the men of Israel assembled themselves unto king Solomon; and they did the ark of the covenant of the LORD before the king.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 And king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought up the ark of the covenant of the LORD unto the place, into the oracle of the house, into the most holy place, even under the wings of the cherubims.

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

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

11 And it came to pass, when the priests were come out of the holy place, that all the priests that were present sanctified themselves, and did not wait for apparel.

12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanksgiving unto the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, "For He is good; for His mercy endureth for ever:"
2 But I have built an house of habitation for Thee, and a place for Thy dwelling for ever.'

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, 'Blessed be the LORD God of Israel, Who hath with His hands fulfilled that which He spake with His mouth to my father David, saying,

5 Since the day that I brought forth My People out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that My name might be there; neither chose I any 'man to be a ruler over My People Israel:

6 But I have chosen Jerusalem, that My name might be there; and have chosen David to be over My People Israel.'

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

8 But the LORD said to David my father, 'Forasmuch as it was in thine heart to build an house for My name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for My name.'

10 'The LORD therefore hath performed His word that He hath spoken: for I am risen up in the room of David my father, and I am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein is the covenant of the LORD, that He made with the children of Israel.'

12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, 'O LORD God of Israel, there is no God like Thee in the heaven, nor in the earth; Which keepest covenant, and shewest mercy unto Thy servants, that walk before Thee with all their hearts:

15 Thou Which hast kept with Thy servant David my father that which Thou hast promised him; and spakest with Thy mouth, and hast fulfilled it with Thine hand, as it is this day.

16 Now therefore, O LORD God of Israel, keep with Thy servant David my father that which Thou hast promised him, saying, 'There shall not fail thee a man In My sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in My law, as thou hast walked before Me.'

17 Now therefore, O LORD God of Israel, let Thy word be verified, which Thou hast spoken unto Thy servant David.

18 But will God in very deed dwell with men on the earth? Behold, the heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!

19 Have respect therefore to the prayer of Thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which Thy servant prayeth before Thee:

20 That Thine eyes may be open upon this house day and night, upon the place whither Thou hast said that Thou wouldest put Thy
II. CHRONICLES.

21 Hearken therefore unto the supplications of Thy servant, and of Thy People Israel, which they shall make toward this place:

22 If a man's sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before Thine altar in this house;

23 Then hear Thou from heaven, and do, and judge Thy servants, by requiting the "wicked," by recompensing his way upon his own head; and by "justifying the righteous," by giving him according to his righteousness.

24 And if Thy People Israel be put to the worse before the enemy, because they have sinned against Thee; and shall return and confess Thy name, and pray and make supplication before Thee in this house:

25 Then hear Thou from heaven, and forgive the "sin" of Thy People Israel, and bring them again unto the land which Thou gavest to them and to their fathers.

26 When the heaven is shut up, and there is no rain, because they have sinned against Thee; yet if they pray toward this place, and confess Thy name, and turn from their "sin," when Thou dost afflict them;

27 Then hear Thou from heaven, and forgive the "sin" of Thy servants, and of Thy People Israel, when Thou hast taught them the "good" way, wherein they should walk; and send rain upon Thy land, which Thou hast given unto Thy People for an inheritance.

28 If there be earth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their "enemies" besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:

29 Then what prayer or what supplication soever shall be made of any "man," or of all Thy People Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

30 Then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest; (for Thou only knowest the hearts of the "children of men")

31 That they may fear Thee, to walk in Thy ways, so long as they live in the land which Thou gavest unto our fathers.

Moreover concerning the stranger, which is not of Thy people Israel, but is come from a far country for Thy great name's sake, and Thy mighty hand, and Thy stretched out arm; if they come and pray "in this house:

33 Then hear Thou from the heavens, even from Thy dwelling place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy name, and fear Thee, as doth Thy people Israel, and may know that this house which I have built is called by Thy name.

34 If Thy People go out to war against their enemies by the way that Thou shalt send them, and they pray unto Thee toward this city which Thou hast chosen, and the house which I have built for Thy name;

35 Then hear Thou from the heavens their prayer and their supplication, and "maintain" their cause.

36 If they "sin" against Thee, ("for there is no" man which is "sinneth not,) and Thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;

37 Yet if they be "lawless." Heb. rasha'. Ap. 44. x

and forgive Thy People which have sinned against Thee.

40 Now, my God, let, I beseech Thee, Thine eyes be open,
And let Thine ears be attend unto the prayer that is made in this place.

41 Now therefore arise, O LORD, God, into Thy resting place, 
Then, and the ark of Thy strength:

Let Thy priests, O LORD, God, be clothed with salvation,
And let Thy saints rejoice in Thy goodness.

42 O LORD, turn not away the face of Thine Anointed:
Remember the mercies of David Thy servant.

7 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD’s house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, “For He is good; for His mercy endureth for ever.”

7 Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly:

for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the People away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel His People.

11 Thus Solomon finished the house of the LORD, and the king’s house: and all that came into Solomon’s heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon. This was thirteen years after the dedication. Cp. 7.1 and 8.1. 1 Kings 6.37; 8.1. The fire from heaven was the immediate answer to Solomon’s prayer. This later answer shows that the prayers of God’s people are ever fresh before Him. Those which are called by My name—upon whom My name is called.

David, and to Solomon, and to Israel His People.

41 arise. The following words are found in Ps. 68:1; 112:4, by which Solomon connects his own work with David’s.

saints = gracious ones. Heb. “men of grace”: i.e. those who are the subjects of Jehovah’s saving grace.

goodness = prosperity, well-being, blessedness.

the mercies of David. Genitive of Relation (Ap. 17) = the mercies, or loving-kindnesses, shown and assured to David (Ps. 89:49).

7. 4-10 (P. 573). THE FEAST. (Double Introversion.)

7. 12-22 (C, p. 569). APPEARANCE OF JEHOWAH (SECOND). (Alternations and Introversion.)

12 appeared to Solomon. This was thirteen years after the dedication. Cp. 7.1 and 8.1. 1 Kings 6.37; 8.1. The fire from heaven was the immediate answer to Solomon’s prayer. This later answer shows that the prayers of God’s people are ever fresh before Him. Those which are called by My name—upon whom My name is called.
And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house.

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel

wicked. Heb. ra' a'. Ap. 44. viii.

hear. Fig. Anthropopathy, Ap. 6.


17 as = according as.

18 covenanted = confirmed by covenant.

fail thee = be cut off from thee.


20 nations = the peoples.

21 an astonishment. Fig. Metonymy (of Cause), Ap. 6 = a cause of astonishment to others.


evil. Same as "wicked", v. 14.

8. 1—9. 28 (D, p. 597). EVENTS. BUILDING OF CITIES, &c. (Repeated Alternations.)

X Y¹ i | 8, 1—18. Acquired. Riches.

Z | 9, 1—12. Admired. Riches and wisdom.


8. 1—18 (X¹, above). ACQUIRED. RICHES.

(Introduction.)

Y¹ i | 1—6. Hiram. Cities given and rebuilt.

k | 7—10. Service. Civil.

l | 11. House for Pharaoh's daughter.


2 restored = given. Evidently these had been previously given by Solomon as pledges or "security"

(1 Kings 9, 10—16).

3 children = sons.


5 Tadmor = Palmyra, 150 miles north-east of Damascus.


gates = double doors.

8 consumed not = destroyed not.

make to pay tribute = raise a levy of bondmen.


11 the daughter of Pharaoh. Taking it for granted that we know she was Solomon's wife.

for he said. The reason is complementary to 1 Kings 9, 24.

holy. See note on Ex. 3, 5. the ark. See note on 1 Chron. 13. 3. Ex. 25, 22.

offered = offered up. Heb. 'lîth. Ap. 43, i. vi.

8. 13. II. CHRONICLES.

14 And he appointed, according to the order of David his father, the 14 courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the 14 porters also by their courses at every gate: for so had David 14 the man of 2-God commanded.

15 And they departed not from the 15 commandment of the king unto the priests and Levites concerning any matter, or concerning the 15 treasures.

16 Now all the work of Solomon was prepared 16 unto 1 the day of the foundation of the house of the LORD, and until it was finished. So the house of 1 the LORD was perfected.

17 Then went Solomon to Ezion-geber, and to Elath, at the sea side in the land of Edom.

18 And Huram sent him 18 unto the hands of his servants 18 ships, and servants 18 that had knowledge of the sea; and they went with the servants of Solomon to 18 Ophir, and took thence four hundred and fifty 18 talents of gold, and brought them to king Solomon.

9 And 9 when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her 2 questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the 3 wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his "ascent" by which he went up into the house of 4 the LORD, there was no more "spirit in her."

5 And she said to the king, "It was a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy 7 men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be 8 the LORD thy 8 God, Which delighted in thee to set thee on His throne, to be king for 8 the LORD thy 8 God: because thy 8 God loved Israel, to establish them forever, therefore made He thee king over them, to do judgment and "justice."

9 And she gave the king an hundred and twenty 9 talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.
II. CHRONICLES.

10. 1—12. 16 (G, p. 545). REHOBOAM.

Revised Alternation.

B 1 | 10. 2—11. 4. Public events. Revolt of Je-
A 2 | 11. 5—12. 1. Personal events.
B 2 | 12. 2—12. 4. Public events. Invasion of Shi-

1 Rehoboam went.

2 Jeroboam the son of Nebat. Our acquaintance

2 —11. 4 (B, above). REVOLT OF JERO-

D | 3—5. First application.
C 1 | 11. 1—4. Jeroboam and Rehoboam.

2 Jeroboam the son of Nebat. Our acquaintance

with him is assumed (1 Kings 11. 26—40).

10. 3—19 (D and D, above). APPLICATIONS.

D s^3 | 3—4. Petition made.
D | 5. Divisal.
D s^3 | 15. Petition. Repeated. The

10 And Rehoboam went to Shechem for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him.

So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 "Thy father made our yoke grievous: now therefore ease thou somewhat the grievous

13 Now the weight of gold that came to Solomon in one year was six hundred talents of gold.

14 Beside that which chapmen and merch-

ants brought. And all the kings of Arabia

and governors of the country brought gold and silver to Solomon.

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

16 And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

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

18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon were of gold; and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 And Solomon had four thousand stalls for horses and chariots; and twelve thousand horsemen whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilohite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.
servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."

5 And he said unto them, "Come again unto me after three days." And the People departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, "What counsel give we to answer this People?"

7 And they spake unto him, saying, "If thou be kind to this People, and plese them, and speak good words to them, they will be thy servants for ever."

But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, "What counsel give ye that we may return answer to this People, which have spoken to me, saying, 'Ease somewhat the yoke that thy father did put upon us?'"

10 And the young men that were brought up with him spake unto him, saying, "Thus shall thou say unto the People that spake unto thee, saying, 'Thy father made your yoke heavy, but I will put it somewhat lighter for you;' thus shalt thou say unto them, 'My little finger shall be thicker than my father's loins.'"

11 For whereas my father put a heavy yoke upon you, 3 will put more to your yoke: my father chastised you with whips, but 3 will chastise you with scorpions."

12 So Jeroboam and all the People came to Rehoboam on the third day, as the king bade, saying, "Come again to me on the third day."

13 And the king answered them roughly: and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, "My father made your yoke heavy, but 3 will add thereto: my father chastised you with whips, but 3 will chastise you with scorpions.""

15 So the king hearkened not unto the People: for the cause of God, that the LORD might perform His word, which He spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel saw that the king would not hearken unto them, the People answered the king, saying, "What portion have we in David? and we have none inheritance in the son of Jesse: every man to 3 own tents, O Israel: and now, David, see to thine own house." So all Israel went to their tents.

17 But as for the "children of Israel" that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

C 11 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand men chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 And the word of the LORD came to Shemaiah the man of God, saying,

3 "Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 'Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of Me.'" And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that were in all Israel resorted to him out of all their coasts.
14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest’s office unto the LORD:
15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.
16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.
17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong. three years: for three years they walked in the way of David and Solomon.

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;
19 Which bare him three children: Jeush, and Shamariah, and Zaham.
20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.
21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines: and begat twenty and eight sons, and threescore daughters.)
22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.
23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

13 all Israel resorted to him. Thus the mingling of Israel with Judah was continued. See note on 1 Kings 12, 17.
15 devils - hairy ones, or goats representing demons.
16 after them - following them.
17 out of all the tribes. See notes on 2 Kings 10, 14 above, and 1 Kings 12, 17.
18 took him Mahalath . . . and Abihail. Reader's note: "took him with Mahalath . . . Abihail".
19 Which, i.e. Whose [latter].

12. 1. he forsook. It is taken for granted that we know the details of 1 Kings 14, 22-24.
Absalom. Same as Absalom (1 Kings 15, 2).
22 chief - head.
23 them - i.e. the sons, wives - wives [for them].

12. 2-12 (B. p. 579) PUBLIC EVENTS. INVASION BY SHISHAK. (Extended Alternation.)
B1 u [p. 581]
B2 u 2-4. Invasion.
B3 v 5. Threatening of Jehovah.
B4 w 6. Humiliation.
B5 x 7-8. Mitigation.
B6 u 9. Invasion.
B8 w 12-13. Humiliation.

2 fifth year. If the 390 years of Esar 4, 3 date back from the 5th year of Jehoiakim's captivity, they end 874, the close of Shishak's invasion.
Shishak. There is an inscription by Shishak on the outside of the south wall of the temple of Amnon at Karnei, in which he names the "King of Judah", and gives a list of 120 fortified cities he took, against Jerusalem. See Ap. 53.
Lubims - Libyans, west of Egypt.
Sukkiims, on east coast of Africa.
5 Shemaiah. Cp. 11, 2 and 1 Kings 13, 22.
6 princes of Israel. See note on 1 Kings 12, 17.
Israel. A special various reading called Seker (Ap. 34) reads "Judah", as well as in 1 Chron. 22, 17; 22, 2. Otherwise "Israel" is put for "Judah".
7 some . . . a little while. See note on Prov. 5, 14.
8 My service - In contrast with the service of their enemies. The difference between God's service and men's servitude. A few codices, and six early printed editions, read "his service".
9 against Jerusalem. See note on Judg. 1, 8, and Ap. 53.
10 instead of which king Rehoboam made
12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which his father Solomon had chosen out of all the tribes of Israel, to put His name there. And his mother's name was Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, are they not written in the book of Shemariah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

17 Abijah had eighteen years old when he began to reign, and he reigned thirty years in Jerusalem. And his mother's name was Maachah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

18 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, "Hear me, thou Jeroboam, and all Israel. Ought ye not to know that the LORD, God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?"

19 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

20 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

21 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

22 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the heathen gods?"
of the *nations of other lands*? so that who-
soever cometh to *consecrate himself* with
a young bullock and *seven rams, the same*
may be a priest of them that are no gods.
10 But as for *us*, *the LORD is* our *God*, and
we have not forsaken Him; and the priests,
which minister unto *the LORD*, *are the sons* of
Aaron, *and the Levites wait* upon their
business:
11 And they *burn unto the LORD* every
morning and every evening burnt sacrifices
and sweet incense: *the shewbread also set*
they *in order* upon the pure table; and the
*candlestick of gold with the lamps thereof,*
to burn every evening; for *we* *keep the charge* of
*the LORD* our *God*; but *ye* have forsaken
*him.*

12 And, *God Himself is with us* for
our captain, and His priests with *sounding*
trumpets to cry alarm against you. O
*children of Israel*, fight ye not against *the*
*LORD* *God of your fathers*; for ye shall not
*prosper.*

13 But Jeroboam caused an ambus-
ment to come about behind them: so they were before
Judah, and the ambushment was behind them.
14 And when Judah looked back, *behold,* the battle
was before and behind: and they cried unto *the LORD,*
and the priests sounded with the trumpets.
15 Then the *men* of Judah gave a shout:
and as the *men* of Judah shouted, it came to
pass, that *God* smote Jeroboam and all Israel
before Abijah and Judah.

16 And the *children* of Israel fled before
Judah: and *God* delivered them into their
hand.
17 And Abijah and his People *slew* with a
*great slaughter*; so there fell down slain of Israel five hundred thousand chosen
*men*.
18 Thus the *children* of Israel were brought
under at that time, and the *children* of Judah
prevailed, because they relied upon *the LORD*
*God of their fathers*.
19 And Abijah pursued after Jeroboam,
and took cities from him, Beth-el with the towns
thereof, and *Jeshanah with the towns thereof,*
and *Ephraim with the towns thereof.*
20 Neither did Jeroboam recover strength
again in the days of Abijah: and *the LORD*
struck him, and *he* died.

21 But Abijah waxed mighty, and married
fourteen wives, and begat twenty and two
sons, and sixteen daughters.
22 And the rest of the acts of Abijah, and
his ways, and his sayings, are *written* in the
*story* of the prophet *Iddo.*

14 So Abijah *slept* with his fathers, and
they buried *him* in the city of David:
and Asa his son reigned in his stead. In his
days the land was *quiet* ten years.
2 And Asa did *that which was good* and
right in the eyes of *the LORD his *God*:
3 For he *took* away the altars of the strange
gods, and *the high places, and brake down*
the *images,* and cut down the *groves*:

nations - Peoples.
consecrate. See note on Ex. 29, 41. Lev. 9, 17.
seven rams. In Ex. 29, 1 and Lev. 8, 2 only "two
rams" appointed. But religion and ritual, being
for the flesh, always add outward things while they
diminish the spiritual.
11 burn = "burn (as incense)". Heb. קַיָּר. Ap. 43.
12 Behold. Fig. Asterismo. Ap. 6.

13, 13-20 (B, p. 582). WAR MADE.
(Alteration.)
16 behold. Fig. Asterismo.
19 Jeshanah. Now, probably 'Ain Sinis, in Valley
north of Bethel.
 Ephraim. Identified as "Ephraim" (John 11, 34).
20 he died. Fig. Hysterologia. Ap. 6. Jeroboam
outlived Abijah. See note on 1 Kings 14, 20.
22 story. Heb. midrasha = a historical commentary,
having in view the moral instruction rather than the
historic facts. Occurs only here and 24, 27.

14, 1-16, 14 (G5, p. 545). ASA
(Introversion.)
G5 D | 14, 1-2. Introduction.
D | 16, 11-14. Conclusion.
1 slept, &c. See note on Deut. 31, 16.
quiet ten years. There was only border fighting
(1 Kings 15, 19, 32), but no actual campaign. See
note on 15, 15.
2 the LORD. Heb. Jehovah. Ap. 4. II.

14, 3-8 (E, above). EVENTS. PERSONAL
(Introversions.)
E F1 | f | 3. Removal of idolatry.
g | 4. Exhortation to Judah. Faith.
g | 4. Exhortation to Judah. Works.
f | 5. Removal of idolatry.
F1 i | 7. Exhortation to Judah. Works.
F1 i | 7. Exhortation to Judah. Faith.
3 took away . . . the high places. No "dis-
crepancy" between this and 15, 17; for the high places
referred to there belonged to "Israel," not Judah.
Asa could do nothing in Israel.
groves. Heb. 'Askerim. See note on Ex. 34, 13, and
7 gates = double doors.

4 And commanded Judah to seek *the LORD*
*God* of their fathers,
and to do the law and the commandment.
5 Also he took away out of all the cities
of Judah the high places and the images: and
the kingdom was quiet before him.
6 And he built fenced cities in Judah: for
the land had rest, and he had no war in those
years; because *the LORD* had given him rest.
7 Therefore he said unto Judah, "Let us
build these cities, and make about them walls,
and towers, *gates,* and bars, *while* the land
is yet before us;
15. And the prophet of Oded the prophet, he took courage, and put away the "abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Ephraim, and renewed the altar of

8 an army = a force.

three hundred ... two hundred (580,000). An increase of 180,000 on his father's. See note on 13, 2, mighty men. Heb. gibbor. Ap. 14. IV.


(Estended Alternation.)

E | G | 14, 9—15, Invasion by Zerah.
H | 15, 1—7, Word of Jehovah by Azariah.
J | 15, 8—19, Obedience.
G | 16, 1—6, Invasion by Basasha.
H | 16, 7—9, Word of the Lord by Hamani.
J | 16, 10, Disobedience.


10 Zophathah at. Sept. reads "Zaphonah, northward to".


His host—His People's battles are His own (1 Sam. 17. 17; 25. 28).

14 the fear of the Lord came. Cp. 17. 10; 20. 29.

15, 1—7 (H, above). THE WORD OF JEHOWAH BY AZARIAH. (Introversion.)

H j | 1, 2. Threatening.
 k | 3. Trouble. The cause.
 m | 5. Trouble. The consequence.

1 And. This chapter supplementary to 1 Kings 15.


Azariah. Not mentioned elsewhere.


3 hath = had.


a teaching priest. Teaching was the great priestly function. But, as generally with priests, teaching was neglected for ritual. See note on Deut. 17. 11; 33. 10. Mal. 2. 7.

8 no peace. As in the days of Deborah and Gideon (Judg. 5. 6; 6. 6).


countries; i.e. the different tribal divisions.

6 adversity. By civil wars.

15. 8 19 (J, above). OBEDIENCE.

(Repealed Alternation and Introversion.)

 L m | 9—12. Covenant.
 n | 13—15. Exception. Then. The queen mother's idol. (Destroyed later, v. 10.)
 M | 15. Rest.

L n | 17. Exception. Israel's high places.
 m | 18. Dedicated things.
 M | 19. Rest.

8 and the prophecy, &c. Render: "and the prophecy (Oded was the prophet) he took", &c.


the cities ... taken. Probably by Abijah (13, 19), mount—hill country.

because we have sought 2 the Lord our 2 God, we have sought Him, and He hath given us rest on every side." So they built and prospered.

8 And Asa had 6 an army of men that bare targets and spears, out of Judah 3 three hundred thousand; and out of Benjamin, that bare shields and drew bows, 8 two hundred and fourscore thousand: all these were 8 mighty men of valour.

9 And there came out against them 6 Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto 6 Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of 6 Zephathah at 6 Mareshah.

11 And Asa cried unto 6 the Lord his 6 God, and 2 6 Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O 6 Lord our 6 God; for we rest on Thee, and in Thy name we go against this multitude. O 6 Lord, Thou art 6 our 6 God; let not 6 man prevail against Thee.

12 So 6 the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the People that were with him pursued them unto 6 Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were de-stroyed before 6 the Lord, and before 6 His host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for 6 the fear of 6 the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.
II. CHRONICLES.

16. 9

3 strangers = sojourners; i.e. those not of Judah.
Heb. qov. See note on Prov. 5. 3.
Ephraim. Jeroboam's own tribe.
Simeon. Always more or less reckoned with Judah.
fell to him out of Israel. See note on 1 Kings 12. 17.
10 third month. The feast of Pentecost.
15th year. The dates of ch. 8-19 refer to the parenthesis which concern 14. 9-15.
13 should be put to death. Cp. Deut. 17. 2-6.
man or woman. Heb. 'ish or 'ishah.
16 Maachah. See note on 13. 2.
mother = the queen-mother. Put by Fig. Syneddoche (of Genus) for grandmother: (1 Kings 15. 2). Ap. 9.
The idol in a grove = a monstrous 'Ashtrak for a grove.
stamped it = beat it small.
17 not taken away. Not from "Israel" (15. 17), but from Judah (14. 3). Fig. Pathophobia. Ap. 6.
perfect = i.e. so far as idolatry was concerned.
18 things . . . dedicated = holy things. See note on Ex. 3. 5.
19 no more war = no actual campaign (as in ch. 16. 1).
There was quiet between the two kings (14. 1), but there was border fighting (as in 1 Kings 15. 16, 19).
See note on 14. 1. reign = kingdom. Cp. Num. 24. 1. 1 Sam. 20. 31. 1 Kings 2. 12. 1 Chron. 11. 10; 14. 2; 17. 14; 22. 10; 28. 5.
16. 1 In the, &c. This chapter is complementary to 1 Kings 15. 17-24.
six and thirtieth. The thirty-sixth year of the kingdom; i.e. from the disruption of the kingdom of Judah. This agrees with all the other dates and lengths of reigns. See Ap. 50. V, and note on p. 57. reign. See note on 15.19. came up against. There had been quiet between the two kingdoms as such (14. 1; 15. 19), though there had been border fighting (1 Kings 15. 16, 19).
let none go out. This shows that there was a tide of population streaming into Judah from Israel.
3 There is, Supply Ellipsis (Ap. 6) by "Let there be".
behold. Fig. Asterisma. Ap. 6.
4 store cities = the storehouses of the cities. Sept. reads "the surrounding cities".
7 Hanani. Cp. 1 Kings 16. 1. 7; 19. 2; 20. 34.
seer. Heb. ra'ah. See note on 1 Chron. 29. 29.
Because. Cp. similar protests against resting on foreign alliances (1 Sam. 30. 1; 31. 1).
8 Were not . . . Fig. Erotesis. Ap. 6.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.
7 And at that time Hanani the seer came to Asa king of Judah, and said unto him,
8 Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.
9 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, He delivered them into thine hand.
10 For the eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is
perfect toward Him. Herein thou hast done foolishly; therefore from henceforth thou shalt have war.

10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the People the same time.

11 And, "behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

13 And Asa slept with his fathers, and died in the one and fortyth year of his reign.

14 And they buried him in his own sepulchres among the kings of Israel. And Asa had taken a thousand chariots, and ten thousand horses.

17 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in His commandments, and not after the doings of Israel.

5 Therefore the LORD established the kingdom in his hand;

and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

7 Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zedaniah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elizaphan and Jehrera, priests.

9 And they taught in Judah, and had of the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the People.

10 And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 And Jehoshaphat waxed great exceedingly, perfect—whole, as in Deut. 27. 6.

10 wroth with the seer. One of the eleven rulers offended with God's servants. See note on Ex. 10. 28.

11 behold... io. Fig. Asterisms. Ap. 6.

12 sought not. Contrast Hezekiah (2 Kings 20. 2. Isa. 38. 2, 3.)

13 slept with his fathers. See note on Deut. 31. 16.


sweet odours and divers kinds. Fig. Hend aids (Ap. 8), emphasising the many kinds of odours. Omit "of spices".


Jehoshaphat.

(Extended and Simple Alternations, with Introduction.)

G' N Q

R S o

3-19 (R, above: S, vv. 3-9; T, vv. 10-19). PERSONAL REFORMATION. (Extended Alteration.)

S o

3-5 Divine presence.

14 p. 5. Presents from Judah.

q 6-9. Goodness.

T o


p 11. Presents from Philistines.

3 the LORD. Heb. Jehovah. Ap. 4. II was with. Thus approving his strengthening himself against idolaters and idolatry.

the first ways: i.e. David's earlier ways were of faith.


Israel. The worship of the calves, and Baal.

5 brought... presents. In token of subjection and loyalty at beginning of reign (1 Sam. 10. 27. 1 Kings 10. 25).

6 lifted up... encouraged. He took away. But "the people" failed in their part (20. 35. 1 Kings 22. 45). Jehoshaphat did his by commanding that they should be taken away: not, of course, doing this with his own hands. Cp. 19. 5.

7 princes. These organized the Levites and priests (v. 8) into a teaching mission. The first so recorded, to teach. This was the special function of the priests.

See notes on Deut. 17. 9-12; 33. 10.


the law. See note on Ex. 17. 14, and Ap. 47.


10 fear—dread.

fell—came, or was.

(Alternation and Introversion.)

U W r
(p. 587)

18 Now Jehoshaphat had "riches and honour in abundance, and joined affinity with Ahab."

s 2 And "after certain" years he went down to Ahab to Samaria. "And Ahab killed sheep and oxen for him in abundance, and for the People that he had with him, and persuaded him to go up with him to Ramoth-gilead."

r 3 And Ahab king of Israel said unto Jehoshaphat king of Judah, "Wilt thou go with me to Ramoth-gilead?" And he answered him, "I am as thou art, and my People as thy People; and we will be with thee in the war."

s Y v 4 And Jehoshaphat said unto the king of Israel, "Enquire, I pray thee, at the word of the LORD to day."

w 5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, "Shall we go to Ramoth-gilead to battle, or shall I forbear?" And they said, "Go up; for God will deliver it into the king's hand."

14 three hundred thousand. So far from these numbers being exaggerated, they are a token of Jehovah's prospering grace. Jehoshaphat could muster 1,300,000; David, 1,300,000.
15 next to him—under his direction. Heb. "at his hand." (1 Chron. 25. 2).
17 with bow and shield. Fig. Zeugma (Ap. 6), by which the second verb is omitted. If we supply the first, the second follows: "armed with bow and [steel] shield".
19 throughout all Judah. Cp. v. 2.

18. 4-27 (s, above). JEHOASHAPAT'S ANXIETY. (Introversions and Alternations.)


w 5. Ahab. Compliance.


Z | s. True prophet sent for. Micaiah.
A | s, 10. False prophets. Zechariah.
A | 11. False prophets. All.
Z | 12, 13. True prophet brought. Micaiah.
Y x 14-. Inquiry made. Ahab.
Y y 15-. Micaiah's answer—Ironical.
x 15. Inquiry adjured. Ahab.
y 16-27. Micaiah's answer—Serious.

4 Enquire, &c. This shows his consciousness that he was not doing right. the LORD. Heb. Jehovah.

6 But Jehoshaphat said, "Is there not here a prophet of the LORD besides, that we might enquire of him?"

7 And the king of Israel said unto Jehoshaphat, "There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla." And Jehoshaphat said, "Let not the king say so."

8 And the king of Israel called for one of his officers, and said, "Fetch quickly Micaiah the son of Imla."

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria, and all the prophets' 'prophesied before them. 10 And Zedekiah the son of Chenaanah made him horns of iron, and said, "Thus saith the LORD, 'With these shalt thou push Syria until they be consumed.'"

11 And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king." 12 And the messenger that went to call Micaiah spake to him, saying, "Behold, the words of the prophets declare good to the king with one 'assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good."

13 And Micaiah said, "As the LORD liveth, what my God saith, that will I speak."

14 And when he was come to the king, the king said unto him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear?"

15 And he said, "Go ye up, and prosper, and they shall be delivered into your hand." 16 Then said he, "I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, 'These have no master; let them return therefore every man to his house in peace.'"

17 And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would not prophesy good unto me, but evil?"

18 Again he said, "Therefore hear the word of the LORD; I saw the LORD sitting upon His throne, and all the host of heaven standing on His right hand and on His left. 19 And the LORD said, 'Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead?' And one spake saying after this manner, and another saying after that manner. 20 Then there came out a 'spirit, and stood before the LORD, and said, 'I will entice him. And the LORD said unto him, 'Wherewith?'

21 And he said, 'I will go out, and be a lying spirit in the mouth of all his prophets.' And the LORD said, 'Thou shalt entice him, and thou shalt also prevail: go out, and do even so."

22 Now therefore, 'behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee."

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, "Which way went the spirit of the LORD from me to speak unto thee?"

24 And Micaiah said, "Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself."

25 Then the king of Israel said, "Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 26 And say, 'Thus saith the king, 'Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.'"

27 And Micaiah said, "If thou certain return in peace, then hath not the LORD spoken by me." And he said, "Hearken, all ye people."

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. 29 And the king of Israel said unto Jehoshaphat, "I will disguise myself, and will go to the battle; but put thou on thy robes."
So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, "Fight ye not with small or great, save only with the king of Israel."

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "31 It is the king of Israel." Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, "Turn thine hand, "that thou mayest carry me out of the host; for I am wounded."

34 And the battle increased that day: howbeit the king of Israel fought against the Syrians. And the Syrians said among themselves, "We will now draw off, and depart from the Syrian; for they are weaker than we."

19 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, "Shouldest thou help the ungodly, and love them that hate thee? therefore is wrath upon thee from before the LORD."

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God."

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the People from Beer-sheba to mount Ephraim, and brought them back unto the LORD, God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, "Take heed what ye do: for ye judge not for man, but for the LORD, Who is with you in the judgment."

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts."

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, "Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon they went— they entered. But some codices, with two early printed editions, Aram., Syr., and Vulg., read "he entered." Cp. 1 Kings 22. 39.

30 Now, &c. Having been taken into the camp of Israel and allowed to hear what Ahab said, we are now taken into the camp of Syria to overhear what the king of Syria said. This is to enable us to understand what follows.

31 the LORD. Heb. Jehovah. Ap. 4. II. helped him: i.e. Jehoshaphat, for Jehovah was his covenant God.


34 1 in peace. In contrast with Ahab's return (18. 33, 34, 37).

2 Jehu the son of Hanani. He had reproved Baasha, king of Israel, at Tirzah (1 Kings 16. 1); and now rebukes Jehoshaphat, king of Judah, at Jerusalem. Shouldest thou ...? Fig. Erotasia (Ap. 6), for emphasis. Here we have Jehovah's opinion as to alliances with idolaters (Ahab, 18. 1, &c., and as to what constitutes a "good work". See note on v. 9. ungodly = lawless one (sing.). Ap. 44. x.


4 From Beer-sheba, &c. The two outermost bounds of the country.

8 | 19, 5-11 (S, p. 588), PERSONAL REFORMATION. (Alternation.)

S | C 1 e | s, Judges. 5. Exhortation. 7. Exhortation.

C 2 e | s, Levites. 9-11. Exhortation.


2. in the judgment—in the word or matter of judgment.

7 fear = dread, as in 20. 22: not as in v. 6 below, which is "reverence".

8 respect of persons. Closely following Deut. 16. 18-20.

9 gift = bribe.

10 warn. Used of warning or enlightenment as to God's word (Ps. 19. 11). Out of twenty-two occurrences fifteen are in Ezekiel.

12 trespass. Heb. 'asham. Ap. 44. II.

13 behold. Fig. Asterismos. Ap. 6.

14 Amariah. The fifth high priest from Zadok (1 Chron. 6. 11). Jehoshaphat being the fifth king from David, all matters of the LORD. Probably refers to spiritual, or ecclesiastical matters.

Deal courageously = be strong, and act.

you, and upon your brethren; this do, and ye shall not trespass.

11 And, "Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. "Deal courageously, and the LORD shall be with the good."
20: 1

II. CHRONICLES.

20

It came to pass after this also, that the children of Moab, the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea on this side Syria; and, "behold, they be in Hazazon-tamar, which is En-gedi.""

3 And Jehoshaphat feared, and set himself to seek the LORD: and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.

6 And said, 1 This is the word of the LORD God of our fathers, Art not ye His God, and the God of our fathers, from the days of old to this day? 2 And will ye not henceforth provide for the LORD? 3 And now, behold, the children of Moab, and Ammon, and with them other beside the Ammonites, set themselves against thee in battle. 4 Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. 5 Tomorrow show yourselves against them in battle: for they shall come up in small numbers to-morrow, and in the morning they shall forsake one another. 6 And when we see them, we shall act according to all the counsel, to which the LORD our God shall answer us: and we have done so. 7 And when we were in distress, we sought the LORD our God, and He answered us, and delivered us from the hand of all our enemies.

8 And now, behold, we come to Thee; as it was said, saying, "The LORD thy God will set Thee over all the nations, even over all the nations of the earth." 9 And now, therefore, 1 stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed, to morrow go ye against them: for the LORD will be with you."
20. 20.

II. CHRONICLES.

21. 1.

20 And they rose early in the morning, and went forth into the wilderness of Tekos: and as they went forth, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper."

21 And when he had consulted with the People, he appointed singing unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, "Praise the LORD; for His mercy endureth for ever."

22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and beheld, they were dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his People came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil; it was so much.

26 And on the fourth day they assembled themselves in the valley of Beracha; for there they blessed the LORD: therefore the name of the same place was called, The valley of Beracha, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them rejoice over their enemies.

28 And they came to Jerusalem with psaltery and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

31 And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

32 And he walked in the ways of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the People had not prepared their hearts unto the LORD of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, which did very wickedly:

36 And he joined him self with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works." And the ships were broken, that they were not able to go to Tarshish.

21 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David.

And Jehoram his son reigned in his stead.
2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as He promised to give a light to him and to his sons for ever.

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 And there came a writing to him from Elijah the prophet, saying, "Thus saith the LORD God of David thy father, 'Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,'"

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

14 "Behold, with a great plague will the LORD smite thy People, and thy children, and thy wives, and all thy goods:

15 And thou shall have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.""

16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was
18 And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

22 And the inhabitants of Jerusalem made Athaliah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Athaliah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

3 She also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly.

4 Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counselors after the death of his father to his destruction.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaaziah, that ministered to Ahaaziah, he slew them.

9 And he sought Ahaaziah: and they caught him (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: "Because," said they, "he is the son of Jehosaphat, who sought the Lord with all his heart."

So the house of Ahaaziah had no power to keep still the kingdom.

10 But when Athaliah the mother of Ahaaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaaziah, and stole him from among the king's sons that were slain, and put him in a bedchamber. So Jehoshabeath, "the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years, and Athaliah reigned over the land.
23. 1. II. CHRONICLES. 23. 19.

G 1 3 r

23. "And in the 'seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obad, and Maaseiah the son of Adaiah, and Elissaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God.

s And he said unto them, "Behold, the king's son shall reign, as the LORD hath said of the sons of David.

r 4 This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; 5 and a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD save the priests, and they that minister of the Levites: they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.'

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.

10 And he set all the People, every man having his sword in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, "God save the king.'

F 13 r

12 Now when Athaliah heard the noise of the People running and praising the king, she came to the People into the house of the LORD.

G 13 r

13 And she looked, and, "behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the People of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise.

F 1 Then Athaliah rent her clothes, and said, "Treason, Treason.'

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, "Have her forth of the ranges: and whoso followeth her, let him be slain with the sword.' For the priest said, "Slay her not in the house of the LORD.'

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 And Jehoiada made a covenant between him, and between all the People, and between the king, that they should be the LORD's People.

17 Then all the People went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests of the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

19 And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter.

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23. 20.  

II. CHRONICLES.  


20 And he took the captains of hundreds, and the nobles, and the governors of the People, and all the People of the land, and brought down the king from the house of 2 the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the People of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

24 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

2 And Joash did that which was right in the sight of 4 the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 And it came to pass after this, that Joash was minded to repair the house of 4 the LORD.

5 And he gathered together the priests and the Levites, and said unto them, 4 Go out unto the cities of Judah, and out of Jerusalem the collection, according to the commandment of 9 Moses the servant of 4 the LORD, and of the congregation of Israel, for the tabernacle of witness?"

7 For the sons of Athaliah, that wicked woman, had broken up the house of 4 God; and also all the dedicated things of the house of 4 the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of 2 the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to 2 the LORD the collection that 4 Moses the servant of 4 God laid upon Israel in the wilderness.

10 And all the princes and all the People rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus did they day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of 2 the LORD, and hired masons and carpenters to repair the house of 2 the LORD, and also such as wrought iron and brass to mend the house of 2 the LORD.

the house of 2 the LORD, even vessels to minister, 3 and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of 2 the LORD continually all the days of Jehoiada.

15 But Jehoiada waxed old, and was full of days when he died; 4 an hundred and thirty years old was he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward 3 God, and toward His house.

M 17 Now after the death of Jehoiada came the princes of Judah, and 4 made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of 2 the LORD, and God of their fathers, and served 5 groves and 6 idols: and 7 wrath came upon Judah and Jerusalem for this their trespass.

19 Yet He sent prophets to them, to bring them again unto 2 the LORD; and 8 they testified against them: but they would not give ear.

20 And the 9 Spirit of 8 God came upon 10 Zechariah the son of Jehoiada the priest, which stood above the People, and said unto them, 11 Thus saith 5 God, Why transgress ye the commandments of 2 the LORD, that ye cannot prosper? because ye have forsaken 2 the LORD, He hath also forsaken you."

N 21 And they conspired against him, and 5 stoned him with stones 9 at the commandment of the king in the court of the house of 2 the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, 2 12 The LORD look upon it, 9 and require it."

L 23 And it came to pass at the end of the year, 13 that the 5 host of Syria came up against him: and they came to Judah and Jerusalem, and 5 destroyed all the princes of the People from among the People, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of 5 men, and 2 the LORD delivered a very great 23 host into their hand, because they had forsaken 2 the LORD, 6 God of their fathers. So they executed judgment against Joash.

K 25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the 5 sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him 7 not in the sepulchres of the kings.

26 And these are they that conspired against him; 6 Zabath the son of Shimmeat an Ammonitess, and 7 Jehozabad the son of 6 Shimrith a Moabitis.

H 27 Now concerning his sons, and the greatness of the 6 burdens laid upon him, and the 7 repairing of the house of 8 God, 8 behold, they are written in the 9 story of the book of the kings. And Amaziah 8 his son reigned in his stead.

14 and. Note the Fig. Polysyndeton (Ap. 6), emphasising the details.

15 an hundred and thirty years. Unprecedented since Joshua (24. 29). Born in Solomon's reign, he lived through six others.


17 made obeisance. With the view of obtaining the king's consent to their renewal of idolatry.


19 they testified against them. The Vulg. reads quo protestantes = who in protesting against them.

20 Zechariah. The first instance of the substantival constant is found in the Vulgate, and not in the history of the Reformation. Pro = for, and testamens = witnessing, is positive, not negative. It denotes a witnessing for God and His truth, not merely against evil.

21 stoned him. One of nine persons stoned. See note on Lev. 24. 16.


23 host = force.


25 sons. Put by Fig. Stereogram (of Genus), Ap. 6, for Jehoiada's one son: thus emphasising the son who was slain (vv. 20, 21). The Sept. and Vulg. read it "son" (without the Fig.).

26 Zabath. Jehozabad. Slaves, but the executors of God's judgment. Zabath had another name (Jozechar), used in 2 Kings 12. 21.

Shimrith. In 2 Kings 12. 21 he has another name, "Shomer," if not his father's name.

27 burdens laid upon him. By the king of Syria (2 Kings 12. 18). repairing (vv. 4-14). behold. Fig. Asterismos. Ap. 6.

story = the commentary. See note on 13. 22, the only other place in which the word is found.

his son. Not so in Israel. There they set up whom they chose (1 Kings 15. 27; 16. 15, 22). Here is seen Jehovah's faithfulness, in "the sure mercies of David" (2 Sam. 7. 16. Ps. 89. 34-36).

25. 1-28 (G11, p. 545). AMAZIAH.

(Introduction and Alternation.)

G11 | Q | 1, 2. Introduction.
R | S | 3, 4. Home events. Requital.
T | 5-13. Foreign events. War.
1 Amaziah. Cp. 2 Kings 14. 1-3. Complementary to Kings (see Ap. 50); vv. 5-10 and 13-16 are additional.

25. 25 6 Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the
25. 2. II. CHRONICLES.

II.

745-714 sight of 'the LORD,' but not with a perfect heart.

R S (p. 596)

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had 'killed the king his father.

4 But he slew not their children, but did 'as it is written in the law of the book of Moses, where 'the LORD commanded, saying, 'The fathers shall not die for the children, neither shall the children die for the fathers, but 'every man shall die for his own 'sin.'

T w (p. 597)

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand men able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God, saying, 'O king, let not the army of Israel go with thee; for 'the LORD is not with Israel, to go with thee.' And the man of God answered, 'The LORD is able to give thee much more than this.'

8 But if thou wilt go, do it; 'be strong for the battle: 'God shall make thee fall before the enemy: for 'God hath power to help, and to cast down.'

9 And Amaziah said to the man of God, 'But what shall we do for the hundred talents which I have given to the army of Israel?' And the man of God answered, 'The LORD is able to give thee much more than this.'

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And another ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

R S (p. 596)

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and 'set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of 'the LORD was kindled against Amaziah, and He sent unto him a prophet, which said unto him, 'Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?'

16 And it came to pass, as he talked with him, that the king said unto him, 'Art thou made of the king's counsel? forbear; why shouldest thou be smitten? 'Then the prophet forbade, and said, 'I know that 'God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.'

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jezreel, king of Israel, saying, 'Come, let us see one another in the face.'

18 And Joash king of Israel sent to Amaziah king of Judah, saying, 'The 'thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife:' and there passed by a wild beast that was in Lebanon, and trode down the 'thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lieth thee up to boast: abide now at home; why shouldest
25. 19.  

II. CHRONICLES.  

26. 13.

21 saw. See note on "see" (v. 17).
22 cubita. See Ap. 51. 111. 2.
23 Obed-edom. See Ap. 51. 111. 2.
24 Obed-edom and his family were the Temple treasurers (1 Chron. 26. 15).
25 hostages. Heb. "sons of securities".
26 are they not? Fig. Erotesis. Ap. 6.
27 made a conspiracy = conspired a great conspiracy. Fig. Polyglosson (Ap. 6).
28 the city of Judah = Jerusalem. The only occurrence of the expression. Some codices, with Sept. and Syr. and Vulg., read "the city of David".

21 Then all the People of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.
22 He built Elath, and restored it to Judah, after that the king's sleep with his fathers.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.
7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunims.
8 And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.
9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

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and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and coats of mail, and slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal.

Y And his name spread far abroad; for he was marvellously helped, till he was strong.

V d 16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, "If appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God."

19 Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of the LORD: and Jotham his son began to reign in his stead, judging the People of the land.

22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of burial which belonged unto the kings; for they said, "He is a leper:" and Jotham his son reigned in his stead.

27 Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

2 And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 Jotham built the high gate of the house of the LORD, and on the wall of the Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 Jotham fetched also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand measures of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he
28 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem; but he did not that which was right in the sight of the Lord, like David his father:

5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, He hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizakiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war.

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more Ap. 51. to our sins and to our trespasses: for our trespass is great, and there is fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.
And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feele of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

18 At that time did king Ahaz send unto the kings of Assyria to help him.

19 For again the Edomites had come and smitten Judah, and carried away captives.

20 And Teghath-piineser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: "This is that king Ahaz.

23 For he sacrificed unto the gods of Damascus, whom he smote: and he said, "Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of the God, and cut in pieces the vessels of the house of the God, and shut up the doors of the house of the LORD, and he made him altars in every corner of the Jerusalem, and made in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the God of his fathers, and slew with his fathers, but shut up the doors. His son Hezekiah's first act was to open them (29, 3).

26 All his ways. Cp. 27, 7. beheld. Fig. Asterisms. Ap. 6.

27 slept with his fathers. See note on Deut. 31, 16, in the city. Not in the sepulchres.

29. 1—32. 33 (G 14, p. 545). HEZEKIAH.

Invasion.

Hezekiah began his reign in the third year of Hoshea, king of Israel. Therefore in the last year but one of his father's reign. Hezekiah began his reformation in the first year of his sole reign. See Ap. 50, V, p. 59. Hezekiah. In 2 Kings 18, 2 it is given as Abijah, here it is Abijah. But the "1" in the former stands for the abbreviation of "jah" in the latter.


29. 3—31. 21 (L, above). EVENTS. REFORMATION. (Double Introduction)

L M 1 29. 3. The house of Jehovah. Reformation.
N 1 29. 4—36. Restoration of worship.
N 2 30. 1—27. Restoration of the Passover.
M 1 31. 1. Idolatry. Abolition.
M 2 31. 2. Restoration of ministry.

3 the first year. Yea, on the first day (v. 17). Only three verses occupied with this in Kings, but three chapters in Chronicles. For the reason and object see Ap. 50, opened the doors. Cp. 28, 24. Note his zeal for the house of the Lord in his "Song of the degrees" (Pss. 122, 1, 2; 134, 1, 2). See Ap. 52, III.

29. 4—38 (N, above). RESTORATION OF WORSHIP. (Double Introduction).

N 1 O 4. Assemblage of priests and Levites.
P 4. The place. The East street.
Q 5—11. The sanctification of the priests and Levites.
R 12—18. The cleansing of the house.
O 20. Assemblage of the rulers of the city.
P 20. The place. The house of Jehovah.
Q 21—30. The offerings for their sanctification.
R 31—36. The offerings of the People.

And he brought in the priests and the Levites,
and gathered them together into the east street.

5 And said unto them, *Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken Him, and have caused His sanctuary and His habitation to be desolate;

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and He hath delivered them to the and turned their backs.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10 Now it is in mine heart to make a covenant with the LORD God of Israel, that His fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Jehoiakim the son of Zimmah, and Eden the son of Joha:

13 And of the sons of Elizaphan: Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaijah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, *We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and **behold, they are before the altar of the LORD.**

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he
II. CHRONICLES.

29. 21. 

616 commanded the priests the sons of Aaron to offer them on the altar of the LORD. 22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by His prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD.

32 And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

33 And the number of the burnt offerings, which the congregation brought, was three-score and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests were sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings were in abundance, with the fat of the peace offerings,
4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, Who therefore gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into His sanctuary, which He hath sanctified for ever: and serve the Lord your God, that the fierceness of His wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13 And there assembled at Jerusalem much People to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses: the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did please — was right in the eyes of, throughout all Israel. The king, Hoshoea, not objecting. Cp. 2 Kings 17.2, had not done it. Not since the division of the kingdom.


from = from the hand of: i.e. by his direction.

children — sons.

Abraham, Isaac, and Israel. See note on 1 Kings 18, so for the 5 occurrences of this expression.

the kings of Assyria. Pul and Tilghath-pileser (2 Kings 15.19, 1 Chron. 5.26). These escaped captives were from the large numbers which had already been removed. See note on 2.9 and Ap. 67. xii.


as — according as.

8 stiffnecked. Fig. Metonymy (of Adjunct), Ap. 6, put for obstinacy.

yield yourselves — submit yourselves. Heb. "give the hand", "hand" being put by Fig. Metonymy (of Adjunct), Ap. 6, for submission. Cp. 1 Chron. 29.24.

9 lead them captive. Though the ten tribes, as such, had not been deported, yet thousands had been led captive. Hezekiah's Song of the degrees (Ps. 126.1) refers to this. Cp. v. 6, and see Ap. 67. xii.

gracious, &c. Cp. Ex. 34. 6.


of Asher. These must have remained with Judah. Cp. Luke 2.36, showing that Judah was representative of the whole nation. See note on 1 Kings 12.17.


one heart. It is to this that Hezekiah refers in his Song of the degrees (Ps. 128.1). It is a Psalm of David, selected by Hezekiah because David knew the blessedness of this "unity". See 2 Sam. 19.9, 14 and Ap. 67. xv.

joy. Some codices, with six early printed editions and Syr., read "according to".

14 altars. The brazen serpent also. See 2 Kings 18.4.


(Extended Alternation.)

q l = 18. Intercession of Hezekiah.
   r | 20. Acceptance by Jehovah.
   q | 27. Blessing of the priests.
   r | 27. Acceptance by Jehovah.

16 stood, &c. Heb. "stood in their standing"; i.e. stood in their appointed place. Fig. Polyptoton (Ap. 6), the law of Moses. Cp. 28.22.

the man of God. See note on Deut. 33.1, and Ap. 49.17 passovers. Put by Fig. Metonomy (of Adjunct). Ap. 6, for the "passover lambs".

18 otherwise. Hezekiah considered this to be the loser of two evils.

20 healed. And did not visit according to Lev. 15.31.

they eat the passover otherwise than it was written.

But Hezekiah prayed for them, saying, "The good Lord pardon everyone.

19 That prepareth his heart to seek the Lord, the Lord of his fathers, though he be not cleansed according to the purification of the sanctuary."

20 And the Lord hearkened to Hezekiah.

21 And the children of Israel that were p
30. 21. II. CHRONICLES. 31. 11.

616 present at Jerusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD; and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the strangers that came out of Israel, and the strangers that came out of the land of Israel, and that dwell in Jerusalem, rejoiced.

26 So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 Then the priests the Levites arose and blessed the People:

and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven.

31 Now when all this was finished, all the cities of Judah that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

21 present=found. 22 comfortably. Cp. Isa. 40, 2. offering. Heb. zabach. Ap. 43. t. iv. 23 other seven days. As at Solomon's Dedication. 25 strangers=sojourners. Ex. 12, 44, 49. 26 not the like. Referring to the extra days of p. 21. Perfectly true; for this was "since the time of Solomon". Josiah's passover (2 Kings 23, 22, 23) was after Hezekiah's.


II. 3-10 (N, p. 601). RESTORATION OF OFFERINGS. (Alternation.)


11-19 (M, p. 601). THE WORSHIP OF JEHOVAH. PREPARATION. (Introversion.)

M' | u 11-. Hezekiah. Command. v | 11-. Storehouses prepared. w | 12-. Storehouses filled. u | 12-. Hezekiah. Overseers.

11 chambers=storehouses.

6 And concerning the children of Israel and Judah, that dwell in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and His People Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, "Since the People began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed His People; and that which is left is this great store."

11 Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them.
12 And brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jeremoth, and Jozabad, and Eliezer, and Ismachiah, and Mahath, and Be-niaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and 10 Azariah the ruler of the house of 10 God.

14 Kore the son of Imnah the Levite, the porter 14 toward the east, was over the free will offerings of 14 God, to distribute the offerings of 2 the LORD, and 3 the most holy things.

15 And next him were 2 Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their 3 set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of 3 the LORD, his daily portion for their service in their charges 6 according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges 6 by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the 6 congregation: for in their 3 set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the 6 priests, which were in the fields of the suburbs of their cities, in every several city, the 6 men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought that which was good and right and true before 2 the LORD his 8 God.

21 And in every work that he began in the service of the house of 8 God, and in the law, and in the commandments, to seek his 8 God, he did it with all his heart, and prospered.

32 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought 9 to win them for himself.

2 And when Hezekiah saw that Sennacherib came, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men 9 to stop the waters of the fountains which were without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and 9 the brook that ran through the midst of the land, saying, 9 Why should the 9 kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised 7 up to the towers, and another wall without, and 9 repaired Millo in the city of David, and made darts and shields in abundance.

6 And he set captains of war over the People, and gathered them together to him in the 9 street of the gate of the city, and 9 spake comfortably to them, saying,


8 multitude. Compared to raging waters (Ps. 46. 2, 3).

9 street = broad space.


11 strong, &c. See note on Deut. 31. 6. Josh. 10. 25.
II. Chronicles.

32. 8.

8 With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles.

And the People rested themselves upon the words of Hezekiah king of Judah.

9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

Thus saith Sennacherib king of Assyria, Wherefore dost thou trust, that ye abide in the siege in Jerusalem?

Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The God of Jerusalem shall deliver us out of the hand of the king of Assyria?

Hath not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver their people out of mine hand, that your God should be able to deliver you out of mine hand?

Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

And his servants spake yet more against the LORD God, and against His servant Hezekiah.

He wrote also letters to rail on the LORD God of Israel, and to speak against Him, saying, As the gods of the nations of other lands had not delivered their people out of mine hand, so shall not the God of Hezekiah deliver His people out of mine hand.

Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to afflict them, and to trouble them; that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.


X y | z. Sennacherib's servants.
| a 10-12. Hezekiah's weakness. | Railing
| y 16. Sennacherib's servants.
| z | b 17. Sennacherib's strength. | Railing
| a 18, 19. Hezekiah's weakness. | letters.

After this. Omitting the account of the surrender of 2 Kings 18. 14-16, send his servants. Cp. 2 Kings 18. 17-37; 19. 1-35. Isa. 10. 8-11; 37; 36; 37; against Lachish. A difficult task, for Rabshakeh found Sennacherib had abandoned the siege (2 Kings 19. 8). Joshua had found it the same (see note on 'second siege' Ap. 2 Kings 18. 21, 22). In Jer. 54 it still belonged to Judah. power = royal retinue.

Whereon ... ? Note the Fig. Erotésis (Ap. 6), used throughout Rab-shakeh's message, vv. 10-14.

trust = confide. Heb. bāan. Ap. 60. I. Note the reference to Hezekiah's "trust in Jehovah" in his Songs of the degrees (121. 5; 125. 1-3; 127. 1; 130. 6-8, and see Ap. 67. x. deliver = rescue.

the same Hezekiah. Contrast Ahaz (28. 32). See Ap. 67. i. 13 people = peoples.

Who ... ? Fig. Erotésis. Ap. 6.


16 God. Elohim (with Art.) = the [true] God. To rail. It is this railing which is referred to in Hezekiah's "Songs of the degrees" : e.g. Ps. 120. 2, 3; 129. 2, 4; 129. 6-7.

19 God of Jerusalem. A remarkable title used by Isaiah.

20 prayed and cried. This is what Hezekiah refers to in his "Songs of the degrees" (Ps. 120. 1; 129. 1-3; 130. 1, 2). Cp. Isa. 39. 10-26. 2 Kings 19. 15-19; 20. 2, 3.

21 returned with shame. This is referred to in Hezekiah's "Songs of the degrees" (Ps. 121. 1, 2; 123. 1; 124. 8). See Ap. 67. v.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 In those days Hezekiah was sick to the death...
32. 24.  
II. CHRONICLES.  33. 6.

608-588  

24-25 But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.  

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour; and he made him treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, 15 God left him, to try him, that he might know all that was in his heart.

32 Now the rest of the acts of Hezekiah, and his good works, and how he built him Upper and Lower Pool, and reservoirs in the upper valley of Onoah.

33 And Hezekiah slept with his fathers, and was buried in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

33. 20 (219, p. 545). MANASSEH.  
(Alternation.)

Y | 1. Introduction.  
Y | 21-25. Conclusion.

1 Manasseh. This chapter is complementary to 2 Kings 21; vv. 11-17, concerning his reformation, are supplementary. See Ap. 56.

2-13 (Z, above). EVENTS. PERSONAL. APOSTASY, AND REPENTANCE (Introversion.)

| g | 15-19. Disregard.
| h | 11-13. Captivity.

2-9 (e, above). HIS APOSTASY. (Introversion.)

e | i | 2. Evil-doing. General.
| k | 1 | 3. Heathen high places rebuilt.
| m | 4, 5. Temple profaned.
| k | 2 | 6. Heathen practices resumed.
| m | 7, 8. Temple profaned.

2 the LORD. Heb. Jehovah. Ap. 4. II. 
heathen=nations. children=sons.
3 groves=Ashereth. See Ap. 42.

4 Also he built altars in the house of the LORD, whereof the LORD had said, "In Jerusalem shall My name be for ever."  

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke Him to anger.
II. CHRONICLES.

34. 2

7 And he set a carved image, the idol which he had made, in the house of the LORD, of which Moab had played and to Solomon his son. "In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put My name for ever:" 8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; "so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses." 9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his People:

but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, 13 And prayed unto Him:

and He was intreated of him,

and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD his God was God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD his God, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD their God only.

17 Nevertheless the People did sacrifice still in the high places, yet unto the LORD their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, 19 His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

33. 21—25 (G17, p. 545). AMON. (Introversion.)

21 °Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did that which was evil in the sight of the LORD, °as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before °the LORD, as Manasseh his father had humbled himself; °but Amon °trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 But °the People of the land slew all them that had conspired against king Amon; and the People of the land made Josiah his son king in his stead.

34 °Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the
sight of the LORD, and walked in the ways of David his father, and declared neither to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joash the son of Jehozadak the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD to repair and amend the house:

11 And of the officers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and of the Levites, all that could skill of instruments of musick.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites were scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, "I have found the book of the law in the house of the LORD." And Hilkiah delivered the book to Shaphan.
20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, 21 "Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the 11th book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this 11th book."

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the 2nd college;) and they spake to her to that effect.

23 And she answered them, "Thus saith the Lord of Israel, 'Tell ye the man that sent thee unto me, 24 'Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: 25 Because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore shall My wrath be poured out upon this place, and shall not be quenched.'"

26 And as for the king of Judah, who sent thee to enquire of the Lord, so shall ye say unto him, 'Thus saith the Lord God of Israel, "Tell ye the man that sent thee unto me, 27 'Because thine heart was tender, and thou didst humbly thyself before the Lord, when thou hearest His words against this place, and against the inhabitants thereof, and humbledst thyself before Me, and didst rend thy clothes, and weep before Me; 28 have ev"er condoned thee also.'" Thus saith the Lord."

28 "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that shall bring upon this place, and upon the inhabitants of the same.'"

So they brought the king word again.

29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small:

31 and he read in their ears all the words of the 11th book of the covenant that was found in the house of the Lord.

32 And the king stood in his place,

33 and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, and His testimonies, and His statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.
and encouraged them to the service of the house of the LORD.
3 And said unto the Levites that taught all Israel, which were holy unto the LORD, o o
4 Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and His People Israel,
5 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.
6 And stand in the holy place according to the divisions of the families of the fathers of your brethren the People, and after the division of the families of the Levites.
7 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses."
8 And Josiah gave to the People, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.
9 And his princes gave willingly unto the People, to the priests, and to the Levites; Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.
10 Conmania also, and Shemaijah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.
11 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.
12 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.
13 And they removed the burnt offerings, that they might give according to the divisions of the families of the People, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.
14 And they roasted the passover with fire according to the ordinance: but the other offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the People.
15 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were bidden in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.
16 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.
17 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.
18 And there was no passover like that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.
19 In the eighteenth year of the reign of Josiah was this passover kept.

35. 19.
20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: 
and Josiah went out against him.

21 But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from medling with God, Who is with me, that He destroy thee not." 

22 Nevertheless Josiah would not turn his face from him, but "dispersed himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, "Have me away; for I am sore wounded." 

24 His servants therefore took him out of that charriot, and put him in the second chariot which he had: and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spoke of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah, and his "goodness, according to that which was written in the law of the Lord, were they not written in the book of the kings of Israel and Judah.

36 Then the People of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. 

And Necho took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar, 

| 35. 20. | II. CHRONICLES. |
| 36. 6. |
| C xx | (p. 613) |
| 500 | y1 |
| 20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. |
| 21 But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from medling with God, Who is with me, that He destroy thee not." 

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23 And the archers shot at king Josiah; and the king said to his servants, "Have me away; for I am sore wounded." 

24 His servants therefore took him out of that charriot, and put him in the second chariot which he had: and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spoke of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

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2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. 

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. 

a And Necho took Jehoahaz his brother, and carried him to Egypt.

b 5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God. 

d 6 Against him came up Nebuchadnezzar
king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

e Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by the God:

but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 Moreover all the chief of the priests, and the People, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His People, and on His dwelling place:

16 But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His People, till there was no remedy.

17 Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the fetters. Heb. brasses, or bronze (Dana). Put by Fig. Metonymy (of Cause). Ap. 6, for the two chains or fetters made of brass to carry him to Babylon. There were four deportations: (1) Manasseh (33:11), no date given, but apparently 580-570 B.C.; (2) Jehoahaz (36:3, Daniel in this; Dan. 1:1), 495 B.C.; (3) Jehoiachin (v. 19). 2 Kings 24:14, Mordecai in this, Est. 2, 6, 546 B.C.; (4) Zedekiah (36:20, 2 Kings 25, Nehemiah in this). 477 B.C. From this last are reckoned the seventy years of 36:21. Jer. 25, 9, 11, 12, found in him = found upon him. On this is grounded the belief that he was tattooed with idolatrous marks or signs forbidden by Lev. 19, 25. Ap. Rev. 13, 16, 17; 14, 9, 11; 16, 2; 19, 20; 20, 4, book. See Ap. 47.

36. 9, 10 (G2, p. 545). JEHOIACHIN. (Introversion.)

13, Nebuchadnezzar. Rebellion.
11-13, Jehovah. Obscurity of Zedekiah.
14, Priests and people. Evil-doing.
15, 16, Jehovah. Remonstrance.
17-19, Nebuchadnezzar. Revenge.

11-12 (G29, p. 545). ZEDEKIAH. (Introversion.)

13, Nebuchadnezzar. Rebellion.
11-13, Jehovah. Obscurity of Zedekiah.
14, Priests and people. Evil-doing.
15, 16, Jehovah. Remonstrance.
17-19, Nebuchadnezzar. Revenge.

12 humbled not himself, &c. Cp. Jer. 34:8; 37:2; and 38, 17, &c. mouth. Put by Fig. Metonymy (of Cause). Ap. 6, for what is spoken by it.

13 made him swear. Ezekiel refers to this (Ezek. 17, 6-20).


heathen = nations.

hallowed. See note on Ex. 3, 5.

15 rising up betimes. Fig. Anthropopathia. Ap. 8.
16 they mocked = they kept mocking. Cp. Matt. 23, 37. Especially Urijah (Jer. 6, 20-23) and Jeremiah (chaps. 57 and 36).

17 he brought, To leave us in no doubt as to the real cause. Cp. Judg. 1, 8, and see Ap. 58. their sanctuary. No longer Jehovah's. Compare and contrast "My Father's house" (John 2, 16) and "our house" (Matt. 23, 38). The former at the beginning of His ministry; the latter at the close, all = the whole that came into her hand.
sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.

22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

23 "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD of God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his People? Let the LORD his God be with him, and let him go up unto his throne."!

**SPECIAL NOTE ON 2 Chron. 36. 21.**

**THE "SERVITUDE", THE "CAPTIVITY", AND THE "DESOLATIONS".**

Three Periods of seventy years are assigned to these three respectively, and it is necessary that they should be differentiated.

i. The "Servitude" began in the fourth year of Jehoiakim, and the first of Nebuchadnezzar, when the Kingdom passed under Chaldean rule for seventy years (Jer. 25. 1). This period closed with the capture of Babylon by Darius the Mede (Astyages), and the "Decree" of Cyrus to rebuild the Temple. It lasted from 490-426 b.c.

ii. The "Captivity" commenced, and is dated by Ezekiel from the carrying away to Babylon of Jehoiachin, in the eighth year of Nebuchadnezzar (2 Kings 24. 8-16). This was in 489 b.c. Consequently, when the "Servitude" ended in 426 b.c., the "Captivity" had lasted for sixty-three (9 x 7) years.

Seven years later Cyrus died, in 419 b.c. That year (419) is further notable for:

1. The appointment of Nehemiah as Governor of Jerusalem by Cambyses (Neh. 5. 14).
2. The completion of "the wall" in fifty-two days (Neh. 6. 15); and
3. The fact it marks the end of the fifth of the "seven sevens" of Dan. 9. 25. (See Appendix 50. VI, p. 69; and 56. VII (6), p. 67. The "Captivity" lasting from 489 to 419 b.c.

iii. The "Desolations" commenced with the beginning of the third and last siege of Jerusalem by Nebuchadnezzar in 479 b.c., and cover a period of "seventy years", ending in the second year of Darius Hystaspis: i.e. in 409 b.c.

This "threescore and ten years" which is referred to here (2 Chron. 36. 21), is the fulfilment of Lev. 26. 32-35, and has reference to the "Land".

It is this period of which Daniel says he "understood by books", as being the number of the years that Jehovah "would accomplish in the Desolations of Jerusalem" (Dan. 9. 2).

The Darius here (Dan. 9. 1) is evidently Cyrus, the son of Astyages (see notes on p. 618, and Ap. 57); and as the first year of his reign was 426 b.c. it follows that seventeen years had, then, yet to run before the "Desolations" of the Land were ended, in 409 b.c.

Hence, Daniel's prayer, that follows, resulted in the giving to him the famous prophecy of the "seventy sevens" of years contained in Dan. 9. 20-27.
EZRA-NEHEMIAH.

THE STRUCTURE OF THE TWO BOOKS AS A WHOLE*,
ACCORDING TO THEIR CANONICAL ORDER.

(Division.)

A1 | EZRA. THE REBUILDING OF THE TEMPLE.
A2 | NEHEMIAH. THE REBUILDING OF THE WALLS.

(A1, above). EZRA. THE REBUILDING OF THE TEMPLE.

(Introversion.)

A1 | B | 1. 1—4 (N±) THE PEOPLE. EMANCIPATION.
| C | 1. 5—2. 70 (P). THE RETURN UNDER ZERUBBABEL.
| D | 3. 1—6 (Q). THE ALTAR. BUILDING AND FEAST.
| D | 3. 7—6. 22 (Q). THE TEMPLE. BUILDING AND FEAST.
| C | 7. 1—8. 36 (P). THE RETURN UNDER EZRA.
B | 8. 1—10. 44 (N). THE PEOPLE. DEDICATION. REFORMATION.

(A2, above). NEHEMIAH. THE REBUILDING OF THE WALLS.

(Introversion and Alternation.)

A2 | E | 1. 1—6. 19 (K†). THE WALL. REBUILDING. DISORDERS OVERCOME.
| F | 7. 1—4 (N). JERUSALEM. CHARGE OVER.
| J | 7. 5—73—(P). THE RETURN UNDER ZERUBBABEL.
| G | 7. 7—73—8. 18 (Q). FEAST OF THE SEVENTH MONTH (496 a. c.).
| G | 9. 1—10. 36 (N). FEAST OF THE SEVENTH MONTH (404 a. c.).
| F | H | 11. 1—36 (N). JERUSALEM. RESIDENTS IN.
| J | 12. 1—26 (N). THE RETURN UNDER EZRA.
E | 12. 27—13. 31 (K). THE WALL. DEDICATION. DISORDERS OVERCOME.

* In Hebrew manuscripts of the Bible, and the early printed editions of the Hebrew text, these two books are always treated and reckoned as one book: the 685 verses being numbered from the first verse of Ezra to the last verse of Nehemiah; the middle verse of the one book being given by the Masorites as Neh. 3. 22; while of the ten Sedarim (or Cycles for public reading), the fourth begins at Ezra 8. 35 and ends with Neh. 2. 16. See note at foot of p. 692. Moreover, the notes which the Masorites place at the end of each book are placed at the end of Nehemiah, and not at the end of Ezra. Cp. note on the books of SAMUEL, KINGS, AND CHRONICLES, p. 966.

The Structure of the one book is set forth as above, the two Divisions being given in their Canonical Order.

Ezra confines himself mainly to the events connected with the Temple.

Nehemiah confines himself mainly to the events connected with the Wall and the City.

Ezra comes first in the Canonical Order, because the Temple is more important than the Wall, morally and spiritually.

Nehemiah follows, because the Wall is of secondary importance.

When the whole of the events are looked at in their Chronological and Historical order, a different Structure is necessarily observed; this Structure is determined by certain fixed points, common to both Orders. These fixed points determine the place of the remaining events recorded in the two parts respectively. See Table of Events and Chronological Structure on p. 618, and the Harmony of Events in Ap. 58.

† The letters of this fount (in brackets) correspond with the same letters in the Chronological Structure on page 617.
CERTAIN FIXED POINTS IN THE TWO DIVISIONS OF THE JOINT BOOKS

May be exhibited as follows, in brief: a complete list of all the events will be found in Appendix 58.

**EZRA.**

1. 1-4. The People. Emancipation.

2. 5-10. The Return under Zerubbabel.
   (The Temple still desolate: and for sixteen years later. Hag. 1. 1-4.)


4. 1-6. 15. The Temple: building.

5. 16-22. Dedication of the Temple.


7. 9-14. Feast, &c., of the Seventh Month (404 b.c.).


9. 10-44. Strange wives put away, and the Covenant made.


**NEHEMIAH.**


2. 7-9. The condition of the city. (People few. Houses not built.)


**THE STRUCTURE OF EZRA–NEHEMIAH AS A WHOLE,**

**ACCORDING TO THE HISTORICAL AND CHRONOLOGICAL ORDER OF EVENTS.**

(Introversions and Alternation.)

| A | Neh. 1. 1-6, 19 (E). | THE WALL. REBUILDING. EXTERNAL DISORDERS OVERCOME. |
| B | Ezra 1. 1-4 (B). | THE PEOPLE. EMANCIPATION. |
| C | Ezra 1. 5-73. 76 (C). | THE RETURN UNDER ZERUBBABEL. |
| E | Ezra 3. 7-12, 40 (G). | THE SECOND TEMPLE: FOUNDATION. |
| F | Ezra 3. 8-13 (D). | THE TEMPLE. FOUNDATION. |
| G | Ezra 3. 7-12 (D). | THE RETURN UNDER EZRA. |
| H | Ezra 3. 1-7 (D). | THE SECOND TEMPLE: FOUNDATION. |
| I | Ezra 3. 8-13 (D). | THE TEMPLE. FOUNDATION. |
| J | Ezra 3. 1-7 (D). | THE SECOND TEMPLE: FOUNDATION. |
| K | Ezra 3. 8-13 (D). | THE TEMPLE. FOUNDATION. |
| L | Neh. 9. 4-10. 59 (G). | THE PEOPLE. SEPARATION. |
| M | Neh. 9. 5-10. 44 (B). | THE PEOPLE. SEPARATION. |
| N | Neh. 9. 1-4 (B). | FEAST OF THE SEVENTH MONTH (426 b.c.). |
| O | Neh. 9. 5-10. 44 (B). | THE PEOPLE. SEPARATION. |
| P | Neh. 9. 4-10. 59 (G). | THE PEOPLE. SEPARATION. |
| Q | Neh. 9. 4-10. 59 (G). | THE PEOPLE. SEPARATION. |
| R | Neh. 9. 1-4 (B). | FEAST OF THE SEVENTH MONTH (426 b.c.). |
| S | Neh. 9. 5-10. 44 (B). | THE PEOPLE. SEPARATION. |
| T | Neh. 9. 1-4 (B). | FEAST OF THE SEVENTH MONTH (404 b.c.). |
| U | Neh. 9. 5-10. 44 (B). | THE PEOPLE. SEPARATION. |
| V | Neh. 9. 1-4 (B). | FEAST OF THE SEVENTH MONTH (404 b.c.). |
| W | Neh. 9. 5-10. 44 (B). | THE PEOPLE. SEPARATION. |
| X | Neh. 9. 1-4 (B). | FEAST OF THE SEVENTH MONTH (404 b.c.). |
| Y | Neh. 9. 5-10. 44 (B). | THE PEOPLE. SEPARATION. |
| Z | Neh. 9. 1-4 (B). | FEAST OF THE SEVENTH MONTH (404 b.c.). |

* See notes on p. 618.
† The Index letters (in brackets) correspond with the same letters which indicate the same members in the Canonical Structure, on page 616.
NOTES TO THE CHRONOLOGICAL STRUCTURE (p. 617).

The Chronological Order of Events, and the Structure based thereon, revolutionizes the traditional view, which treats this one book as two books; places Ezra historically as preceding Nehemiah; and inserts the book of Esther between Ezra, chapters 6 and 7, instead of before Ezra-Nehemiah. (See date, Est. 1. 3.)

Those who thus dislocate the two divisions of this book proceed to speak of certain portions as being "misplaced", and "not original", and as having "false connections". These so-called "discrepancies", after having thus been first made by the commentators, are charged home on the inspired writers themselves.

That the "difficulties" exist only in the minds of the critics will be seen if we note the following facts:

1. The fixed points, common to the two parts of the book, determine for us the true position of all the other parts, and result in giving us the Chronological Structure of the whole on page 617.

2. The traditional view places the building of the temple by Ezra as coming many years before Nehemiah 1. But this is inconceivable in view of the report brought by Hanani to Nehemiah concerning the desolations (Neh. 1. 3) and repeated to the king (Neh. 2. 3).

3. Nehemiah would surely have inquired about the welfare of the 42,360 exiles who are supposed to have returned to Jerusalem, and not about "the Jews that had escaped, which were left of the captivity" (Neh. 1. 2).

4. When the wall was finished, "the houses were not yet builded" (Neh. 7. 1-4).

5. When the Feast of the seventh month was kept (Neh. 8), "the foundation of the temple of the Lord was not yet laid" (Ezra 3. 1-5).

6. When the people dwelt in their "ciled houses", the house of the Lord still lay waste (Hag. 1. 1-4). These facts are more certain than all chronology, and are more important and conclusive than all reasoning.

7. The names of some of the kings mentioned have been hitherto regarded as proper names; whereas, according to Sir Henry Rawlinson, Professor Sayce, The Encyclopedia Britannica, and The Century Encyclopedia of Names, three at least are appellatives (like Pharaoh, Abimelech, Czar, Shah, Sultan); viz. Ahasuerus, which means "The venerable king", Artaxerxes, which means "The great king", and Darius, which means "The maintainer". See the Genealogy of the Persian kings (Ap. 57). If these appellatives denote separate and different individual kings, no place can be found for them all on the page of history.

8. See the longer notes on special passages at the end of Nehemiah, page 655.
1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, 2 the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, 3:1 The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (of which) is in Jerusalem.

4 And whatsoever remaineth in any place where ye sojourn, let the men of his place help him with silver and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them strengthened them with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand silver chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

A c | 1, 2. In sum. The number.
  d | 3-56. Names found.
  e | 59-63. Names not found.
  f | 64-67. In sum.

1 these are. This chapter is parallel with Neh. 7. 69.

2 came with Zerbabbel. But not till after Neh.
   1, 1-7, 4. See note on Neh. 1, 7, 4. In Neh. 7, 4 no
   houses built, but in Hag. 1, 4, houses built and yet
   Temple lying waste.

Jesha. The great helper of Zerubbabel.

Nehemiah. Cp. Neh. 1, 1; 10, 1. See note on "Shesh-
   bazzar", I, 8.

Seraiah - Azariah (Neh. 7, 7). Not Seraiah the high
   priest, put to death with Zedekiah (2 Kings 25, 18-21).

Mordecai. He had been taken in Jehoiachin’s de-
   partment (Est. 2, 5, 6).

Zattu, nine hundred forty and five.

1 children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and
   threescore.

10 The children of Bani, six hundred forty and
   two.

11 The children of Bebai, six hundred twenty and
   three.

12 The children of Azgad, a thousand two
   hundred twenty and two.

13 The children of Adonikam, six hundred
   sixty and six.

14 The children of Bigvai, two thousand
   fifty and six.

15 The children of Adin, four hundred fifty
   and four.

16 The children of Ater of Hezekiah, ninety
   and eight.

17 The children of Bezai, three hundred
   twenty and three.

18 The children of Jorah, an hundred and
   twelve.

19 The children of Hashum, two hundred
   twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred
   twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty
   and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephi-
   rah, and Beeroth, seven hundred and forty
   and three.

26 The children of Ramah and Gaba, six
   hundred twenty and one.

27 The men of Michmas, an hundred twenty
   and two.

28 The men of Beth-el and Ai, two hundred
   twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred
   fifty and six.

31 The children of the other Elam, a thou-
   sand two hundred fifty and four.

32 The children of Harim, three hundred
   and twenty.
45 The children of Lebanon, the children of Hagabah, the children of Akub, the children of Shalmai, the children of Hanan, the children of Gahar, the children of Reiah, the children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Besai, the children of Mehunim, the children of Nephusim, the children of Bakub, the children of Harur, the children of Bazluth, the children of Methida, the children of Harsha, the children of Barkos, the children of Sisera, the children of Thamah, the children of Hatipha, the children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda, the children of Jaalah, the children of Darkon, the children of Shephatiah, the children of Hattin, the children of Pochereth of Zobaim, the children of Ami, the children of Tobiah, the children of Nekoda, six hundred fifty and two. And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, andImmer: but they could not shew their father's house, and their seed, whether they were of Israel: the children of Delaiah, the children of Tobiah, the children of Nabig, six hundred sixty and two. And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim. The whole congregation together was four and two thousand three hundred and threescore, beside their servants and their maid-servants of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: 69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

And when the seventh month was come, the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

31-1 (p. 616) 3. 1-13 (p. 617) THE TEMPLE. FOUNDATION AND FEAST. (Division.)

D [C] I-5. The setting up of the altar.

1-7 [Structure of C: see next page]


Children of Israel. See note on 2. 2, and 1 Kings 12. 17.

69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.
3. 2.

E 2 Then stood up Jehu the son of Zerubbabel, and his brethren the priests, and the altar of the God of Israel, and built up the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. 3 And they set the altar upon its bases; for fear was upon them because of the people of those countries; and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.

C 7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedars from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

D 9 Then stood Jehu with his sons and his brethren, Khadmiel, and his sons, and of the sons of Jehu, together; and set forward the workmen in the house of the sons of Henadad, with their sons and their brethren the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

h 5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free will offering unto the Lord.

D 6 From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid.

3. 1-7 (Ch., p. 621). SETTING UP THE ALTAR. (Alternations.)

C 1 D [1]. Time. Seventh month.

E [e] 2. a. Time and offerings.

f 4. Feast of Tabernacles.

E [f] 5. Other Feasts.


Jezadak. The son of Seraiah (1 Chron. 6, 14, 15). But Ezra was the son of Seraiah (Ezra 7, 1). Therefore Ezra was brother to Jezadak and uncle to Joshua the high priest.


the man of God (with Art.) = the [true] God. See note on Deut. 33, 1; and Ap. 49.


kept, &c. As recorded also in the parallel passage (Neh. 8, 1-18), as it is written. See Lev. 23, 34-42. Deut. 16, 12-15, and cp. 1 Kings 8, 2, 65.

3. 7-13 (Ch., p. 621). THE FOUNDATION OF THE HOUSE. (Repealed Alternation.)

C 1 g 1. The work set forward. h1 [h]. The priests. Stationed. g2 10. The work. Foundation laid.

h2 = 10, 11. The priests. Praise.


h4 12, 13. The priests. Emotion.

h5 13, 14. The priests. Emotion.

7 and. Note the Fig. Polyptoton (Ap. 6), to emphasise each detail. carpenters = artificers.

in, bringing cedars trees. Cp. 1 Kings 6, 6. 2 Chron. 2, 8, 10.


grant. Occurs only here.


set forward = oversea.

Judah = or Haddaviah, as in 2, 40.

10 they set the priests or, the priests took their stand.

3 cymbals. Heb. tīlāyim. Dual form, meaning two metal discs struck together, making a clashing sound. Not sīgīl̄ım, which = timbrels, but is translated cymbals in 2 Sam. 6, 5 and Ps. 150, 5, from the rustling sound. See note on Chron. 13, 8.

12 mercy = lovingkindness, or grace, shouted with a great shout. Fig. Polyptoton. Ap. 6.

15 mercy = lovingkindness, or grace, shouted aloud for joy. Thus fulfilling Jer. 33, 10, 11.

4. 1-6. 22 [For Structures see next page].

1 adversaries. The Samaritans (v. 10). See note on 2 Kings 17, 24, 25. children = sons of the temple. The walls and gates already built by Nehemiah. See Structures (pp. 616, 617), and notes on Neh. 1, 2. The desolations did not end with Ezra 1, though the servitude did. Cp. Jer. 26, 11. 2 Chron. 36, 21. See special note at end of 2 Chronicles, p. 615.


with a loud shout, and the noise was heard afar off.

4 Now when the adversaries of Judah and Benjamin heard that the children of the captivity built the temple unto the Lord God of Israel;
Then they came to the Zerubbabel, and to the chief of the fathers, and said unto them, “Let us build with you: for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon king of Assur, which brought us up hither.”

But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, “Ye have nothing to do with us to build an house unto our God: but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.”

Then the people of the land weakened the hands of the People of Judah, and troubled them in building,

And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

(6) And in the reign of Ahasuerus, in the beginning of his reign, wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Targelians, the Apharsites, the Archevites, the Babylonians, the Sasai, the Dehavites, and the Elamites,

And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; “Thy servants the men on this side the river, and at such a time.

Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad

like the French of to-day. Op. 2 Kings 18. 74. From 6. 19—7. 11 is Hebrew; and Syria again from 7. 12—27; then Hebrew.

the chancellor = the master of judgments or decrees. the scribe = or secretary.

This is the sort after this manner.


Dehavites = the Daha of Herodotus (i. 120). Elamites. From a province of Persia.

Nations = peoples.

Asnapper = Assur-bani-pal, or Sardanapalus, the only Assyrian king who got into Elam, or held Shushan (now Susa) its capital, on the west side: regarded from the east of the Euphrates.


Jews. Nehemiah, Hanani, and friends. Occurs eight times in Ezra, viz. 4. 12, 23; 5. 1, 5; 6. 7, 8, 14.

The name by which they were known to Gentiles, because the majority belonged to Judah.
city, and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that, if this city be built, and the walls set up again, then will they not pay toll, tribute, and custom, and so the king shall endanger the revenue of the kings.

14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause this city destroyed.

16 Sir, certify the king that,

if this city be built again, and the walls thereof set up, by this means thou shalt have no portion on this side the river."

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions, that dwell in Samaria, and unto the rest beyond the river, "Peace, and at such a time:

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment to cause these men to cease, and that this city be not built, until another commandment shall be sent from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?"

23 Now when the copy of king Artaxerxes's letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of Sherelem, which is at Jerusalem.

5 So it ceased unto the second year of the reign of Darius king of Persia.

3 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of Sherelem: and with them were the prophets of God helping them.
6 The copy of the letter that "Tatnai, the governor on this side the river, and Shethar-boznai, and his companions the "Apharsachites, were on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus: "Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the "province of Judea, to the house of the great "Jerusalem, which is built with the "great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus, 'Who commanded you to build this house, and to make up these walls?'

10 We asked their names also, to certify thee, that we might write the names of the "men that were the "chiefs of them.

11 And thus returned we answer, saying, "We are the servants of the house of heaven and earth,

12 But after that our fathers had provoked the "house of heaven unto wrath,

13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of the "house of heaven.

14 And the vessels also of gold and silver of the house of the "Jerusalem, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, they did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was "Sheshbazzar, whom he had made governor;

15 And said unto him, 'Take these vessels, go, set them into the temple that "is in Jerusalem, and let the house of the "Jerusalem be built in his place.'

16 Then came the same "Sheshbazzar, and laid the foundation of the house of the "Jerusalem, which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.'

17 Now therefore, if it seem good unto the king, let there be search made in the king's treasure house, which is there at "Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of the "Jerusalem at Jerusalem, and let the king send his pleasure to us concerning this matter.'
5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God, unto whom the heaven was given.

6 "Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: Let the work of this house of God begin; let the governor of the Jews and the elders of the Jews build this house of God in his place.

7 Moreover I make a decree that whatsoever it shall cost for sacrifices of sweet savours unto the God of heaven, salt, wine, and oil, and all that he shall require for prayer, let it be given them day by day without fail:

8 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 And I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God of heaven shall shew the kingdom unto the son of man, that shall come to destroy this house of God which is at Jerusalem. And Darius have made a decree; let it be done with speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so did they speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and of Darius, and of Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.
7.—28. Conclusion.

C (P) W

7 Now after these things, in the reign of Artaxerxes king of Persia,

Ezra the son of Seraiah, the son of Azariah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzl, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and of the singers, and the porters, and of the Nethinims, unto Jerusalem,

W

in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king to 1st Ab

1st Nisan

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

W

10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

W Y

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of His statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, the scribe, of the law of the heaven, perfect peace, and at such a time.

Z x

13 I make a decree, that all they of the People of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

y z

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of heaven, whose habitation is in Jerusalem:

16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the People, and of the priests, offering willingly for the house of their God which is in Jerusalem:

a 17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer...
7. 17.

Ezra.

404 upon the altar of the house of your 13 @D, which is in Jerusalem.
18 And whatsoever shall seem good to thee, and to thy brethren, that do with the rest of the silver and the gold, to do after the will of your 13 @D.
13 The 14 vessels also that are given thee for the service of the house of thy 13 @D, those deliver thou before the 14 @D of Jerusalem.
20 And whatsoever more shall be needful for the house of thy 13 @D, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.
21 And 3 Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the 13 @D of heaven, shall require of you, it be done speedily.
22 Unto an hundred 15 talents of silver, and to an hundred 16 measures of wheat, and to an hundred 17 baths of wine, and to an hundred baths of oil, and salt without prescribing how much.
23 Whosoever is commanded by the 13 @D of heaven, let it be diligently done for the house of the 13 @D of heaven: for why should there be wrath against the realm of the king and his sons?
24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of 13 @D, it shall not be lawful to impose toll, tribute, or custom, upon them.
25 And Ezra, after the wisdom of the thy 13 @D, that is in thine hand, set magistrates and judges, which may judge all the People that are beyond the river, all such as know the laws of thy 13 @D; and teach ye them that know them not.
26 And whosoever shall not do the law of thy 13 @D, and the law of the king, let judgment be executed speedily upon him, whether it be unto death or to banishment, or to confiscation of goods, or to imprisonment.

X³ v³

27 Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:
28 And he hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes.
29 And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

W³

8 These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.
2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.
3 Of the sons of Shechaniah, of the sons of Pharaoh; Zerahiah: and with him were reckoned by genealogy of the men an hundred and fifty.

19 vessels. See note on I. 1.
20 bestow, bestow. Fig. Anadiplosis (Ap. 6), for emphasis.
21 I, even I. Fig. Epizeuxis (Ap. 6), for emphasis.
22 talents. See Ap. 61. 17.
23 measures... baths. See Ap. 61. III. 3.
26 to banishment: or exclusion from the assembly. Chald. = to rooting out. Occurs only here.
27 Blessed, &c. These two verses (27, 28) resume the Hebrew language.
chief = heads.


1 chief = heads: i. e. heads of houses.
2 them that went up. Most of these names appear in ch. 3 and Neh. 10. The number is 1,496. If there were no women with them, this might be the case of the "strange" marriages in ch. 10 and Neh. 10. Artaxerxes: i. e. Darius (Hystaspis). See Ap. 57 and 58.
3 by genealogy = a lineages.
4 Pahath-moab. Cp. 2. s.
5 sons of Shechaniah. Sept. reads 'sons of Zattu, Shechaniah'.
6 Of. Some codices, with one early printed edition and Sept., read "And of".
7 sons of Shelomith. Sept. reads 'sons of Bani, Shelomith'.
8 ten. Some codices, with Syr. read "twenty".
9 last. In contrast with others.
10 these. The only case where there were three heads. In all other cases (except v. 14, where there are two) only one head is mentioned.
11 them. Heb. text reads "him"; but some codices, with one early printed edition, read "them", as in A. V.

4 Of the sons of Pahath-moab; Eliehoenai the son of Zerahiah, and with him two hundred males.
5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.
6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.
7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.
8 And of the sons of Shephatiah; Zechariah the son of Michael, and with him fourscore males.
9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.
10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.
11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.
12 And of the sons of Azgad; Johanan the son of Hakkanan, and with him an hundred and ten males.
13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Sheamiah, and with them threescore males.
14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.
15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I gathered the People, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemariah, and for Elkanah, and for Jarib, and for Elkanah, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshiaiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all of them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver and the gold, and the vessels; even the offering of the house of our God, which the kings, and his counsellors, and his lords, and all Israel there present, had offered:

26 I even weighed unto them, even of the silver, a thousand talents, and six hundred talents of silver vessels; and of gold an hundred talents, and of gold six hundred talents;

27 Also twenty basins, of silver, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, "Ye are holy unto the LORD: and the vessels are holy also: and the silver and the gold are a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go up unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every one: and all the weight was written at that time.

35 Also the children of those that were carried away: which were come out of captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the LORD.

36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the People, and the house of our God.
9 Now when these things were done, the princes came to me, saying, The people of Israel and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away;

5 And sat astonied until the evening sacrifice.

6 And said, O my God, I am ashamed and blush to lift up my face to Thy profile, for our iniquities have increased over our head, and our trespass grown up unto the heavens.

7 Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoil, and to confusion of face, as it is this day.

8 And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 Our fathers were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken Thy commandments.

11 Which Thou hast commanded by Thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons: nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.
10. 1 When Ezra had prayed. Note the change to the third person. This does not imply another authorship. Such changes are common. Cp. Is. 6; 8; 7; 8; 37; 6, with other passages. Also Jer. 20, 1-6 with v. 7; and 21, 1 and 28, 1, 3.

13. evil. Heb. mā'. Ap. 44, viii. such deliverances: or, such a reserved survival.

14. Should we...? Fig. Erotes. Ap. 6.

15. we remain yet escaped: or, we are left but a remnant that is escaped. Cp. Neh. 1, 2, 3.

b. Cp. 11. Chisleu

14. 13. Chisleu 29th

14. 13. Chisleu

15. "The Lord" = "God".

10. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

12. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

13. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

16. "Ahinoam" = "little one".

14. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

17. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

18. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

19. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

20. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

21. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

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62. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

63. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.

64. 1. Chisleu 29th to 10th of Tebet. See note on 1 Kings 12, 17.
14 Let now our rulers, all the congregation, stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God be turned from us.

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter; and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Jiezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives: and being guilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer: Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Paschur; Eliasaph, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimri, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Elizer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of the children of Zerah, of the sons of Parosh; Ramah, and Jeiel, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Beniah.

26 And of the sons of Elam; Mattaniah, Zaccuriah, and Jehiel, and Abdi, and Jernemoth, and Eliam.

27 And of the sons of Zattu; Elioenai, Eliaazar, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Babei; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, and Jeshua, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna,
THE BOOK OF NEHEMIAH.

1. 1—6. 19 (E, p. 616; K, p. 617). THE WALL-BUILDING. EXTERNAL DISORDERS OVERCOME. (Division.)

E H 1  L 1—2. 20. Division.)
1. 1—2. 20 (H, above). DESOLATION. (Alteration and Introversion.)

1. 1. Date.
2. 1. Date.
1. 2. 4. Office. King's cupbearer.

I. 1—6. Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twenty-tenth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came with certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3. And they said unto me, "The remnant that are left of the captivity there in the Province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven;

5. And said, "I beseech thee, O Lord, God of heaven, the great and terrible God, that keepest covenant and mercy for them of whom love thee and observe His commandments:

6. Let Thine ears now be attentive, and Thine eyes open, that Thy servant may hear the prayer of Thy servant, which I pray before Thee now, day and night, for the children of Israel Thy servants,

7. And the children of the children of Israel, which we have sinned against thee: both and my father's house have sinned.

8. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses.

9. Remember, I beseech Thee, the word that Thou commandedst Thy servant Moses, saying, "If transgress, will scatter among the nations:

which was removed thither from Babylon. Excavations in the remains of three cities. Among them, four brick stone pillars, with the Code of Khamurabi (see Ap. 15). Bricks of his palace or temple were also found. Occupied by Babylonians in 2900 B.C. 2 Hanani. Shortened form of Hananiah. Cp. 7. 2. See note above, and cp. Dan. 1. 3, 6. men. Heb. 'endah. See Ap. 14. III. Tasked. Not about Ezra, and the 42,300 who are supposed to have been already in the Province of Judah: this Nehemiah would surely have done if they had really been there. The Jews. Moses. Mentioned eleven times escaped: i.e. from the lands of their captivity. See Jer. 44. 13, 14. Why escape if already set free (Ezra 1. 5)? 3 they said: that which could not have been said if Ezra and his thousands had been already there. The remnant. For the history of this remnant see Jer. 40—44. Only a few poor serfs there (Jer. 52. 15, 16). Left. Not carried away or returned. See Ezra 5, 6. Broken down. Just as left by Nebuchadnezzar (2 Kings 25. 10, 10. Jer. 52. 12—14). For the subsequent history see Jer. 40 to 44.

4. 11—h. PRAYER. (Introversion.)

h k 4—6. Regard.
1 1—6. Confession. People's sins.
8 8. Remembrance.


8 If. This word is clearly implied in Heb. Cp. Deut. 4. 35, etc. transgress. Heb. mid'ah. Ap. 44. xii.
NEHEMIAH.

9 But if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there.

10 Now these are Thy servants and Thy People, whom Thou hast redeemed by Thy great power, and by Thy strong hand.

11 O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire to fear Thy name: and prosper, I pray Thee, Thy servant this day, and grant him "mercy in the sight of this" man." For 3 was the king's cupbearer.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wind was before him: and I took the wine, and gave it unto the king. Now it had not been beforetime sad in his presence.

2 Wherefore the king said unto me, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but "sorrow of heart." Then I was very sore afraid.

3 And said unto the king, "Let the king live for ever: why should not my countenance be sad, when the city, the palace of my fathers' sepulchres, "lith waste, and the gates thereof are consumed with fire?"

4 Then the king said unto me, "For what dost thou make request?"

So I prayed to the God of heaven.

5 And I said unto the king, "If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it."

6 And the king said unto me, (the queen also "sitting by him",) "For how long shall thy journey be? and when wilt thou return?" So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, "If it please the king, let letters be given to me of the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the "wall of the city, and for the house" that I shall enter into." And the king granted me, according to the "good hand" of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent "captains of the army and horsemen with me.

10 When Sanballat the Horonite, and main subject of Nehemiah's section of the joint book come. hand. Fig. Anthropopathia. Ap. 6. (Acts 4, 28, 30; power (1 Chron. 29, 16); sovereignty (Ps. 31, 16); providence (1 Chron. 29, 16); supply (Ps. 104, 34); prosperity (Heb. 2, 8); security (John 10, 27, 28).

10 Sanballat. An Aramaic papyrus, recently (1909) discovered at 30, 2, and called the "guvernor of Samaria". It is dated the seventeenth year of Darius Nothos (son of Darius Hystaspis). See Ap. 57 (Nothos = Greek "bastard"). Here ends the fourth of the ten Sedarat (or, Cycles for public reading) which commenced with Ezra 9, 33; thus showing that the two books were and are to be regarded as one. See note on p. 699; and op. notes on p. 996. Horonite. Not of Beth-horon (Josh. 11, 18), but an alien (ch.13,37,28) of Horonaim, a Moabite. Op.1sa.15,3. Jer.48,3,5. See also the Moabite Stone. Ap. 54.


6 the queen. Heb. ka-shēqāl = wife. Occurs only here and in Ps. 45, 9. Dan. 5, 2, 3, 20. Not a Heb. word, but borrowed from the Akkadian shā = a bride, and pat = great. Used of a foreign queen. Here it would exactly suit "the great bride" or "foreign (Jewish) queen," of another. (See notes on the Chronological Structure of Ezra-Nehemiah, p. 618.) Esther is introduced here (parenthetically) because of her sympathy and interest, which Nehemiah so greatly needed at this juncture, as Mordecai had needed it before (Est. 4, 14). it. Not reeling, by - close to. This the king. The fruit of Nehemiah's prayer (v. 4).

7 governors = pashas. A Persian word which occurs only here, Ecc. 2, 5, and Song 4, 13, which is rendered "orchards." Sept. renders it "paradise," which occurs twenty-eight times: (nine times = Eden, nineteen times = garden, Heb. gan) wall. Some codices, with one early printed Syr., and Vulg., read "walls" (pl.). These walls are the main entrance to the city, that I shall enter into. Also put by Fig. Melonymy (Ap. 6) for God's purpose.
2.10. NEHEMIAH.

To the servant, the Ammonite, he grieved them exceedingly. There was no man to seek the welfare of the children of Jerusalem.

11 So I came to Jerusalem, and was there three days.

12 And I arose in the morning, and some men with me; neither told I any man what I had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that rode upon me.

13 And the next day I went out by the gate of the valley, even before the dragon wall, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook, and bowed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, "Let us rise up and build." So they strengthened their hands for this good work.

18 Then I told them of the hand of my God, which was good upon me; and also the king's words that he had spoken unto me.

p And they said, "Let us rise up and build." So they strengthened their hands for this good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed at us, and despised us, and said, "What is this thing that ye do? will ye turn back and build? and ye have no portion, nor right, nor memorial, in Jerusalem."

3 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah, they sanctified it, unto the tower of Hananeel.

2 And next unto him built Zaccur the son of Imri.

3 But the fish gate did the sons of Hasenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koze. And next

Jer. 31. 38, which stretches on to what is still future.

P R (p. 635)

H² P R

3 fish gate. See note on 2.10, and Ap. 69.

3. 1-6. (H², p. 683.) REPAIRATION.

(Alteration.)

H² P R

3. 1-32 (P, above.) COMMENCEMENT OF WORK.

(Involution.)

P R | 1. From the sheep gate.
\r1 3-5. The fish gate.
\r1 6-12. The old gate.
\r1 13. The valley gate.
\r1 14. The dung gate.
\r1 15-24. The fountain gate.
\r1 25. The prison gate.
\r1 26-27. The water gate.
\r1 28-29. The horse gate.
\r1 30. The east gate.
\r1 31. The Miphkalah gate.

Tobiah the servant. Probably a freed slave. Still called so by Fig. Amplificatio. Ap. 6. Also an alien, an Ammonite. Nehemiah had come through Samaria. Cp. 4.1-11, it grieved them. This is the first of six (see Ap. 10) forms which the opposition took. Note them, and observe how Nehemiah met each respectively: (1) Grief (2.10); (2) laughter (2.19); (3) wrath and indignation (4.1-7); (4) fighting (4.7, 8); (5) subtlety (6.1, 2); (6) compromise (6.5-7). Man. Heb. 'adam. Ap. 14. 1. any human being.

children = sons.

Israel. Again used of Judah. See note on Ezra 2.2, and 1 Kings 12.17.


15 by night. Could Nehemiah have gone thus secretly if Ezra had 42,360 Jews there? And what need for it? Nehemiah had only a few men, and was in the midst of enemies.

the gate. Note the twelve gates (corresponding with the twelve gates of Rev. 21.21). See Ap. 69.

port = gate. viewed = kept peering into.

which were, &c. Heb. the text so written; but to be read, with some codices and three early printed editions: "how they were broken down".

15 the brook. Heb. mahan, a torrent, mostly fed by rains. Not mahbr, a constant river.

16 rulers. Heb. g'ginim, used of the Babylonian magistrates or prefects; occurs only in Ezra and Nehemiah.

did = was doing, nor. Not the Fig. Paradisalote. Ap. 6.

the rest = i.e. of those who had accompanied Nehemiah.

17 the distress. Howso, if the Temple was already built?

18 good work. This work was "good" because it was "prepared" by God. See Eph. 2.10.

19 Geshem. Called Gashmu (6.6), an Arab Sheik. Like the other two, an alien. In Ps. 84. 6, all three nationalities associated as the enemies of Israel.

20 Then answered I them, and said unto them, "The God of heaven, will prosper us; therefore we. His servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."

Descendants of Hagar. Hence Hagarites.

they laughed, &c. The second form of opposition. See note on "grieved," v. 10.
unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their LORD.

6 Moreover the old gate repaired Jehohanan the son of Pasah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatijah the Gibeonite, and Menashe the Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashubah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Haloshesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; Hethpo built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of Beth-haccerem; Hethpo built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; Hethpo built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against" the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Jedaiah the son of Urjah the son of Koiz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Micaiah the son of Obed another piece.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.
25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's 8 high 10 house, that was by the 8 court of the prison. After him Pedahiah the son of Parosh.

26 Moreover, Note the Parenthood of v. 26. Nethinims. Their work was to carry wood and water for the Temple. Hence their dwelling. See note on Ezra 2. 42.

Ophel = the Ophel: the hill south of Moriah. Formerly Jebus, afterward Zion. See Ap. 68.


5 the horse gate. See Ap. 59.

31 the goldsmith's son: or, the son of Zorphi.

gate Miphkad: or, gate of review or registry. Probably north-west of Temple. See Ap. 59.

32 And. This is reckoned in the Massorah as the middle verse of the 685 verses of the whole book "Ezra-Neemiah", showing that the two books were one.

sheep gate. See Ap. 59. The work thus ended where it had been begun. Cp. v. 1.

4. 1—6. 14 (Q, p. 633). OPPOSITION.

(Introduction.)


T | 5. 5—9. Redress.


4. 1—23 (S, above). OPPOSITION. THIRD AND FOURTH. (Extended and Repeated Alternation.)

S | U 1 | 1—3. Opposition. Wrath and mockery (III).

V | 1—4. Prayer.


W | 10. Despondency.


V | 12. Warning.


1 But—And.

Sanballat. See note on 2. 18.

brought = were building.

wrought. The third form of opposition. See note on 2. 10.

2 army = force.

What...? Fig. Erotesis. Ap. 6.


Marg. note of A.V. and R.V. neither needed nor correct

will they sacrifice? Showing that no altar was as yet built or sacrificial worship being carried on.

3 Tobiah. See note on 2. 10.

4 Hear... turn. Fig. Apostrophe. Ap. 6. Nehemiah's prayer an echo of Ps. 120; 121; 133. 3, 4; 124; 125; 127; 129; In accord with that dispensation.


despised = become a taunt.

captivity. Some codices, with six early printed editions and Syr., read "their captivity".

5 cover not. Heb. kāphas = conceal not. Not kāphar, to cover by atonement.


sin. Heb. chā'at. Ap. 44. i.

6 unto the half. The circuit complete to half the height.

mind = heart.

7 But. In Heb. text ch. 4 begins here.

and. Note the Fig. Polyptoton (Ap. 6), for emphasis.

stopped = repaired. So the only other occurrence of the Heb. (2 Chron. 24. 13).

8 hinder = cause a miscarriage.

9 set a watch. The result of the prayer.

10 are not = shall not.

Q S U (P. 637)
And our adversaries said, “They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.”

12 And it came to pass, that when the Jews which dwelt 5 by them said, they said unto us ten times, “From all places whence ye shall return unto us they will be upon you.”

13 Therefore set I in 5 the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the People, “Be not ye afraid of them: remember the LORD, Which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.”

15 And enemies heard that it was known unto us, and 4 God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 “For the builders, every one had his sword girded by his side, and so builded.

And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, “The work is great and large, and we are separated upon the wall, 10 one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.”

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, “Let every one of his 15 servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.”

23 So neither 3, nor my brethren, nor my servants, nor the men of the guard which followed me, put off our clothes, saving that every one put them off for washing.

And there was a great cry of the people and of their wives against their brethren the Jews.

For there were said that, “We, our sons, and our daughters, are many: therefore we take up corn 4 for them, that we may eat, and live.”

3 Some also there were that said, “We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.”

4 There were also that said, “We have borrowed money for the king’s tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them;

for other men have our lands and vineyards.”

And I was very angry when I heard their cry and these words.

11 cause, &c. = suspend the work.
12 by = close to. ten times. Cp. Gen. 31. 7, they will be upon you.
Fig. Ellipsis (Ap. 6). Render: “From all quarters to which ye will turn [they will be upon us”.
13 the lower places behind: or, the lowest parts of the space behind.

4. 13-23 (W, p. 637). ENCOURAGEMENT. (Extended Alternation.)
W | s | 13. Weapons.
| t | 14, 15. Encouragement to nobles, &c.
| u | 16-18-. Division of labour and defence.
| s | 18. Trumpets.

14 rulers. See note on 2. 16.
16 servants = young men.
habergeons = corselets or coats of mail.
rulers = princes. Heb. shir.
behind. To encourage, and help if needed.
18 For And.
22 lodge = pass the night. Few, or no houses yet.
43 the men of the guard. The Persian guard attached to Nehemiah.
none of us, &c. The Heb. is lit. “none of us put off our clothes; each man went with his weapon (or tool) [and his] water”. A single and measured part of the ration “water” being put for the whole. Fig. Symeodochic (of the Part), Ap. 6; just as we use “salt” for “salary”, because it was once the most important part of the salary. Or, the water may have been required for making the mortar. The Fig. is used to emphasise the exigency of the circumstances. The text is thus not “defective”.

5. 1-5 (T, p. 637). GRIEVANCE. (Alternation.)
T | v | 1. Complaint.
| v | 5-. Complaint.
| w | 5-. Cause. Alienation (General).

1 a great cry. So there were troubles within as well as without. Cp. 2 Cor. 7. 5.
the people = the common people, in contrast with the nobles and rulers (v. 7), who had returned with Nehemiah.
3 have mortgaged = are mortgaging.
the dearth. One of the thirteen famines (Ap. 10) recorded in Scripture. See note on Gen. 12. 10.
5 children = sons. Cp. Fig. Asterismos. Ap. 6.

6-19 (T, p. 637). REDRESS. (Repeated Alternation.)
T | x | 1 9-6-. Nehemiah. Anger and remonstrance.
| y | 4-3. People. Silence.
| y | 12-. People. Promise.

6 And I was very angry when I heard their cry and these words.
7 Then I consulted with myself, and I rebuked the nobles, and the 'rulers, and said unto them, "If ye this exact usury, every one of his brother." And I set a great assembly against them.

8 And I said unto them, "If ye this, after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?"

Then held they their peace, and found nothing to answer.

9 Also I said, "It is not good that ye this; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?"

10 Likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye did exact of them.

12 Then said they, "We will restore them, and will require nothing of them; so will we do "as thou sayest."

Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, "So God shake out every man from his house, and from his labour, that performeth not this promise, even be he shaken out, and emptied." And all the congregation said, "Amen," and praised the Lord. And the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, 3 and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me were charged with the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came up unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this People.

19 Think upon me, my God, for good, according to all that I have done for this people.)

5. 7. NEHEMIAH.

6. 2. NEHEMIAH.

7 Then—And, rulers. See note on 2. 14, exact usury. It was twelve per cent. See s. 11. one—man. Heb. 'ish. Ap. 14. II. set—appointed.

assembly=body [of witnesses] Heb. k'halah (fem.). Occurs only here and Deut. 33. 1, against is over.

redeemed—re-purchased. Heb. tsahd, to acquire purchase; not gâ'd, to redeem by purchase; or pâ'ddah, to deliver by power. See notes on Ex. 6. 6; 13. 13.

heathen=nations.

do—are doing.

ought ye ... ? Fig. Erotesia. Ap. 6.


servants=young men.


the hundredth part. Paid at one per cent. per month, as was the custom; it was twelve per cent. per annum.

the wine. Some codices, with two early printed editions and Syrian, read "and the new wine".

wine. Ap. 27. II.

called: i.e. as witnesses.

congregation=assembly or master.


Moreover. See special note on vv. 14-19, on p. 653, and longer note on p. 654, time=day.

governor=Pashah.

from the twentieth year. See Ap. 50. VI and VII (5).


the bread of the governor. The supplies due to him from the people.

beside. Heb. 'abor—after; i.e. after the rate of, as in Jer. 3. 17; 18. 13. Rendered "beside" only here, out of several hundred times.

shekels. See Ap. 25. II.


Think. Fig. Apostrophe (Ap. 6) and Fig. Anthropomoraphia (Ap. 6).

6. 1-14 (S, p. 637). OPPOSITION. FIFTH AND SIXTH (COMPROMISE). (Extended Alteration.)

6. 1-2 (Y, above). FIRST STRATAGEM. (V) COMPROMISE. (Repeated Alteration.)

X | 1. Occasion.
Z | 9-10. Fear.
Y | 11-12. Occasion.
Z | 11. Fear.

1 Sanballat... Tobiah. See notes on 2. 19; 4. 7.

and. Note the Fig. Polysyndeton (Ap. 6), for emphasis.

Geshem. Another spelling in Sanballat's letter (v. 6), Geshmhu.

2-8 (Y, above). FIRST STRATAGEM. (V) COM- PROMISE. (Repeated Alteration.)

Yb | 4-5. Application. Refusal.
Ya | 4-5. Application. Repeated. Four times.
Ya | 6-7. Accusation.

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builted the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, "Come, let us meet together in
6. 2.

NEHEMIAH.

2 some one of the villages = in Chéphérim (7. 2, Ezra 2. 25); now Kefr 'Amu, twenty-five miles from Jerusalem; eight miles east of Jaffa; six miles north of Lydda, plain = valley, or combe.


7 why...? Fig. Erotésis. Ap. 6.

4 four times. The enemy takes no denial.

after the same manner. The only sure and safe procedure. Cp. 1 Sam. 17. 30.

8 servant = young man.

open letter. That others might read it.

hands. Some codices, with six early printed editions, read "hand".

10 Shemaiah. A professed friend, but a false prophet. See v. 12.

the house of God. This must have been a temporary structure. Nehemiah would not be without some place wherein to worship. The Altar not yet erected. The Temple not yet built. See notes on 7. 4, and p. 618; also Ap. 58.


12 lo. Fig. Asterisms. Ap. 6.

13 Therefore = to this end. sin. Heb. chéhá. Ap. 44. 1.

14 think. Fig. Anthropopatheia. Ap. 6. -Cp. 5. 19.

15 fifty and two days. If finished on twenty-fifth Elul, and work took fifty-two days, it must have been commenced on third of Ab (fifth month). Work rapid, because all materials there were and God's good hand was there upon them.

17 the nobles = certain nobles. Not necessarily all.


7. 2 Hanani. He must have returned to Jerusalem with Nehemiah. Cp. 1. 2.

and = even. Cp. 1. 2.

18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshulam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

7 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Ha-
niah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

3 And I said unto them, "Let not the gates of Jerusalem be opened until the sun be hot; and while the king stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house."

4 Now the city was large and great: but the People were few therein, and the houses were not built.

5 And my God put into my heart to gather together the nobles, and the rulers, and the People, that they might be reckoned by genealogy.

C (And I found a register of the genealogy of them which came up at the first, and found written therein,

6 "These are the children of the province, that went up on the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;"

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baranah. The number, I say, of the men of the People of Israel was this;"

C

8 The children of Parosh, two thousand and one hundred seventy and two. 9 The children of Shephatiah, three hundred seventy and two. 10 The children of Arah, six hundred fifty and two. 11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. 12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five. 14 The children of Zaccai, seven hundred and threescor. 15 The children of Binnui, six hundred forty and eight. 16 The children of Bebai, six hundred twenty and eight. 17 The children of Azgad, two thousand three hundred twenty and two. 18 The children of Adonikam, six hundred threescor and seven. 19 The children of Bigvai, two thousand threescor and seven. 20 The children of Adin, six hundred fifty and five. 21 The children of Ater of Hezekiah, ninety and eight. 22 The children of Hashum, three hundred twenty and eight. 23 The children of Bezai, three hundred twenty and four. 24 The children of Hariph, an hundred and twelve. 25 The children of Gibeon, ninety and five. 26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Sennah, three thousand nine hundred and thirty.
39 The priests: the children of Jedediah, of the house of Jeshua, nine hundred seventy and three.
40 The children of Immer, a thousand and two.
41 The children of Pashur, a thousand two hundred forty and seven.
42 The children of Harim, a thousand and seventeen.
43 The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.
44 The singers: the children of Asaph, an hundred forty and eight.
45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
48 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaphneth, the children of Keros, the children of Sia, the children of Padon, the children of Lebanners, the children of Hagabah, the children of Shalmai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Rezien, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Phaseah, the children of Besai, the children of Meunim, the children of Nephishim, the children of Bakub, the children of Hakupha, the children of Harhur, the children of Bazlith, the children of Mehida, the children of Harsha, the children of Barkos, the children of Siera, the children of Tamah, the children of Neziah, the children of Hatipha.
57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, the children of Jaala, the children of Darkon, the children of Giddel, the children of Shephathiah, the children of Hattil, the children of Pochereth of Zebaraim, the children of Amon.
60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
61 And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel.
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.
63 And of the priests: the children of Hanan, an hundred and threescore and eight, 
64 Among those, &c. = wherein they were registered. Cp. Ezra 2. 42.

The children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

34 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
35 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stand up a priest with the Urim and Thummim.

66 The whole congregation together was forty and two thousand three hundred and threescore,
67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

They horses ... mules. This verse is found in some codices, with six early printed editions.
70 Some = a portion. chief = heads.

Nehemiah mentions what he, the chief, and the rest of the people gave. Ezra 3. 8-10 mentions what only one portion gave. Hence the numbers are necessarily different.
7. 71. NEHEMIAH.

426 8. 10.

426 72 And that which the rest of the people gave was twenty thousand 70 Drams of gold, and two thousand and two hundred pound of silver.

73 So the priests, and the Levites, and the porters, and the singers, and some of the People, and the Nethinims, and all 7 Israel, dwelt in their cities;

and when the seventh month came, the children of Israel were in their cities.

W 1 And all the People gathered themselves together as one man into the street that was before the water gate;

V W1 g and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

X h 3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the People were attentive unto the book of the law.

i 4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Heshub, and Zechariah, and Meshullam.

j 5 And Ezra opened the book in the sight of all the People;

for he was above all the People;) and when he opened it, all the People stood up:

6 And Ezra blessed the LORD, the God. And all the people answered, "Amen, Amen," with lifting up their hands; and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshaia, and Bani, and Sherebiah, and Jamin, and Akkub, and Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Perahiah, and the Levites, caused the People to understand the law: and the People stood in their place.

h 8 So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.

W2 j 9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the People, said unto all the People, "This day is holy unto the LORD your God; mourn not, nor weep." For all the People wept, when they heard the words of the law.

k 10 Then he said unto them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared:

9 Nehemiah. He now uses the third person. This is not necessarily a sign of change of authorship.

See note on Ex. 8. 5.
10. NEHEMIAH.

The Command. 10. Every Prayer. Deut. 6:44. v m | 13. Second day. Reading. n o | 14. Command. To dwell in booths. o | 15. To go forth, &c. p | 16. The going forth, &c. o | 17. Obedience. Dwelling in booths. 13 chief=heads. 14 found : i.e. they came to the place where direction was given. written. See note on Ex. 17, 14, and Ap. 47. children = sons. booths. Cp. Lev. 23, 39-43. Deut. 16, 12-15. 15 mount=hill country. as it is written. See Lev. 23, 42. 16 and. Note the Fig. Polysynadion (Ap. 8), to mark the minuteness of the obedience. one = man. Heb. 'leh. Ap. 14, II. 17 Jeshua, Another spelling of Joshua. not... done so. 2 Chron. 8, 13 speaks only of the offerings required by the Law, which Solomon offered. Nothing is said there of what the People did; so that there is no "discrepancy," as is alleged. Israel. See note on 1 Kings 12, 17. 18 he. Some codices, with Syr., read "they," assembly = restraint : i.e. restraint from work. manner = regulation, or ordinance.


G (N) Y' 9 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in "the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

4 Then stood up upon the s'tairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Binnui, Sherebiah, Bani, and Che'nahni,

and cried with a loud voice unto the LORD their God.
NEHEMIAH.

9. 5.

7 Thou art  the Lord the  God. Who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart  faithful before Thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed Thy words; for hast preserved them all; and the host of heaven worshippeth Thee.

18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;

9. 18.


A2 | 32. Prayer to Jehovah.
A3 | 38. Covenant with Jehovah.

5 Stand up, &c. One of the most glorious of all Doxologies.
6 Thou . . . Thou . . . Thou. Fig. Epizeuxis (Ap. 6), for emphasis.

Art Lord = art law, Jehovah. heaven = the heavens.

5 Stand up, &c. One of the most glorious of all Doxologies.
6 Thou . . . Thou . . . Thou. Fig. Epizeuxis (Ap. 6), for emphasis.

and. Note the Fig. Polysyndeton (Ap. 6), throughout this confession.

7-31 (B1, above). CONFESSION, (Repeated Alternation.)

17 | 40. Jehovah. Judgment. Forbearance. 7 choose Abram, Cp.Gen.11.31; 12.1; 17.5. Josh.24.1-3. Abraham. See note on Gen. 17. 9, and Ap. 50. III. The letter  (HE)= five. This is the number of grace (Ap. 10), put into the middle of the names (Abram and Sarai), as a symbol of the grace that called him. See Ap. 50. III for the repetition of five in its multiples all through his life.
10 shewest signs, &c. See Ex. 7. 7-8; 10; 12 and 14. Psa. 106. 27; 100. 7; 155. 9.
11 persecutors. Pursuers.
14 madest known. Thy, &c. Jehovah's Sabbath was in Gen. 2. 1-2. Made known to Israel (Ex. 20. 8-11). Established as a sign (Ex. 31. 13-17). Holy. See note on Ex. 3. 5.
sabbath. Cessation (from work), rest. This rest was made for man (Mark 2. 27).
18 Yea, when they had made them a molten calf, and said, This is thy God That brought thee up out of Egypt, and had wrought great provocations;
19 Yet 31 of Thy manifold mercies forsook them not in the wilderness: the pillar of the cloud departed not from them by day, to 12 lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also Thy good 3 spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them 15 water for their thirst.

21 Yea, forty years didst Thou sustain them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not.

22 Moreover Thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Si

23 Their children also multipliedst Thou as the stars of heaven, and broughtest them into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the land, and Thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a 4 fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and 5 delighted themselves in Thy great goodness.

26 Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and 6 slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations.

27 Therefore Thou deliverest them into the hand of their 7 enemies, which vexed them:

28 and in the time of their trouble, when they cried unto Thee,

29 They hearest them from heaven; and 8 according to Thy manifold mercies Thou gavest them saviours, who saved them out of the hand of their enemies.

30 But after they had rest, they did 9 evil again before Thee:

31 Therefore leftest Thou them in the hand of their enemies, so that they had the dominion over them:

32 yet when they returned, and cried unto Thee, 31 heardest them from heaven;

33 and many times didst Thou deliver them according to Thy mercies;

34 And 31 testifiedst against them, that Thou mightest bring them again unto Thy law:

35 Yet they 31 dealt proudly, and hearkened not unto Thy commandments, but 31 sinned against Thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear.

36 Yet many years didst Thou forbear them,
36 Behold, ye are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, ye are servants in it:
37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.”

10 Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah,

and Zidkiah,

2 Seraijah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 H(att)suah, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Geminethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rechob, Hashabiah,

12 Zaccur, Sherebiah, Shemariah,

13 Hodijah, Bani, Beninu.

14 The chief of the people: Parosh, Pahat-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hilkijah, Azur,

18 Hodijah, Hashum, Bebai,

19 Hariph, Anathoth, Nebai,

20 Meachel, Meshullam, Hezir,

21 Mekareth-Zadok, Master, Jaddua,

22 Pelatiah, Hanan, Ananiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pilieha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Han

27 Malluch, Harim, Baanah.

28 And the rest of the People, the priests, the Levites, the porters, the singers, the Nethinims,

and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in all God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our God, and His judgments and His statutes:

30 And that we would not give our daughters unto the 28 people of the land, nor take their daughters for our sons:

31 And if the 28 people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the 6 holy day: and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge
11. 3-6 (H, p. 616; NP, p. 617). JERUSALEM.
RESIDENCES IN. (Alternation.)

H | D | 1. Dwelling. Proportion.
E | 3-6. The dwellers. Distribution.

1 rulers = princes.

3-36 (E, above). THE DWELLERS.
(Repeated Alternation.)

E | F1 | 3-6. In Jerusalem.
G1 | 3-6. In the cities.
F2 | 7-12. In Jerusalem.
G2 | 7-12. In the cities.
G3 | 13-24. In the villages.

3 chief = heads. but = and.
Israel. See note on 1 Kings 12. 17. The common
name of the nation, not of the ten tribes merely.
the Nethinims. See note on Ezra 2. 43.
Ezra 2. 55, 58.

4-19 (F2, above). IN JERUSALEM.
(Division.)

F1 | F1 | 4-9. Civil.

4-9 (H1, above). CIVIL.
(Alternation.)

H1 | t | 4-9. Judah.

n | t | 4-9. Benjamin.

f | 4-6. Judah.
n | 7-9. Benjamin.

S Shiloni = the Shilonite.

of Uzziah, the son of Zechariah, the son of
Zecah, the son of Amariah, the son of
Amariah, the son of Shephatiah, the son of
Mahalalel, of the children of Perez;
and Maaseiah the son of Baruch, the son
of Col-hozeh, the son of Hazah, the son of
Adaiah, the son of Jedarib, the son of Zechariah,
the son of Shiloni.
3 All the sons of Perez that dwelt at Jeru-

salem were four hundred threescore and eight
valiant men.

7 And these are the sons of Benjamin; Sallu
the son of Meshullam, the son of Joed, the son
of Pedaiah, the son of Kolai, the son of
Maaseiah, the son of Ithiel, the son of
Jesiah.
11. 8. NEHEMIAH. 12. 1.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.
9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

H3 J1
(p. 649)
10 Of the priests: Jedaliah the son of Joiarib, Jachin,
11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Merانيoth, the son of Ahitub, was the ruler of the house of God.
12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaijah, the son of Azzi, the son of Zechariah, the son of Pashur, the son of Malchiah,
13 And his brethren, the chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,
14 And their brethren, mighty men of valor, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

J3
15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni,
16 And Shubbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.
17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving, and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun,
18 All the Levites in the holy city were two hundred fourscore and four.

J3
19 Moreover the porters, Akub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

G2
(p. 648)
20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

F1
21 But the Nethinim dwelt in Ophel: and Zia and Gispa were over the Nethinim.
22 The overseer also of the Levites at Jerusalem was Uzzli the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha.
23 Of the sons of Asaph, the singers were over the business of the house of God.
24 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.
25 And Pethaijah the son of Meshnebeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

G1 K1
(p. 649)
26 And for the villages, with their fields, some of the children of Judah dwelt at Kirjatharba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof.
27 And at Jeshua, and at Moladah, and at Beth-phelet,
28 And at Hazar-shual, and at Beer-sheba, and in the villages thereof,
29 And at Ziklag, and at Mekonah, and in the villages thereof,
30 And at Zela, and at the hill of Jazer, and in the villages thereof.
12. 2. **NEHEMIAH.**

2 Amariah, Malluch, Hattush,
3 Shechaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abijah,
5 Maimin, Maadiah, Bilgai,
6 Shemaiah, and Joiarib, Jedaiah,
7 Sallu, Amok, Hilkiah, Jedaiah. These
were the chief of the priests and of their
brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui,
Kadmiel, Sherebiah, Judah, and Mattaniah,
which was over the thanksgiving, 1b and his
brethren.
9 Also Bakbukiah and Unni, their brethren,
were over against them in the watches.

10 And Jeshua begat Joiakim, Joiakim also
begat Eliashib, and Eliashib begat Joiada,
11 And Joiada begat Jonathan, and Jona-
than begat Jaddua.

12 And in the days of Joiakim were priests,
the chief of the fathers of Seraiah, Meraiah;
of Jeremiah, Hananiah;
13 Of Ezra, Meshullam; of Amariah, Jehoam-
nan;
14 Of Melicu, Jonathan; of Shebaniah, Joseph;
15 Of Harim, Adna; of Meraioth, Helkai;
16 Of Iddo, Zechariah; of Ginnethon, Mesh-
shullam;
17 Of Abijah, Zichri; of Miniamin, of Moa-
diah, Pitli;
18 Of Bilgah, Shammua; of Shemaiah, Jeho-
athan;
19 And of Joiarib, Mattenai; of Jedaliah, Uzzi;
20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkiah, Hashabiah; of Jedediah, Na-
thanel.

22 The Levites in the days of Eliasih,
Joaida, and Johanan, and Jaddua, were
recorded chief of the fathers: also the priests,
to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers,
were written in the book of the chronicles,
even until the days of Johanan the son of
Eliashib.

24 And the chief of the Levites: Hashabiah,
Sherebiah, and Jeshua the son of Kadmiel,
with their brethren over against them, to
praise and to give thanks, according to the
commandment of David the man of God,
ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah,
Meshullam, Talmon, Akkub, were porters keep-
ing the ward at the thresholds of the gates.

26 These were in the days of Joiakim the son
of Jeshua, the son of Jozadak, and in the days
of Nehemiah the governor, and of Ezra the
priest, the scribe.

27 And at the dedication of the wall of Jeru-
salem they sought out the Levites out of all
their places, to bring them to Jerusalem, to
keep the dedication with gladness, both with
thanksgivings, and with singing, with cym-
bals, psalteries, and with harps.

28 And the sons of the singers gathered
themselves together, both out of the plain
country round about Jerusalem, and from the
villages of Netophathi;

29 Also from the house of Gilgal, and out of
the fields of Geba and Azmaveth: for the
singers had builded them villages round about
Jerusalem.

30 And the priests and the Levites purified
themselves, and purified the People, and the
gates, and the wall.

31 Then I brought up the princes of Judah
upon the wall,

and appointed two great companies of them
that gave thanks,

whereof one went on the right hand upon the
wall toward the dung gate;

32 And after them went Hoshiaiah, and half
of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,
34 Judah, and Benjamin, and Shemaiah, and
Jeremiah,

35 And certain of the priests' sons with
trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azariah, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David, the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the house of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other company of them that gave thanks went over against them, and 3 after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of the corner, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two companies of them that gave thanks in the house of 

12.35.

NEHEMIAH. 13. 6.

403

and 3, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michahia, Elieoi, Zechariah, and Hananiah, with trumpets:

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jashobeam, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced: for 

12.35.

God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the door of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto 

12.35.

God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

36 of David: i.e. dating from, or invented by him.

37 the stairs. See 3. 12.

40 In = at.


children = offspring.


offerings = heave offerings. Heb. ‏שָׁבָט‎ (Shavat).

viii. into them = by them: i.e. these officers; not into the chambers, for "chambers" is fem., and "them" is masc. of the law. So in God. Hillel; but some codices, with one early printed edition, read "portions for thanksgiving".

45 ward = charge.


47 all Israel. Used of Judah, Benjamin, and those who returned with them. See note on 1 Kings 12. 17. children = sons.


L5 | S 1-2. Strangers.


1 And on that day: i.e. of which he is about to write.


2 Because they (pl.). Num. 22. 5-6. Deut. 23. 3-4. children = sons.


and before this. See longer note on 13. 4-9, p. 653.

5 meat offerings = gift offerings. Heb. 'mînâš̂în. Ap. 43. II. iii.


offerings = heave offerings. Ap. 43. II. viii.

6 not at Jerusalem. Nehemiah did not return with Haggai and Zachariah at the beginning of this reign. See longer note on p. 653, the two and thirtieth year. See longer note on p. 658.

them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tides of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this time was not I at Jerusalem: for in the two and thirtieth year of
13. 6.  NEHEMIAH.  13. 25.

Artaxerxes = Darius Hystaspis. See longer note on p. 653. obtained I leave = I earnestly requested. Heb. shé'él. See note on "enquire," 1 Sam. 28. 6, 7.

7 evil. Heb. râd'ı'. Ap. 44. VIII.
8 I cast forth. His authority was not disputed. Malachi (2-4) also rebukes the People.

13. 10-22 (T and T, p. 651). NON-PAYMENT. (Extended Alternation.)

    a | 11-15. Reformations.
    a | 17-22. Reformations.
    b | 22. Prayer.

13 I made treasurers: or, I set in charge. next to them: or, to help them.
Mattaniah. Cp. 11. 17.
14 good deeds = kindnesses.
offices = charges.
15 wine presses. Heb. goth, a wine press; not gešeḵ, a wine vat.
16 and. Some codices, with six early printed editions, Syr., and Vulg., omit this "and." 
18 profaning. Notwithstanding the covenant made in 10. 31.
sabbath. A special various reading called Sevir (Ap. 34), one early printed edition, and Syr., add the word "day," as in v. 17. 
21 lodge. See note on 4. 22.
22 greatness = abundance.
mercy = lovingkindness, or, grace.

23-31 (S, p. 651). STRANGERS. (Alternations.)

S | U | 23, 24. Unlawful marriages. (General.)
V | c | 25-. Action.
    d | 25-. Adjudication.
    e | 26. Words.
    f | 27. Adjudication.
U | 28-. Unlawful marriage. (Particular.)
    f | 29. Prayer.
    g | 30-31-. Action. Cleansing.

23 had married. Notwithstanding the covenant of 10. 26 and Ezra 10. 12, 14.
24 according to the language. Some codices, with four early printed editions, read "but with the tongue"
25 cursed: i.e. caused them to be cursed. Heb. idiom. Heb. kóštāl, as in v. 2.

should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.

Remember me, O my God, concerning this also, and spare me according to the "greatness of Thy" mercy.

23 In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:
24 and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.
25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair,
NEHEMIAH.

13. 25.

and made them swear by '1 God, saying, "Ye shall not give your daughters unto their sons, nor their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among 'many nations was there no king like him, who was beloved of his '1 God, and '1 God made him king over all Isra-el: nevertheless even '11 Damascus did '2 foreign women cause to '3 sin.

27 Shall we . . . ? '1 God, in marrying '4 strange wives?

28 And '1 one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite:

therefore I chased him from me.

29 Remember them, O my '1 God, because '2 they have defiled the priesthood, and the '3 covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all '2 straingers, and appointed the '5 wards of the priests and the Levites, every '10 one in his business;

31 And for '4 the wood offering, at times appointed, and for the firstfruits.

LONGER NOTES ON SPECIAL PASSAGES IN NEHEMIAH.

2. 1 the twentieth year. The "seventy sevens" of Dan. 9. 24-27 begin here (454 a. c.).

The "seven sevens" (Dan. 9. 25), or forty-nine years begin here, and end in 405 a. c.; marked by the completion and dedication of the second Temple.

The "threescore and two sevens" (Dan. 9. 26), or 434 years begin (or rather, follow on) in 405 a. c., and end in a. d. 29, the year of the Cross.

The last "seven" is therefore, still future.

The first four of the "seven sevens" ended in 428 a. c., marked by the Decree of Cyrus, which ended the Babylonian Servitude of seventy years. See Ap. 50, 57, and 58.

5. 14-19 Moreover from the time that I was appointed, &c. Verses 14-19 are put within brackets for the following reasons:

As Nehemiah's record must have been written many years later, after the dedication both of the Temple (406 a. c.) and the Wall (403 a. c.), the reference to his policy during the twelve years of his governorship, from the twentieth to the thirty-second year of Artaxerxes (Darius Hystaspis, 419-407 a. c.), is introduced here, in order to emphasise the capacity of "the nobles and rulers" (5. 7), and his own conduct. For he says that, not only at that time (454 a. c.) did he not exploit the people for his own advantage, but that during his governorship (which ended in 407 a. c., some four or five years at least before the time of his writing the final record, more than forty years later than 441), when, according to Eastern views, he would have been justified in getting as much as he could out of his office, he not only lived entirely at his own charges but supported others also. See note below on 13. 4-9.

7. 4 the houses were not builded—no sign of houses being built. This statement refers to the permanent stable habitations of the city proper which Hagai speaks of as being in existence forty-four years later (Hag. 1. 4, b). The word beqeth, house, means a dwelling, and in 2. 3 and 3. 31 is rendered "place", which clearly indicates its meaning in these passages. Among the ruined houses left by Nebuchadnezzar many might easily have been made habitable sufficiently to fulfill the conditions of 8. 16.

7. 5 I found a register of the genealogy of them which came up at the first. It must be borne in mind that Nehemiah wrote long after this date (428 a. c.); probably between 405 and 400 a. c. It is quite natural therefore that he should write of finding such a book as this. When he says, "I found a book, ", &c., it does not mean that Nehemiah found or discovered the register at that time; but, writing long after, he says, "I find that the list of names was, so and so", &c.

13. 4-9 And before this . . . the two and thirtieth year of Artaxerxes king of Babylon (13. 6).

The Artaxerxes (great king) here is Darius Hystaspis. The record here must have been written after the dedication of both Temple (406 a. c.) and Wall (403 a. c.). The thirty-second year is that of the king's age, not of his reign, for he only succeeded Cambyses in 411 a. c. His twentieth year (5. 14) was 419 a. c., when, on the death of Cyrus, Nehemiah was "appointed" to be "governor in the land of Judah,"

Consequently Nehemiah's twelve years of governorship end in 407 a. c., two years before the completion and dedication of the Temple, and when Darius Hystaspis had reigning three years.

In that year (407 Nehemiah evidently receives a report from his deputy (probably Hanani still) as to the Temple progress, and doubts of the Eliashib-Tobiah scandal. He determines to go himself, obtains leave of absence (with difficulty, apparently, 13. 6), and comes to Jerusalem. Arriving there, he "understands" the evil concerning Eliashib, casts forth Tobiah and his "stuff", and hurries on the Temple work towards completion.
ESTHER.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introductions and Alternations.)

A¹ | 1. 1. AHASUERUS. REIGN. EXTENT OF KINGDOM.

B¹ D¹ | 1. 2—20. AHASUERUS. ON HIS THRONE.

E¹ | 2. 21—23. MORDECAI. DISCOVERY OF PLOT (BIGTHAN AND TERESH).

G | 3. 1—15. HAMAN. HIS PLOT.

F | 4. 1—3. MORDECAI. DISCOVERY OF HAMAN'S PLOT.

C¹ | 4. 4—5. 14. ESTHER. HER INTERCESSION.

B² D² | 6. 1. AHASUERUS. ON HIS BED.

E² | 6. 2—3. MORDECAI. KING'S INQUIRY.

J | 6. 4—9. HAMAN. KING'S INQUIRY.

H | 6. 10—16. MORDECAI. KING'S COMMAND.

C² | 7. 1. ESTHER. HER BANQUET.

B³ D³ | 7. 2. AHASUERUS. AT ESTHER'S TABLE.

E³ | 7. 2. KING. INQUIRY AND PROMISE.

L | 7. 3—4. ESTHER. PLEA FOR LIFE.

K | 7. 5—10. KING. INQUIRY AND WRATH.

C³ | 8. 1. ESTHER. HER ROYAL GIFT.

B⁴ D⁴ | 8. 1—2. AHASUERUS. ON HIS THRONE.

E | 8. 3—6. ESTHER. PLEA FOR HER PEOPLE.

N | 8. 7—17. KING. DECREES.

M | 9. 1—28. ESTHER. PLEA FOR HER PEOPLE.

C⁴ | 9. 29—32. ESTHER. HER ROYAL AUTHORITY.

A² | 10. 1—3. AHASUERUS. REIGN. EXTENT OF KINGDOM.
Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace;

In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the kingdom, before him:

When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

And these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

Where were wine, white, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Memucan, Bigtha, Belteshazzar, and the princes of Persia and Media.

And he showed the seven chamberlains that served in the presence of Ahasuerus the king.

To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for the king was fair to look on.

But the queen Vashti refused to come at the king's commandment by the chamberlains. Then wrote the king for all the officer of his kingdom, which were in Shushan the palace, even in great and small, an charge of Vashti the queen, and the reason whereof.

For so it was in the king's name, by the hand of the king, and sealed with the king's seal: and the king said not, Why? Unto these was the king's commandment given.

And they hurried with the charge of the king's commandment to all the prince of the provinces of king Ahasuerus, even to the king's provinces.

The king also said to Vashti, Behold, how great and how fair was thy queen when she was强迫 to come at my commandment! why is she not as this day? this is the cause that she is not come at my commandment. For she is more fair and beautiful than all the virgins that are in the king's house: this commandment is nothing else than to make her royalty despised.

In the latter days, when Darius (Hyrtaspis) these had reduced to twenty-three, as stated and named on the Behistun inscription.

1. 2-2. 20 (D'), p. 654. AHASUERUS. ON HIS THRONE. (Diœsis.)

A3 | 2. 2-20. Queen Esther. Substituted.

1. 2-12 (A1, above). QUEEN VASHTI. OFFENCE. (Alternation.)

A1 | a | 2, 3. Feast: king's to nobles.
| b | 4. Display of riches.
A2 | a | 5-9. Feasts: king's to people; queen's to women.
| b | 10-12. Display of Vashti.

Shushan. Now, the ruins of Sura, on the river Zab or Wabra, east of Persian Gulf.

1. 3 the third year: i.e. in 474; six years after the destruction of Jerusalem. Astyages now seventeen or eighteen years. See Ap. 50, VII (5). In this year Xerxes (who is supposed to be this king), according to Herod. vii. 8, and Diod. Sc. xi. 2, was preparing his expedition against Greece; whereas this chapter presupposes a season of peace and quiet. A feast. For its own sake. No reason is given. Power. Put by Fig. Metonymy (of Effect), Ap. 6, for those who exercised it: viz. the people of power. Persia and Media. In this book this is always the order, except 10. 2. In Daniel it is the reverse. An hundred and fourscore days. This was to allow all peoples to be feasted in turn. Not all at the same time; or one feast of that duration. 8 palace = house, or, large house. 9 wine. Heb. ‚ayin. Ap. 27. 1. 8 law. Heb. dath = royal decree, or special mandate, as in ev. 13, 15, 19; 3. 8. 4, 11, 14.

9 Vashti. The daughter of Alyattes (king of Lydia), married by Cyaxares to his son Astyages after the battle of Halys. See Ap. 57. 10 commanded. Heb. ‚amur. So rendered in ev. 14, 17; 2. 20; 4. 13; 6. 1; 9. 14, 20. Note the different words rendered "command" and "decree" in this book. Seven chamberlains = seven eunuchs. This shows the minuteness of the writer's knowledge. 11 people = peoples. 12 refused. Probably sent for by servants; not by the nobles (v. 5), and before the "peoples" (v. 9).
1. 12.  

ESTHER.  

2. 7.

471 the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him.

A2 c (p. 656)

13 Then the king bade to the wise men, which knew the times, "(for so was the king's manner toward all that knew law and judgment;

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the 10th commandment of the king Ahasuerus 13 by the chamberlains?"

d And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.'

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen, that shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) 'ALL THE WIVES SHALL GIVE TO THEIR HUSBANDS HONOUR, both to great and small.'

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

A3 B1

2 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants which ministered unto him, "Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women; to the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maid which pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.
2. 7. ESTHER.

467 father and mother were dead, took for his own daughter.

B[1] 8 So it came to pass, when the king’s 8commandment and his 8decree was heard, and when many 4maidens were gathered together unto Shushan, the palace, to the 3custody of Hegai,

C[2] 9 that 7Esther was brought also unto the king’s house, to the custody of Hegai, keeper of the women.

10 Esther had 9not shewed her People nor her kindred: for 5Mordecai had charged her that she should not shew it.

11 And 9Mordecai walked every day before the court of the women’s house, 9to know how 7Esther did, and what should become of her.

B[3] 12 Now when every 4maid’s turn was come to go in to king 1Ahasuerus, after that she had been twelve months, according to the manner of the women, 9for so were the days of their purifications accomplished, to wit, six months with oil of murr, and six months with sweet odours, and with 9other things for the purifying of the women;)

13 Thus then came every 4maid unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king’s house.

14 In the evening 8it went, and on the morrow 8she returned into the second house of the women, to the 3custody of Shaaqagaz, the king’s chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she was called by name.

C[3] 15 Now when the turn of 7Esther, the daughter of Abiah the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king’s chamberlain, the keeper of the women, appointed. And 7Esther obtained favour in the sight of all them that looked upon her.

16 So 7Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month 5Tebeth, in the 7seventh year of his reign.

17 And the king loved 7Esther above all the women, and she 7obtained grace and favour in his sight more than all the 7virgins; so that he set the royal crown upon her head, and made her queen instead of 7Vashti.

18 Then the king made a great feast unto all his princes and his servants, even 7Esther’s feast; and he made a 9release to the provinces, and gave gifts, according to the state of the king,

19 And 7when the 7virgins were gathered together the second time, then 5Mordecai sat in the king’s gate.

20 Esther had 10not yet shewed her kindred nor her People; 9as 5Mordecai had charged her: 9for Esther did the 9commandment of
3. 2

2 And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him.

k 1 Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto 2 Mordecai, "Why transgressest thou the king's commandment?"

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether 2 Mordecai's matters would stand: for he had told them that 2 Mordecai was a Jew.

5 And when Haman saw that 2 Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on 2 Mordecai alone; for they had shewed him the People of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of 1 Ahasuerus, even the People of 2 Mordecai.

7 In the first month, (that is, the month Nisan,) in the twelfth year of king Ahasuerus, 3 they cast 4 Pur, that is, the lot, before Haman from day to day, and from month to month, to twelfth month, that is, the month Adar.

8 And 5 Haman said unto king 1 Ahasuerus, "

8 'There is a certain People 5 scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand "talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries."

10 And the king took his ring from his hand, and gave unto Haman the son of Hammedatha, the Agagite, 6 the Jews' enemy.

11 And the king said unto Haman, "The silver is given to thee, the People also, to do with them as it seemeth good to thee."

12 Then were the king's scribes called on the thirteenth day of the first month,

l and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king 1 Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by them unto all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon 13 the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The 13 posts went out, being hastened by the king's commandment, and the 12 decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

4. 1-3 (p. 654).

Haman's Plot. (Alterations and Inversion.)

   | k | 2-4. | The king. Command re Haman. |
   | m | 5, 6. | The plot. Devised. |
   | | m | 7. | Pur. The month by lot. |
   | k | 10, 11. | The king. Compliance with Haman. |
   | | m | 12-25. | Pur. The day by lot. |
   | | | | Thirteenth day. |
   | | | | i | 13. | The plot. Succeeded. |

2 gate—lofty porch. Heb. kā'ar. See note on 2, 31, 652. bowed. Heb. kā'ir, kā'ir, used of idols (Job 19, 18, 2 Chron. 29, 29). Shahāt is the word used of bowing to kings and others.


bowed not. He could not bow to an Amalekite, against whom Jehovah had declared perpetual war. See note on Ex. 17, 16.


Haman sought. Another assault of Satan against the nation through whom the Seed of the woman was to come. See Ap. 23, p. 27.

7 they cast. From 1st Nisan 462 to 18th Adar 462. Pur. Persian for "lot". The reference is to "the monthly proclamations" of Isa. 44, 12. This was to fix on a fortunate time. Cp. 2, 9.

8 Haman said. Having got the month and the day (the thirteenth, see i, 13, cp. Ap. 10), he could go to the king. There is a certain People. Would it have been necessary for Haman thus to have explained and described the Jews, if they had already received their coannunciation? Impossible! We are asked to believe this according to the traditional teaching. But see note on 10, 2, and Ap. 57, 58, 654.

11 the People also. This was the aim of the great enemy, who was using Haman as he had tried to use Pharaoh in Egypt. See Ap. 23.

12 the thirteenth day. Ominous number. See Ap. 10. Note the three thirteens: 8, 13; 8, 12.

13 posts = the hand of the runners. Cp. 8, 10. destroy . . . kill . . . cause to perish. Note the Fig. Synchrony (Ap. 6), to emphasise the utter destruction contemplated.

perish. Heb. ōḇad. Here and 4, 14; 7, 4; 8, 11: not 9, 28.

14 commandment = Imperial decree. Heb. dath. See note on 2, 2. people = peoples.

15 commandment = word. Heb. dābār. See note on 1, 12.

16 decree. Heb. dāvār. See note on 1, 8; 2, 654.

sitting down to drink. So Joseph's brethren (Gen. 37, 25), and Herod (Matt. 14, 6. Mark 6, 21). So will it be (Rev. 11, 7-10).

the city, Put by Fig. Metonymy (of Adjunct), Ap. 6, 2, 654.

perplexed. A rare word. Ex. 14, 3, "entangled". Joel 1, 18. This verse speaks of the effect on the Persians. Ch. 4 speaks of the effect on the Jews. Contrast 8, 15.

4. 1-3 (p. 654).

Mordecai's Discovery of Haman's Plot. (Division.)

F | n1 | 1, 2. | Bitter cry. Mordecai. Shushan.
   | n3 | done. | Mordecai rent his clothes, and put
4. 1. 

ESTHER.

462 on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a "bitter cry;"
2 And came "even before the king's gate: for none might enter into the king's gate clothed with sackcloth.
3 And in every province, whithersoever the king's *commandment and his °decree came, there was great mourning among the Jews, and °fasting, °weeping, °and wailing; °and many lay in sackcloth and ashes.

4 So Esther's °maids and her °chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away °his sackcloth from him: but he received °it not.

5 Then called Esther for Hatach, one °of the king's °chamberlains, whom he had appointed to attend upon her, and gave him °a °commandment to Mordecai, to know what it °was, and why it °was.
6 So Hatach went forth to Mordecai unto the street of the city, which °was °before the king's gate.

7 And Mordecai told him of all that had happened unto him, °and °of °the °sum °of °the °money °that °Haman °had °promised °to °pay °to °the °king's °treasuries °for °the °Jews, °to °destroy °them.
8 Also he gave him °the °copy °of °the °°decree °that °was °given °at °Shushan °to °destroy °them, °to °shew °it unto Esther, °and °to °declare °it unto her, °and °to °charge °her °that °she °should °go °unto °the °king °to °make °supplication °unto °him, °and °to °make °request °before °him °for °her °People.
9 And Hatach came °and °told °Esther °the °words °of °Mordecai.

10 Again Esther spake unto Hatach, °and °gave °him °°commandment °unto °Mordecai; °11 °All °the °king's °servants, °and °the °people °of °the °king's °provinces, °do °know, °that °whosoever, °whether °°man °or °woman, °shall °come °unto °the °king °into °the °inner °court, °who °is °not °called, °there °is °one °°law °of °his °to °put °him °to °death, °except °such °°as °the °king °shall °hold °out °the °golden ° sceptre, °that °he °may °live: °°but °°3 °have °not °been °called °to °come °in °unto °the °king °these °thirty °days."

12 And they °took °to °Mordecai °Esther °words. °13 °Then °Mordecai °°commanded °°unto °answer °Esther, °Think °not °°with °thyself °that °thou °shall °escape °in °the °king's °house, °more °than °all °the °Jews.
14 °For °if °thou °altogether °hold °thy °peace °at °this °time, °then °shall °there °°enlargement °and °deliverance °arise °unto °the °Jews °from °another °place; °but °then °and °thy °father's °house °shall °be °destroyed: °and °who °knoweth °whether °thou °art °come °to °the °kingdom °for °such °a °time °as °this?"

15 °Then °Esther °bade °them °return °Mordecai °this °answer.
16 °Go °and °gather °together °all °the °Jews °that °are °present °in °Shushan, °and °fast °ye °for °me, °and °neither °eat °nor °drink °°three °days °night °or °day: °°and °also °my °°maids °will °fast °likewise; °°and °so °will °I °go °unto °the °king °°which °is °°not °according °to °the °°law °°and °°if °I °perish °I °perish."
2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, "What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom."

4 And Esther answered, "If it seem good unto the king, o LET THE KING AND HAMAN COME THIS DAY UNTO THE BANQUET that I have prepared for him."

5 Then the king said, "Cause Haman to make haste, that he may do as Esther hath said."

6 And the king said unto Esther at the banquet of wine, "What is thy request? and it shall be granted thee: and what is thy request?"

7 Then answered Esther, and said, "My petition and my request is; if I may please the king, let it be known unto me, 1 IT PLEASE THE KING to grant me, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.""

8 But when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

9 Nevertheless Haman restrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

10 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but herself; and to morrow am I invited unto her also with the king.

13 Yet all THIS AVAILETH ME NOTHING, so long as 3 see Mordecai the Jew sitting at the king's gate."

14 Then said Zeresh his wife and all his friends unto him, "Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

2 And it was found written, that "Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus."

3 And the king said, "What honour and dignity hath been done to Mordecai for this?" Then said the king's servants that ministered unto him, "There is nothing done for him."

4 And the king said, "Who is in the court?"

5 And the king's servants said unto him, "Behold, Haman standeth in the court." And the king said, "Let him come in."
6 So Haman came in. And the king said unto him, "What shall be done unto the man whom the king delighteth to honour?" Now Haman thought in his heart, "To whom would the king delight to do honour more than to myself?"

7 And Haman answered the king, "For the man whom the king delighteth to honour,  
8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:  
9 And let this apparel and horse be delivered to the hand of "one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him. Thus shall it be done to the man whom the king delighteth to honour."

H

10 Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."  
11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honour."  
12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.  
13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."  
14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

C

7 So the king and Haman came to banquet with Esther the queen.

B

2 And the king said again unto Esther on the second day at the banquet of wine,  
E

"What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."  
L

3 Then Esther the queen answered and said, "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my People at my request:

4 For we are sold, and my People, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's dammage."

K

5 Then the king Ahasuerus answered and said unto Esther the queen, "Who is he, and where is he, that durst presume in his heart to do so?"

6 And Esther said, "The adversary and enemy is this wicked Haman." Then Haman was afraid before the king and the queen.

7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.  
8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, "Will he force the queen also before me in the house?" As the word went out of the king's mouth, they covered Haman's face.  
9 And Harbonah, one of the chamberlains, said before the king, "Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman." Then the king said, "Hang him thereon."  
10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.
8.1. ESTHER.

8.1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen.

8.2 And Mordecai came before the king; for Esther had told what he was unto her.

8.3 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

8.4 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischiefs of Haman the Agagite, and his device that he had devised against the Jews.

8.5 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

8.6 And said, "If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and the king shall find any man lackings in this writing, I have set before the king, and I shall not stand before the king again.

8.7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew,

8.8 Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8.9 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

8.10 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred and twenty and seven provinces, unto every province according to the writing thereof, and unto every People after their language, and to the Jews according to their writing, and according to their language.

8.11 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

8.12 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.

8.13 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

8.14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

8.15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

8.16 The Jews had light, and gladness, and joy, and honour.
17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

9 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them;) the 2 Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and none man could withstand them; for the fear of them fell upon all the people.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred 2 men.

7 And Parshandatha, and Delphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha.

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred 2 men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." Then said Esther, "If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows."

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

It has been suggested that it is because they were hanged one above another. But, as each Hebrew character is a number as well as a letter, the numerical value of these names (regarded as an addition sum) amounts to 10,244, or 13,788; while Haman the Agagite is 117 (13 x 9), and Zeresh 607 (13 x 39), and the enemy of the Jews. See note on 3. 10, laid they not their hand. Cp. note on "take the spoil" (8. 13). They probably remembered taking the spoil instead of obeying in 1 Sam. 15. Hence the emphasis on this in 10. 15. 14. 13 let Haman's ten sons be hanged. One of the ten deaths occurs. Not alive, but hanged up after death. They were slain in conflict first. See vv. 6, 7.
18 The other Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey.

19 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far;

21 To establish among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make their days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them; 24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Pur after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and these days of Pur should not fail from among the Jews, nor the memorial of them perish from their seed.


21 establish—ordain. Cp. kham, as in vv. 29, 31.

25 device, which he devised—his great device. Fig. Polyptoton. Ap. 6.

26 Purim—lots. The name of the feast to this day. Pur. See note on 3. 7.

27 ordained. Cp. kham, as in vv. 21, 31.

28 should not fail. This sounds like a prophecy, and sets a seal on the inspiration of the book.

18 Mordecai, the son of Josiah, of the seed of the house of Saul, which had won the lives of the Jews, turned again to the king.

21 But now the better part, which was that portion of the good, was put in the hands of the king Ahasuerus.

22 As it went, there was no word spake in the mouth of the king, and the queen Esther spake, when he was drunk; for she was given grace before him, and she put the matter in this wise:

23 If it please the king, let it be given unto the people, and also to the provinces, to do as it shall turn out best for them, to destroy, and to slay, and to do whatsoever they please; for there is a day appointed, and an ordinance of the king, and an established matter.

24 And these lords made answer unto Mordecai, and said unto him, What is it according to your request? and how shall we answer thee? And he said, 25 If it please the king, let it be written for a commandment, and published amongst you, and among the provinciers, I and my sons, for the spoiling of the Jews.

26 For in this wise did the king Ahasuerus command the scribes and recorders, to write in all the king's provinces, both in ancient and in new writing, 27 Both in the name of the king, and in his might, and of the king's counselors, and of the king's scribes, and of the king's chamberlains, and the expatriation of the king Ahasuerus, which was written with the names of the cities of his provinces, and of the name of the king's counselors, in the language of every province; and it was translated in the book of the chronicles of the kings of Media and Persia.

28 In the book of the chronicles of the kings of Media and Persia, written with the name of the king; 29 And in the second year of his reign, in the month of Adar, on the thirteenth day of the month, a letter was written to all the wise men of the provinces, and to the governors thereof, in all the provinces of king Ahasuerus, 30 Which letter was written in the name of king Ahasuerus, and sealed with the king's seal; and was to be believed in all his kingdom. 31 (For he trusted in God.) 32 And the king Ahasuerus commanded to publish the letter; and it was published throughout all the king's provinces, both in ancient and in new writing.

33 The Jews had light, and gladness, and joy, and honor. 34 And when this had gone forth, the Jews had light, and gladness, and joy, and honor. 35 And Mordecai was numbered among the wise men of the king's counsellors. And Mordecai was numbered among the wise men of the king's counsellors. And Mordecai was numbered among the wise men of the king's counsellors.

36 Then the king made the诏令 for all the provinces of his kingdom, to do as had been written by Mordecai and Esther the queen, upon every man after his own law, in his own language, in his own writing. 37 And there was loud and great joy among the Jews, and among their adversaries, and among the friends that were unto them, and among their enemies. 38 And with joy and gladness they spoke in the king's name, and read the book, that it might be read. 39 And the king's commandment and decree was, that Mordecai should sit upon the right side of the throne.

30 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim, 31 And he sent the letters unto all the Jews, to the hundred and twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, 32 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enquired, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

10 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his People, and speaking peace to all his seed.
JOB.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

A | 1. 1-5. INTRODUCTION. HISTORICAL.

B | 1. 6—2. 10. SATAN'S ASSAULT. JOB STRIPPED OF ALL.

C | 2. 11-13. THE THREE FRIENDS. THEIR ARRIVAL

D | 3 1—31. 40. JOB AND HIS FRIENDS

E | 32 1—37. 24. THE MINISTRY OF ELIHU: THE MEDIATOR.*

D | 38. 1—42. 8. JOB AND JEHovah.

C | 42 7—9. THE THREE FRIENDS THEIR DEPARTURE

B | 42 10—13 SATAN'S DEFEAT. JOB BLESSED WITH DOUBLE

A | 42 14—17. CONCLUSION. HISTORICAL

* Note that by this grand Introversion the ministry of Elihu, the Mediator, is placed in the middle, summing up the ministry of Job's three friends, and introducing the ministry of Jehovah.
NOTE ON THE DATE AND AUTHORSHIP OF THE BOOK OF JOB.

A lengthened account of the discussion of these questions would be without profit.

But, if Job was the son of Issachar (Gen. 46. 13), then we have a clue that may help us to a decision of both.

It is better to keep within the Bible itself for the settlement of its problems; and to treat the whole Book as the context of all its parts.

There is no reason why Jon should not be the son of Issachar, and no better evidence is forthcoming for a different view.

The three friends of Job were descendants of Esau; they would therefore be contemporaries.

Eliphaz, of Teman, in Idumea, was a son of Esau, and had a son called Teman, from whom his country took its name (Gen. 36. 10, 11). It was noted for its “wise men” (Jer. 49. 7); and is mentioned with Edom (Amos 1 11, 12). Compare Jer. 25. 21, where both are connected with Buz, the brother of Uz (Gen. 22. 21).

Bildad the Shuhite. Shurah was the sixth son of Abraham by Keturah (Gen. 25. 2); and is mentioned in connection with Esau, Edom, and Teman (Jer. 49. 9).

Zophar the Naamathite. Naamah (now Na‘anah, six miles south of Lod, in the lowlands of Judah).

If Jon was the son of Issachar (Gen. 46. 13), he would have gone down to Egypt with his father.

Issachar was forty at “the going down to Egypt”. (See Ap. 50. III, p. 52.)

If Jon was the third son (Gen. 46. 13), he would have been about twenty at that time (1796 B.C.).

We are told that he lived 140 years after his “double” blessing (42. 16). If that “double” blessing included length of years, then his age would have been 70 + 140 = 210 (i.e. three seventies of years). His lifetime would be from 1726–1516 B.C.

According to this, he was born the year after Joseph was sold, and died 119 years after the death of Joseph (in 1635 B.C.). When Joseph died, Jon was ninety-one. If his “double” blessing did include length of years, then his affliction took place twenty-one years previously, when he was seventy. His removal from Egypt to Uz must therefore have taken place earlier still.

When Jon died (1516 B.C.) Moses was fifty-five, and had been in Midian fifteen years (twenty-five years before the Exodus).

This would account for Jon being a worshipper of the God of Abraham, and explains how Moses could have been the author of the book, and perhaps an eye- and ear-witness of the events it records in Midian. If so, the time has come (as Dr. Stier foretold and hoped?) when this book would be regarded as “the Porch of the Sanctuary”; and when this “fundamental wisdom of original revelation will cease to be ascribed, as it now is by some of the best, to a later poet in Israel”.

THE BOOK OF JOB.

1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2. And there were born unto him seven sons and three daughters.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred assses, and a very great household;

4. so that this man was the greatest of all the men of the east.

5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus did Job continually.

6. Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

to the borders of Chaldea. Job. In Heb. "ELYON" = almighty. "THAT" = this. was = came to be, as in Gen. 1.2. perfect = inoffensive. None are "perfect" in the English sense of the word. Heb. tdm. See Gen. 20.5. God. Heb. Elohim. Ap. 4.1. evil. Heb. ra'a'. Ap. 44.8. and. Note the Fig. Polysemus. Ap. 6. men = sons. 4 one = man, as in v. 1. his day. Probably = birthday. Cp. v. 5; 3. Gen. 40.20. 5 were gone about = came round. Offered = offered up. Ap. 43.1. vi. showing that, from Gen. 4 onward, the institution was observed. sinned. Heb. chatta'. Ap. 44.1. cursed. One of the eighteen emendations of the "Sophers" (Ap. 33), by which the primitive Heb. text, "kalil" = curse, was changed to "barak" = bless, as in v. 11 and 2.4.3. Translated "cursed" in A.V., and "renounced" in R.V., in spite of "bark" (blessed) standing in the printed text. See notes on 2 Sam. 12.14 and Ps. 10.3.

1. 6–2. 10 (B. p. 665). SATAN'S ASSAULT. (Extended Alternation.)


1. 1-5 (A, p. 665). THE INTRODUCTION.

HISTORICAL (Introversion.)

B | 2. His sons and daughters. Their number.
C | 3. His possessions. Great.
D | 4. His sons and daughters. Their unanimity.
E | 5. Job's conduct.

1. There was a man = A man came to be. This settles the question as to the historical fact. was = came to be. See note on p. 666. man. Heb. 'ish. Ap. 14.11.

Us. In Gen. 22.20.21, immediately after the offering of Isaac, Abraham hears that his brother Nahor has eight sons, and among them two named Us and Bus, and Kemuel the father of Aram. Us gives his name to the land. Bus and Aram are connected with Eiluin (32.2), See Ap. 62.

The land of Uz is mentioned in Jer. 25.20 and Lam. 4.21. South of Edom, west of Arabia, extending to the borders of Chaldea.

4 sons of God = the angels. Job. In Heb. "ELYON" = almighty. "THAT" = this. was = came to be, as in Gen. 1.2. perfect = inoffensive. None are "perfect" in the English sense of the word. Heb. tdm. See Gen. 20.5. God. Heb. Elohim. Ap. 4.1. evil. Heb. ra'a'. Ap. 44.8. and. Note the Fig. Polysemus. Ap. 6. men = sons. 4 one = man, as in v. 1. his day. Probably = birthday. Cp. v. 5; 3. Gen. 40.20. 5 were gone about = came round. Offered = offered up. Ap. 43.1. vi. showing that, from Gen. 4 onward, the institution was observed. sinned. Heb. chatta'. Ap. 44.1. cursed. One of the eighteen emendations of the "Sophers" (Ap. 33), by which the primitive Heb. text, "kalil" = curse, was changed to "barak" = bless, as in v. 11 and 2.4.3. Translated "cursed" in A.V., and "renounced" in R.V., in spite of "bark" (blessed) standing in the printed text. See notes on 2 Sam. 12.14 and Ps. 10.3.
7 And the Lord said unto Satan, "Whence comest thou?" Then Satan answered the Lord, and said, "From going to and fro in the earth, and from walking up and down in it."

8 And the Lord said unto Satan, "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright 1 man, one that feareth 1 God, and escheweth 2 evil?"

9 Then Satan answered the Lord, and said, "Doth Job fear 1 God for nought?

10 "Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth Thine hand now, and "touch all that he hath, and He will curse Thee to Thy face."

12 And the Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, "The oxen were plowing, and the asses feeding beside them:

15 And the Sabæans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and 3 only am escaped alone to tell thee."

16 While he was yet speaking, there came also another, and said, "The fire of God is fallen from heaven, 14 and hath burned up the sheep, and the servants, and consumed them; and 3 only am escaped alone to tell thee."

17 While he was yet speaking, there came also another, and said, "The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and 3 only am escaped alone to tell thee."

18 While he was yet speaking, there came also another, and said, "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And beheld, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and 3 only am escaped alone to tell thee."

20 Then Job arose, and rent his mantle, and 3 shaved his head, and fell down upon the ground, and worshipped.

21 And said, "Naked came I out of my mother's womb, and naked shall I return thither: 3 the Lord gave, and 3 the Lord hath taken away; blessed be the name of 3 the Lord."

22 In all this Job sinned not, nor charged 1 God foolishly.

2 Again there was a day when the sons of 3 God came to present themselves before 3 the Lord, and 3 Satan came also among them to present himself before 3 the Lord.
2. 8.

And he took him a potsherder to scrape himself with; and he sat down among the ashes.

Then said his wife unto him, "Dost thou still retain thine integrity? Dost thou still curse God, and die?"

But he said unto her, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite:

for they had made an appointment together to come to mourn with him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept;

and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him:

for they saw that his grief was very great.

3. 1—31 (G, above). JOB'S LAMENTATION. (Repeated Alternation.)

G1 | L1 | 1-9. Birth lamented.
M1 | 10. Reasons.
L2 | 11-12. Infancy lamented.
L3 | 20-23. Manhood lamented.

1 After this: i.e. after this restraint. his day: i.e. his birthday. Cp. v. 3. 2 spake = answered, i.e. began, or lamented. Heb. idiom. See note on Deut. 1. 41. 3 and or. He knew not which it was, Cp. Judg. 11. 31. man. Heb. geber. Ap. 14. IV. See Ap. 4. V. 5 the shadow of death. Heb. zalaweth = the darkness of death. stain H2 = pollute. 6 darkness = intense or thick darkness. Heb. 'ophel.

(Revised Metrical Version.)

JOBS LAMENTATION.

3. 2-26 (G1, above).

3. 8. sat down = was sitting.
9 Dost thou . . . ? Fig. Erotésis. Ap. 6. retain = remain firm in.

2. 11-13 (C, p. 665). THE THREE FRIENDS. THEIR ARRIVAL.

(Introduction and Alternation.)

| k | 12-13. The reason.
G' F | 12. Their sorrow. (Real.)
| F | 12-13. Their sorrow. (Symbolical.)
| k | 14-15. The reason.

Eliphaz. From Teman, which is connected with Edom and Edom (Gen. 36. 4. 11. 1 Chron. 1. 35. 36. 38., etc.). Temanites famed for wisdom. He argued from the standpoint of human experience.
Bildad. Probably descended from Shuah, youngest son of Keturah by Abraham (Gen. 25. 2). Settled east of Palestine (Gen. 35. 6). He argued from human tradition.
Zophar. Probably from Naamah, southern frontier of Judah. He argued from the ground of human merit.

3. 1—31. 4 (D, p. 665). JOB AND HIS FRIENDS. (Introduction and Repeated Alternation.)

H | J | 4-5. 27. Eliphaz's first address.
J3 | 11-12. Zophar's first address.
H2 | J4 | 15-35. Eliphaz's second address.
H3 | J7 | 22. 1-30. Eliphaz's third address.
J9 | 27. 11-28. Zophar's third address.

1 For the reasons for this division, see note on 27. 11.
3. 7.  JOB.

1656 7  Lo, let that night be solitary, let no joyful voice come therein. 
8 Let them curse it that curse the day, who are ready to raise up their mourning. 
9 Let the stars of the twilight thereof be dark; 0 let it look for light, but have none; neither let it see the dawning of the day: 
M1 10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. 
L 11 Why did I not from the womb? why did I not give up the ghost when I came out of the belly? 
12 Why did the knees prevent me? or why the breasts that I should suck? 
M2 13 For now should I have lain still and been quiet, I should have slept: then had I been at rest, 
14 With kings and counsellors of the earth, which built desolate places for themselves; 
15 Or with princes that had gold, who filled their houses with silver: 
16 Or as an hidden untimely birth I had not been, infants which never saw light. 
17 There the wicked cease from troubling; and there the weary be at rest. 
18 There the prisoners rest together; they hear not the voice of the oppressor. 
19 The small and great are there; and the servant is free from his master. 
L 20 Wherefore is light given to him that is in misery, and life unto the bitter in soul? 
21 Which long for death, but it cometh not; and dig for it more than for hid treasures; 
22 Which rejoice exceedingly, and are glad, when they find the grave? 
23 Why is light given to a 3man whose way is hid, and whom hath hedged in? 
M3 24 For my sighing cometh before I eat, and my roaring s are poured out like the waters. 
25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. 
26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

4. 4. 2.  JOB. 

L 7 Lo. Fig. Asterismos. Ap. 6. 
8 their mourning & dragon. Referring probably to what the constellation signified. 
9 dark. Heb, hâshâak. See v. 4. 
10 let it look. Fig. Prosopopesis. Ap. 6. 
12 the knees [of the mother]. Fig. Ellipsis. Ap. 6. 
13 prevent = come before, so as to meet. 
14 desolate places = ruins; i.e. places (tomb or monuments) already going to ruins. 
17 wicked = lawless agitators. Heb. râhâ'. Ap. 44. x. 
18 oppressor = taskmaster. 
19 master = masters. Heb. pl. for emphasis. 
20 Wherefore . . . ? Fig. Erotesis. Ap. 6. 
23 Why . . . ? Fig. Ellipsis. Ap. 6. A.V. supplies the sentence from v. 20; but it may be repeated from v. 22, "the grave", regarding vs. 21, 22 as a parenthesis. 
24 I eat = my food. 

4. 1—5. 27 [For Structure see next page]. 
1 answered and said = replied and said. The idiom (Ap. 6) requires that the first verb (where nothing has been as yet said) must be rendered according to the context: "spake", "prayéd", "began", "concluded", &c. Here it is replied and said. See note on Dent. 1. 41. 
2 assay = attempt, try. to commune = a word, who . . . ? Fig. Erotesis. Ap. 6. 
3 speaking. Heb. millah = words composing the matter of what is said. 

Then Eliphaz the Temanite answered and said, 
2 "If we "assay to commune with thee, wilt thou be grievances? 
but who can withhold himself from" speaking? 

— 670
4. 3.

O (p. 671)

Behold, thou hast instructed many, and thou hast strengthened the weak hands. 4. Thy words have upheld him that was falling, and thou hast strengthened the feeble knees. 5. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

P Q

6. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

R n

7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

O

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils are they consumed.

Q p

12 Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up:

p

17 Shall mortal man be more just than God? shall a man be more pure than His Maker?

4. 4.

Behold, He put no trust in His servants; and His angels He charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever without any regarding it.

O (p. 671)

Behold, how many others thou hast taught; And hast been wont to nerve enfeebled hands. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

P Q

[Ought] not thy fear [of God to be] thy trust? And the uprightness of thy ways thy hope?

R n

Reflect; when has the guiltless been destroyed? Or when were any upright ones cut off?

O

[About] have I seen that they who evil plough And mischief sow, do ever reap the same. They perish, smitten by the blast of God, And by His angry blast they are consumed. [Hushed is] the lion's roar! the young lion's growl! And broken are the strong young lion's teeth! The fierce lion perisheth for lack of prey; The lion's whelps are scattered far and wide.

4. 5.

12 Now, unto me a thing was brought by stealth; Mine ear did catch a whispering thereof. When thoughts arise, in visions of the night, When falls on mortal vision-seeing sleep. Great fear did come on me, and trembling [dread]; It made my very bones to stand in awe! And o'er my face there then did pass a breath, Which made my very hair to stand on end. It stopped: but nothing could I then discern; I looked: and lo, an image without form. Silence: and then I heard a voice [which said]—

P p

[Can mortal man more righteous be than God]?

O

[Or boastful man before his maker pure?]

4. 6.

In His own servants He will put no trust, His angels He will change with ignorance. How much more those who dwell in houses made Of clay; with their foundation laid in detest: [So frail], they will be crushed before a moth; Tween morn and eve destroyed will they be: Will perish utterly—with none to save.
4. 21. JOB.

21. Doth not their excellency which is in them go away? They die, even without wisdom.

5. Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

Rn (p. 671)

o 3. Have seen the foolish taking root: but stedfastly cursed his habitation.

4. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

Oq (p. 672)

6. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; Yet man is born unto trouble, as the sparks fly upward.

7. What doeth great things and unsearchable, marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields;

10. To set up on high those that be low; that those which mourn may be exalted to safety.

12. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

13. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.

14. They meet with darkness in the daytime, and grope in the noonday as in the night.

15. But He saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16. So the poor hath hope, and iniquity stoppeth her mouth.

Rs 17. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of THE ALMIGHTY:

5. 18.

5. 1 to which...? Fig. Erotesia. Ap. 6. In the Vulgate versions this is changed to a command: and it is quoted in support of "the invocation of saints", saints = holy ones: i.e. the angels. Cp. 16. 15. Deut. 88. 2. Jude 14. So Sept. See note on "holy". Ex. 5. 2. silly. English = Anglo-Saxon satyric = inoffensive. Heb. pathale = crept, Cp. Hos. 7. 13.

3. suddenly = at once. cursed = noted, stigmatized, or pointed out. Heb. nikhod: i.e. "declared [the fate of] his habitation." Supply Fig. Ellipsis (Ap. 6) by adding "saying", and mark ex. 5, 4 as being what he said. See translation, below.

4. children = sons.

5. 6-26 (O, p. 671). TROUBLE. (GENERAL) (Interpolation and Alteration.)

O q 6. 7. Trouble. Inevitable.

r s 8. Trust in God.

9-16. Reason. (God's) greatness.

17. Trust in God.

18. Reason. (God's goodness.)


8. sparks. Heb. sons of flame.


9. marvellous. Some codices, with Sept., Syr., and Vulg., read "and marvellous".

10. fields = out-places.

12. enterprise = something stable. See note on "sound wisdom", Prov. 2. 7.

13. He taketh, &c. This is quoted in 1 Cor. 3. 19. direct = reverse. Heb. pathal, to twist.

14. meet = meet repeatedly. poor = needy. Some codices, with Aram., Syr., and Vulg., read "of".


THE ALMIGHTY. Heb. Shaddai. See Ap. 4. VII.

18. bindeth up...His hands. Fig. Anthropopathia. Ap. 6.

18. For &c. maketh sore, and bindeth up: His wounds, and His hands make whole.

21. Is not their life within them soon removed? They die before to wisdom they attain.

5. Call now! exist there one to answer thee? To whom among the holy wilt thou turn?

Rn (p. 671)

a 2. The foolish man is killed by his own wrath; And jealousy will slay the simple one.

3. I, when I saw the foolish striking root, Have forthwith shown what would take place [and said]:

4. "A far from safety will his children be, And crushed to death when passing in the gate, With no one near at hand to rescue them.

5. His harvest will a hungry one eat up, And snatch it even from [protecting] thorns; His children's wealth a robber waits to seize."

6. Be sure that evil comes not from the dust; Nor trouble springeth not from out the ground.

7. Ah no! Man's trouble from his birth begins; Thence rises it, as rise the sparks from fire.

8. But I—tis unto GOD that I would seek; Yea, before God would I set forth my cause;

9. Who doeth great things and unsearchable, And wondrous things till they are numberless:

10. Who giveth rain upon the thirsty earth, And sendeth water on the open fields;

11. Who setteth up the lowly ones on high, And mourning ones He doth in safety set;

12. And so frustrates the schemes of subtlety, That nothing stable can they bring to pass.

13. Who takes the wise in their own subtility, So that their shifty plans are all forestalled.

14. Such men] do meet with darkness in the day, And at the noonday grope, as in the night.

15. But from the sword's devouring mouth He saves A needy one, and plucks him from their hand.

16. Thus for the poor there comes a ground for hope; [And so] iniquity doth shut her mouth.

17. Lo! happy is the man whom GOD correcteth; O spurn not the ALMIGHTY's discipline.

18. For He it is Who wounds, yet bindeth up: He smiteth; yet 'tis His own hands that heal.
5. 19. JOB.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine He shall redeem thee from death; and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed shall be as great, and thine offspiring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

6. 1—7. 21 (K1, p. 669). JOB'S REPLY TO EPHAZ'S FIRST ADDRESS. (Introversion.)

K1 S | 6. 1—7. Job's excessive grief.

2 Oh, Fig. Erotesis. Ap. 6.

my grief: i.e. the cause of my grief.


terrors. Only here and Ps. 98. 15.


6 Can. ... ? Fig. Erotesis. Ap. 6. white of an egg. "Egg" occurs only here. "White" (Heb. nephesh) is found elsewhere only in 1 Sam. 21. 13, where it is rendered "spittle".


8 meat = bread. Fig. Synedcohe (of Species). Ap. 6, put for all kinds of food.

9 thing that I long for = my expectation. Fig. Metonymy (of Adjunct), Ap. 6, put for the thing desired.

9 destroy = crush.

me; that He would let loose His hand, and cut me off!

JOBS REPLY TO ELIPHAZ'S FIRST ADDRESS. 6. 1—7. 21 (K1, p. 669).

2 Oh, that my voice could be exactly weighed, And my moaning set in scale thereof!

3 The voice more heavy than the sand would weigh:

'Tis this that makes my utterances wild.

4 For Shaddai's arrows now [stick fast] in me, The heat whereof my spirit drinketh up:

GOD'S terrors now against me are arrayed.

5 Will the wild ass or tender herbage baray? Or loweth the ox while fodder he doth eat?

6 Can tasteless food be eaten without salt? Or is there any taste in white of egg?

7 The very things my soul revolts at touch, Are, as it were, my uninviting food.

8 Oh, that my prayer might come [before my God]: That Eloah would grant my heart's desire:

9 That it would Eloah please to crush me quite;

That He would loose His hand, and cut me off.
10 I would harden, &c. Occurs only here. Let me even exult in my anguish (should He not spare) that I have not concealed, &c.
15 the stream of brooks. Heb. dphilt=
18 to nothing = into a waste. Heb. tohô, as in Gen. 1. 2.
19 troops = caravans. companies = travellers.
22 Did I say ... ? Fig. Erotésis. Ap. 6. Continued in v. 23.
30 Is there ... ? cannot ... ? Fig. Erotésis. Ap. 6.
28 Now therefore be content, look upon me; for it is evident unto you if I lie.
29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.
30 Is there iniquity in my tongue? cannot my taste discern perverse things?
7 Is there not ... an appointed time to man upon earth? are not his days also like the days of an hireling?
2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

10 I then should comfort find; yea, e'en in this,—
(Though Hâ spare not, that I could yet endure,—
The Holy One whom I have not yet denied).
11 But what then is my strength, that I should hope?
Or what mine end, though I be patient still?
12 My strength; has it become the strength of stones?
Or has my flesh become like flesh of brass?
13 [Alas!] if my help lie not in myself,
All that is stable hath been driv'n from me.

U (p. 673)

14 E'en to th' afflicted, love is due from friends;
not even to the fear of Shaddai he forsake.
15 But wy friends prove illusive, like a brook;
Like streams whose flowing waters disappear,
16 And are not seen by reason of the ice;
[Or of the] snow, which, falling, covers them.
17 What time it waxeth warm, the streams dry up;
When it is hot they vanish from their place:
18 They turn aside from out their usual course;
Are lost; and gone up into empty air.
19 The caravans of Tema look about;
The travellers of Sheba long for them.
20 They feel ashamed that they had trusted them.
They reach the spot; they stand; and are amazed.

10 Then should I yet have comfort; yea,
'I would harden myself in sorrow; let Him not spare; for I have not concealed the words of the Holy One.
11 What is my strength, that I should hope?
And what is mine end, that I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of brass?
13 Is not my help in me? and is wisdom driven quite from me?
U (p. 673)
3 So I am made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, 'When shall I arise and the night be gone?' and I am full of tossings and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not.

9 As the cloud is consumed and vanisheth away: so he goeth down to the grave shall come up no more.

10 He shall return no more to his house, neither shall his place "know him any more.

11 Therefore shall not mine complaint rest in mine heart; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 Am I a sea, or a whale, that Thou settest a "watch" over me?

13 When I say, 'My bed shall comfort me, my couch shall ease my complaint';

14 Then Thou scarest me with dreams, and terrifist me through visions:

15 So that my soul chooseth strangling, and death rather than my life.

16 I loathe it; I would not live alway: let me alone; for my days are vanity.

17 'What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?

18 And that Thou shouldest visit him every morning, and try him every moment?

19 How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto Thee, O Thou Preserver of men? why hast Thou set me as a mark against Thee, so that I am a burden to myself?

3 So I inherit months of vanity;

And nights of weariness have been my lot.

4 As soon as I lie down to sleep, I say:

'How long till I arise, and night be gone?'

And I am full of tossings till the morning.

5 My flesh is clothed with worms, and clods of earth;

My broken skin heals up; then runs afresh.

6 Swifter than weaver's shuttle are my days,

And they are spent without a gleam of hope.

7 Remember that my life is but a breath,

Mine eyes shall not again enjoy sea.

8 The eyes that see me now, will see no more,

But Thine will see me, though I shall not be.

9 As wasted cloud that vanishes away,

So he that goes to Sheol comes not back;

10 Nor more doth he return unto his house.

The place that knew him knoweth him no more.

11 [And hence my grief]. I cannot check my words;

In anguish of my spirit I must speak,

And utterance find for bitterness of soul.

12 Am I a restless sea? or monster of the deep, that Thou about me settest a bound?

13 Should I have said, 'My bed shall comfort me;

My couch shall yield a respite from my moans.'

4 Dawning. Heb. neqeph. A Homonym, having two meanings: (1) as here, daylight; (2) darkness. See notes on Job. 30. 17. 2 Smith's Bible Dictionary. 7, 5, 7.


10 know = recognise.


12 life = bones, or limbs: i.e. hands.

13 loathes of [it] = loathe [life], e. i is parenthetical, being the thought of suicide, which intrudes itself upon him.

17 What is man? ...? Fig. Erothesis. Ap. 6.

18 every morning. Fig. Synecdoche (of Part). Ap. 6, put for all time: i.e. continuously.


21 And why dost Thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and Thou shalt seek me in the morning, but I shall not be.'

8 Then answered Bildad the Shuhite, and said,

2 "How long wilt thou speak these things?

And how long shall the words of thy mouth be like a strong wind?"
30 Doth not God pervert judgment? or doth not my God pervert justice?

4 If thy children have sinned against Him, and He have cast them away for their transgression;

5 If they would seek unto God, and make thine supplication to the Almighty;

6 If thou wert pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 For we are but of yesterday, and know nothing; because our days upon earth are a shadow:

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, and not cut down, it withereth before any herb.

13 So are the paths of all that forget God; and the hypocrite’s hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be a spider’s web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 So is it green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about in the heap, and seeth the place of stones.

18 If he destroy him from his place, then shall he deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will He help the evil doers:

21 Till He fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.”
9. 1.

JOB.

9 Then Job answered and said,
2 "I know it is so of a truth: but how should man be just with God?
3 If he will contend with Him, he cannot answer Him one of a thousand.
4 He is wise in heart, and mighty in strength:
who hath hardened himself against Him, and hath prospered?
B u
5 Which moveth the mountains, and they know not: Which overturneth them in His anger.
6 Which shakeeth the earth out of her place, and the pillars thereof tremble.
7 Which commandeth the sun, and it riseth not; and sealeth up the stars.
8 Which alone spreadeth out the heavens, and treads upon the waves of the sea.
9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.
10 Which doeth great things past finding out; yea, and wonders without number.

B u
11 Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not.
12 Behold, He taketh away, who can hinder Him? who will say unto Him, What dost Thou?
A²
13 If God will withdraw His anger, the proud helpers do stoop under Him.
14 How much less shall I answer Him, and choose out my words to reason with Him?
15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.
16 If I had called, and He had answered me; yet would I not believe that He had hearkened unto my voice.
17 For He breaketh me with a tempest, and multiplyeth my wounds without cause.
18 He will not suffer me to take my breath, but filleth me with bitterness.

B u
19 If I speak of strength, lo, He is strong: and if of judgment, who shall set me a time to plead?
20 If I justify myself, mine own mouth shall condemn me: if I say, 'I am perfect,' it shall also prove me perverse.

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JOBS REPLY TO BILDAD'S FIRST ADDRESS.

9. 2—10. 22 (K², p. 669).

9. 1—10. 22 (K², p. 669). JOB'S REPLY TO BILDAD'S FIRST ADDRESS. (Division.)


Z² | 9. 1—25 (Z¹, above). JOBS ANSWER TO BILDAD. (Alternations.)


1 answered = responded. See note on 4, 1. 3 how...? Fig. Erotësis. | v | 5—10. God's power. Works unsearchable.
4 who...? Fig. Erotësis. | v | 11, 12. God's dealings. General. | 5 they know. Fig. Pronopopaea. | v | 13—18. Job unable to answer. | W 7 | 19—24. God's exercise of power. Unequal.

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He sweepeth by, but is invisible.
12 Lo, He doth seize; who then can hold Him back? Or, who shall say to Him "What dost Thou?"

13 Should not... at length, His anger not avert, Helpers of pride must stoop beneath His hand.
14 How then can...? Fig. Astérismos. | v | 15, 16. Job unable to answer. | B u | 17. Job unable to answer.
| v | 18. Job unable to answer.

19 If I appeal to strength; Lo! He is strong.
20 And if to justice; who could summon Him?

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He who supplegates, I will not answer; And if to justice; who could summon Him?

20 Should I attempt to justify myself; My mouth would instantly the act condemn:
And, if I say that I am free from blame, Then it would only my perverseness prove.
21 Though I could say, "My heart and life are pure,"
I should [indeed] despise [and lose] myself.
22 This is one thing, therefore I said it, 'Yet destroyeth the perfect and the wicked.
23 If the scourgè slay suddenly, He will laugh at the trial of the innocent.
24 The earth is given into the hand of the wicked: He covereth the faces of the judges thereof; if not, where, and who is yt?
25 Now my days are swifter than a post: they flee away, they see no good.
26 They are passed away as the swiftest ships: as the eagle that hasteth to the prey.
27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:
28 I am afraid of all my sorrows, I know that Thou wilt not hold me innocent.
29 If 3 be wicked, why then labour I in vain?
30 If I wash myself with snow water, and make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For He is not a man, as I am, that I should answer Him, and we should come together in judgment.
33 Neither is there any Daysman betwixt us, that might lay His hand upon us both.
34 Let Him take His rod from me, and let not His fear terrify me:
35 Then would I speak, and not fear Him; but it is not so with me.

3 Is it good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine hands, and shine upon the counsel of the wicked?

21 Though I could say, "My heart and life are pure,"
I should [indeed] despise [and lose] myself.
22 This is one thing, therefore I said it, 'Yet destroyeth the perfect and the wicked.
23 If the scourgè slay suddenly, He will laugh at the trial of the innocent.
24 The earth is given into the hand of the wicked: He covereth the faces of the judges thereof; if not, where, and who is yt?
25 Now my days are swifter than a post: they flee away, they see no good.
26 They are passed away as the swiftest ships: as the eagle that hasteth to the prey.
27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:
28 I am afraid of all my sorrows, I know that Thou wilt not hold me innocent.
29 If 3 be wicked, why then labour I in vain?
30 If I wash myself with snow water, and make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For He is not a man, as I am, that I should answer Him, and we should come together in judgment.
33 Neither is there any Daysman betwixt us, that might lay His hand upon us both.
34 Let Him take His rod from me, and let not His fear terrify me:
35 Then would I speak, and not fear Him; but it is not so with me.

3 Is it good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine hands, and shine upon the counsel of the wicked?
7 Thou knowest that I am not wicked; and there is none that can deliver out of Thine hand.

8 Thine hands have made me and fashioned me together round about; yet Thou dost destroy me.

9 Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?

10 Hast Thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

13 And these things hast Thou hid in Thine heart: I know that this is with Thee.

14 If I sin, then Thou markest me, and Thou wilt not acquit me from mine iniquity.

15 If I be wicked, woes unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see Thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again Thou shewest thyself marvellous upon me.

17 Thou renewest Thy witnesses against me, and increasest Thine indignation upon me; changes and war are against me.

18 Wherefore then hast Thou brought me forth out of the womb? Oh that I had never seen Thy power!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whereto I shall not return, even to the land of darkness and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

11 Then answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

7 wicked. Heb. 'rishah'. Ap. 44. x.
15 confusion. Heb. 'kalôn = shame. First occurrence.
17 changes and war = successions, yea hostile successions. Fig. Hendiadys (Ap. 6)= one thing: i.e. a constant succession.
18 Wherefore ... ? Fig. Erotéthis. Ap. 6. Oh ... ! Fig. Ecphonésis. Ap. 6.
22 darkness, Heb. 'ophél. See note on 3. 6. as darkness. Heb. 'ophél. See above.

11. 1-20 (J[3], p. 669). ZOPHAR'S FIRST ADDRESS.

(Interversion and Alternations.)


F y 7, 8. Human ignorance,

x 9-12. Divine knowledge.

F y 13, 14. Human merit.


2 Should ... ? Fig. Erotéthis. Ap. 6.


3 lies = babblings.


no man = none.

11 Then answered Zophar the Naamathite, and said.

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
4 For thou hast said, 'My doctrine is pure, and I am clean in Thine eyes.'
5 But oh that * αδικίας!  would speak, and open His * lips against thee;
6 And that He would shew thee the secrets of wisdom, that they are * δικαιοσύνη to * that which is! Know therefore that * αδικίας!  exacteth of thee less than thine * iniquity deserves.
7 * ἐξαρτήσασθαι αὐτῷ? Canst thou find out αδικίας!  and find out * ὁ θεὸς ἡμῶν? Canst thou find out * ὁ θεὸς ἡμῶν unto perfection?
8 It is as high as heaven; * what canst thou do? deeper than * ὑστεροφθαλμός; * what canst thou know?
9 The measure thereof is longer than the earth, and broader than the sea.
10 If He cut off, and shut up, or gather together, then * ὁ ποιμὴν ὠνόμασθαι: Who can hinder Him?
11 For πανταχοῦς, vain * ἡμέρας: He seeth * ἀνθρώπων; * what will He not then consider it?
12 For * ἀνθρώπων; would be wise, though * ἀνθρώπων; be born like a wild ass's colt.
13 * ἐνθαρρύνεσθαι ἑαυτὸς, and stretch out thine hands toward Him;
14 * ἁμαρτία is in thine hand, put it far away, and let not * ἀνθρώπων; dwell in thy tabernacles.
15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
16 * ἐπιλειψαίης, shall forget thy misery, and remember it as waters that pass away.
17 And * ἀνθρώπων; age shalt be clearer than the noonday; thou shalt * ἀναβάσις, shine forth, thou shalt be as the morning.
18 And thou shalt * ἀναβάσις, be secure, because there is hope; yea, thou shalt * ἀναφέρεσθαι, dig about thee, and thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall * ἐξαρτήσασθαι upon thee.
20 But the eyes of the * ἁμαρτίας shall fail, and they shall not escape, and their hope shall be as the giving up of the "ghost."

And stretched forth thy hands to Him in prayer:

14 If sin were in thy hand, put it far off;
Nor dwell there, in thy tent, iniquity.
15 Thou wouldst thy face uplift without a stain;
Yes, firm thou wouldst stand, and need not fear.
16 For all thy misery thou wouldst then forget;
Or, think of it as waters passed away.
17 A time would come far brighter than the noon:
And thou soar upward like the rays of morn.
18 Thou wouldst have confidence; for there is hope;
And, having looked around, mightest rest secure,
And lay thee down, with none to make afraid;
Nor, many will be paying court to thee.
20 But as for wicked men, their eyes will fail, And every refuge to them useless prove;
Their hope will vanish like a puff of breath.

12 And Job answered and said,
2 "No doubt be * ἑαυτὸς are the people, And wisdom shall die with you.
3 But I have understanding as well as you;  
3 am not inferior to you: yea, "who knoweth not such things as these?  
4 I am as one mocked of his neighbour, who calleth upon 
God, and He answereth him: the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke *God* are secure; into whose hand *God* bringeth abundantly.
7 But ask now the beasts, and *they* shall teach thee; and the fowls of the air, and *they* shall tell thee.
8 Or speak to the earth, and it *shall* teach thee: and the fishes of the sea *shall* declare unto thee.
9 *Who knoweth not in all these that *the hand* of *God* hath wrought this?
10 In Whose hand is *the soul* of every living thing, and *the breath of all mankind."
11 Doth not the ear try words? and the mouth taste his meat?
12 With *the ancient wisdom*; and in length of days understanding.

13 With *Him is wisdom and strength,*  
Heth counsel and understanding.
14 "Behold, He breaketh down, and it cannot be built up; *He shutteth up* a man, and there can be no opening."
15 "Behold, He withholdeth the waters, and they dry up: also *He sendeth* them out, and they overturn the earth.
16 With *Him is* strength and *wisdom: the deceived and the deceive* are *His."
17 *He leadeth* counsellors away spoiled, and maketh the counsel of princes to perish.
18 *He looseth* the bond of kings, and girdeth their loins with a girdle.
19 *He leadeth* princes away spoiled, and overthroweth the mighty.

3 But I have intellect as well as you;  
And I am not inferior to you:  
Who hath not knowledge of such things as these?  
My neighbours come and mock me; and they say  
"Aha! he calls on 
God, that He should answer him."
And I, an upright man, am made secure.

5 A lamp is scorched by one who feeleth safe;  
And *tis* prepared for of them of tottering feet.
6 Prouerbs and peaceful are the spoilers' tents.  
Security is theirs who *God* provoketh:  
Abundance doth Eloah give to them.
7 Ask now the beasts: each will thy teacher be;  
Nay, *this* thing of the things as these?
8 Hold converse with the Earth, and it will speak;  
Yea, fishes of the sea will tell their tale.
9 *Who knoweth not,* by every one of these,  
That *tis* Jehovah's hand that doeth this?
10 In *Whose hand lieth* every living soul,  
The spirit of all flesh,—of every man.
11 *Doth not the ear discern* the sense of words,  
Just as the palate doth distinguish food?
12 So with the aged wisdom should be found,  
And length of days should understanding give.
13. 1. JOB.

13 1. Lo, mine eye hath seen all this, mine ear hath heard and understood it. 2 What ye know, the same do I know also: 3 am not inferior unto you. 4 Surely 3 would speak to 7 THE ALMIGHTY, and I desire to reason with 7 GOD. 5 But ye are forgers of lies, ye are all physicians of no value. 6 Will ye therefore speak wickedly of 7 GOD? and talk deceitfully for 7 GOD? 7 Will ye accept His person? 7 will ye contend for 7 GOD? 8 Is it good that He should search you out? or as one man mocketh another, do ye so mock Him? 9 He will surely reprove you, if ye do not secretly accept persons. 10 Shall not His excellency make you afraid? and His dread fall upon you? 11 Ye remembrances are like unto ashes, your bodies to 7 bodies of clay. 12 Hold your peace, let me alone, that 3 may speak, and let come on me what will. 13 Wherefore do I 7 take my flesh in my teeth, and put my life in 7 hand? 15 Though He slay me, yet will I 7 trust in Him: but I will maintain mine own ways before Him. 16 And shall not 7 my salvation be come before Him? 17 Hear diligently my speech, and my declaration with your ears. 18 Behold now, I have 7 ordered my cause; I know that 3 shall be justified. 19 Who is it 7 that will plead with me? for now, if I hold my tongue, I shall 7 give up the ghost. 20 Only do not two things unto me: then will I not hide myself from Thee. 21 Withdraw Thine hand far from me: and let not Thy dread make me afraid. 22 Then call Thou, and 3 will answer: or let me speak, and answer Thou me. 23 How many are mine iniquities and sins? make me to know my transgression and my 7 sin. 24 Wherefore hast Thou hid Thy face, and holdest me for Thine enemy? 25 wilt Thou break a leaf driven to and fro? and 7 wilt Thou pursue the dry stubble?

13. 19. Aye, come what may, I willingly the risk Will take; and put my life into my hand, 15 Though He may slay me, I will wait for Him; And, before Him, my doings would defend. 16 Yes, even He shall my salvation be, For ne'er will hypocrite before Him stand. 17 Hear now [my friends], give heed unto my word, And keep my declaration in your ears. 18 Behold now, I have ordered my cause; I know that I shall be declared just.

20 Only, [O God] do not two things to me; And then I will not hide me from Thy face: 21 Thy hand—from off me—take Thou far away, Nor let Thy terror fill me with alarm. 22 Then call Thou [me, and] I will answer [Thee]; Or, I will speak, and do Thou answer me. 23 How many are my sins,—iniquities,— Transgressions?—These, oh! make Thou me to know. 24 Why hidest Thou from me Thy countenance? Why shouldst Thou count me as Thine enemy? 25 Wilt Thou pursue me as a driven leaf? And chase me as the stubble [light and] dry?
26 For Thou writest bitter things against me, and makest me to possess the iniquities of my youth.
27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; Thou settest a print upon the heels of my feet.
28 And as a rotten thing, consumeth, as a garment that is moth eaten.

14 Man that is born of a woman is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
3 And, as hast Thou open Thine eyes upon such an one, and bringest me into judgment with Thee?
4 Who can bring a clean thing out of an unclean not one?
5 Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass:
6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.
7 For there is hope of a tree, if it be cut down, and it will sprout again, and that the tender branch thereof will not cease.
8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;
9 Yet through the scent of water it will bud, and bring forth boughs like a plant.
10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?
11 As the waters fall from the sea, and the flood decayeth and drieth up;
12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.
13 Of that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thineen the past, that Thou wouldest appoint me a set time, and remember me!
14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.
15 Thou shalt call, and I shall answer Thee: Thou wilt have a desire to the work of Thine hands.
16 For now Thou numberest my steps: dost Thou not watch over my sins?

26 For bitter things, against me, Thou dost write, And dost entail on me my sins of youth.
27 My feet Thou settest fast within the stocks, And lookest closely into all my ways,
28 While these, thus marked, in rottenness wear out,
As garment when the moth hath eaten it.

14 Frail son of man that is of woman born, How few his days; and these, of trouble full!
2 He springeth like a flow'r, and is cut down: Heareth as a shadow; makes no stay.
3 Yet, op'nest Thou Thine eyes on such an one? And bring'st him into judgment with Thyself?
4 Oh that a clean thing could come forth from out A thing unclean! But there is no such one.
5 If now his days are all [by Thee] decreed, And fixed the number of his months with Thee, If Thou hast made him bounds he may not pass,
6 Then look away from him, that he may rest, And, like a hireling, may fulfill his day.
7 For full tree, indeed, there still is hope That, if it be cut down, 'twill sprout again; And that its suckers will not cease [to grow].

27 settest a print — they make a print on my feet.
28 ty, &c. — they (my feet) waste away.

14. 1 Man. Heb. 'adam. Ap. 14. I. "Man" is to e. t. what e. t. is to the whole paragraph. The Heb. accent (Dāš) emphasizes the word "man", and divides the verse into two members; viz. (1) man and (2) his characteristics which are three: (1) his origin (born In sin), (2) his brevity of life, and (3) his fulness of sorrow.
3 dost ... ? Fig. Erotësis. Ap. 6.
4 Who ... ? Fig. Erotësis. Ap. 6. Fig. Paroxysm. Ap. 6.
5 bounds. Four early printed editions read "fixed times".
7 For there is hope of a tree. This is a positive independent statement, about which there is no doubt. There should be a full stop here. Then the Heb. accents mark off two hypotheses: (1) if it is cut down (v. 7) the Spring will wake its sap; (2) if waxing old (v. 8) it may still send forth a new growth. But there is no hope of man's living again like a tree. If he is to "live again" he must be raised from the dead.
9 plant — a new plant.
11 wasteth away — will decompose. giveth up, &c. See note on 3. 11.
13 O. Fig. Erotesis. Ap. 6.
14 shall ... ? Fig. Erotësis. Ap. 6.
16 sin. Heb. chait'. Ap. 44. i.

14. 16
8 Though, in the earth, the root thereof wax old, Though in the dust[of earth] its stump should die:
9 [Yet] will the scent of water make it bud, And put forth shoots like newly-planted tree.
10 But man — he dieth; and, fallen, he departs: Yea, man — when he expireth — Where [is he]?
11 As waters fail, and vanish from the sea, And as a river wasteth and dries up;
12 So man lieth down and riseth not again:
Until the heavens are no more, they never Awake; nor are aroud' from their sleep.

14. 16
13 Oh! that in Sheol Thou wouldest cover me; Conceal me, till Thine anger turn away; Fix me a time; and then remember me.

14. 17
14 If a man dieth, will he live again? Then — all my days of service I will wait, Until the time of my reviving come;
15 Then shalt Thou call, and I will answer Thee; For Thou wilt yearn toward Thy handiwork.

14. 18
16 But now — Thou numberest my ev'ry step: And Thou wilt not pass over [all] my sin.

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15 Then answered Eliphaz the Temanite, and said,
2 "Should a wise man utter vain knowledge, and fill his belly with the east wind?
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
4 Yea, thou castest off fear, and restrainest prayer before God.
5 For thy mouth uttereth thine iniquity, and thou showest the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

7 Art thou the first man that was born? or wast thou made before the hills?
8 Hast thou heard the secret of God, and dost thou restrain wisdom to thyself?
9 What knowest thou, that we know not? what understandest thou, which is not in us?
10 With us are both the grayhaired and very aged men, much elder than thy father.
11 Are the consolations of God small with thee? is there any secret thing with thee?
12 Why dost thou heartily seek mine advice? and what do thy eyes wink at?
13 That thou turnest thy spirit against God, andatest such words go out of thy mouth?

14. 17. JOB.

22 But. This verse describes what happens while he is alive. See below.
23 Within is over. mourn: i.e. mourn "over himself"? Heb. `âlân, as in Hos. 10. 5.

15. 1–35 (J^4, p. 669). ELIPHAZ. SECOND ADDRESS. (Division.)

K^1 | 15. 17–35. On God's dealings.

1–18 (K^1, above). On Job's REASONINGS. (Alternations.)

K^1 a 1–3. Questions concerning Job's words.
b | 4–6. Proofs in answer.

1 answered—replied. See note on 4. 1.
Eliphaz. See note on 2. 11. This is the second of his three addresses.
2 Should . . . ? Fig. Erotesis. Ap. 6.
3 vain = empty. i.e. windy science.
5 fear = reverence.
10 made = brought forth.
12 heard = overheard.

13 That thou turnest thy spirit against God, and testest such words go out of thy mouth?
15. 14. JOB.

1656 14 *What is a man, that he should be pure? and he which is born of a woman, that he should be righteous? *Behold, He putteth no trust in His saints; yea, the heavens are not clear in His sight. 15 *How much more abominable and filthy is he, which drinketh iniquity like water? *Behold, He putteth no trust in His saints; yea, the heavens are not clear in His sight. 16 *Behold, He putteth no trust in His saints; yea, the heavens are not clear in His sight. 17 I will shew thee, hear me; and that which I have seen I will declare; 18 Which wise men have told from their fathers, and have not hid it: Unto whom alone the earth was given, and no stranger passed among them. 20 The wicked man travailleth with pain all his days, and the number of years is hidden to the oppressor. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is "waited for of the sword. "Where is it?" he knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. 


stance continue, neither "shall he prolong the perfection thereof upon the earth. 30 He shall not depart out of darkness; the flame shall dry up his branches, and by the "breath of His mouth shall he go away. 31 Let not him that is deceived trust in vanity: for vanity shall be his recompence. 32 It shall be accomplished before his time, and his branch shall not be green. 33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. 34 For the "congregation of hypocrites shall be desolate, and fire shall consume the "tabernacles of bribery.

14 What is a mortal, that he should be pure? Or he of woman born, that he be just? Lo! in His holy ones He puts no faith; (The very heavens in His sight are not pure.) 16 How much less [man], corrupt, defiled! Yes, man, Who drinks, like water [his] iniquity. 17 Give heed to me; and I will thee instruct; And that which I have seen I will declare; 18 Which wise men plainly have made known to us, And have not hid them—truths their fathers taught; 19 The men to whom alone the land was given, And among whom no alien passed: [They said]: 20 "The wicked sorely labours all his days, His years reserved for the oppressor's greed. A voice of terror ever fills his ears; And when he prospers, then the spoiler comes. He has no hope from darkness to return; [And thinks] that he is destined for the sword; He wanders forth and asks:—'O, where is bread?' Well knowing that a dark day draweth nigh.

15. 34. Distress and anguish fill him with alarm; They overpower him like a warrior's charge. Because he stretched out his hand against GOD And haughtily El Shaddai did defy, [Because] he used to run with stiffened neck Against Him, with the bosses of his shield; Because his face he clothed with his own fat, And gathered rolls of fat upon his loins. Therefore he dwelleth in a ruined place; In houses where none other dwells to live; In places destined to be ruined heaps. He will not long be rich, nor will his wealth endure, nor will his shadow lengthen out. From darkness he will nevermore escape; His tender branch the flame shall wither up; In God's hot anger he will pass away. Let no one put his faith in vain deceit; For vanity will be his recompence; [And] he will be cut off before his time, So that his palm will not be always green. As shaketh off the vine its unripe fruit, Or as the olive casts away its flower, So will the household of the vile be taught; And fire consume the tents of the corrupt

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15. 35.
35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

JOBS REPLY TO ELIPHAZ’S SECOND ADDRESS.

16. 1—17. (K) (p. 689).

16 Then Job answered and said, 2 “I have heard many such things: miserable comforters are ye all. 3 Shall vain words have an end? or what emboldeneth thee that thou answerest? 4 For I also could speak as ye do: if your soul were in my soul’s stead, I could heap words against you, and shake mine head at you. 5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. 6 Though I speak, my griev is not assuaged: and though I forbear, what am I eased? 7 But now He hath made me weary: Thou hast made desolate all my company. 8 They hast filled mine ear with the voice of my grief, and mine eyelids have been filled with tears, which is a witness against me: and my leanness rising up in me beareth witness to my face. 9 He teareth me in His wrath, Who hateth me: He gnasheth upon me with His teeth; mine enemy sharpeneth His eyes upon me. 10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. 11 O GOD hath delivered me to the ungodly, and turned me over into the hands of the wicked. 12 I was at ease, but He hath broken me asunder: He hath also taken me by my neck, and shaken me to pieces, and set me up for His mark. 13 His archers compass me round about. He cleaveth my reins asunder, and doth not spare; He poureth out my gall upon the ground. 14 He breaketh me with breach upon breach, He runneth upon me like a giant. 15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16. 19.

16. 1—17. (K) (p. 689).

16 OF such like things I have abundance heard; [Yeax ministers of trouble are ye all. 3 Shall such vain words come never to an end? Or what emboldeneth thee to answer still? 4 For I could also speak as well as ye. If ye were in distress instead of me; Against you I could heap together words; Against you I could shake my head in scorn; I with my month could [also] harden you; And with my lip I, too, could you restrain. 6 Though, if I speak, my grief is not assuaged: If I forbear, how much it of departs? 7 Ah! God hath verily exalted me! Yea all my family Thou hast destroyed! 8 And shivered up my skin. Look! what a sight! My leanness, like a witness, riseth up And testifieth my ruin to my face. * * * * * * 9 His anger rends, and maketh war on me,

And He hath gnashed upon me with His teeth. He is mine enemy; His eyes are swords; And, with contempt, they smite me on my cheeks, And hand themselves against me all at once. 11 GOD to the evil one delivers me, And headlong casts me into hands malign. 12 At ease I was, when He did shatter me: He seized my neck, and dashed me to the ground: Then picked me up, and set me for His mark. 13 His archers did encompass me around. One cleaves my reins asunder; sparest me not; Another pours my gall upon the earth; 14 Another breaketh me with breach on breach. He runneth at me like a man of war. 15 I have sewn sackcloth round about myself: My glory is defiled in the dust; 16 My face with weeping has become inflamed: And o’er my eyelids comes the shade of death. 17 [All this] was not for wrong that I had done; My prayer was pure [made in sincerity].

18 (O Earth! do thou not cover up my blood; And let my cry [for vengeance] have no rest.)

19 E’en now, lo! in the heavens my Witness is; And He Who voucheth for me is on high.
20 My "friends scorn me: but mine eye poureth out among them unto "CAL.
21 O that one might plead for a man with God, as a "man pleadeth for his neighbour!

M^2
22 When a few years are come, then I shall go the way whence I shall not return.

L^3
17 My "breath is "corrupt, my days are "extinct, the graves are ready for me.

Are there not mockers with me? and doth not mine eye "continue in their provocation?
3 "Lay down now, put me in a sore with Thee; who is "he "that will "strike "hands with me?

For Thou hast hid their heart from understanding: therefore shalt Thou not exalt them.
5 "He that speaketh flattery to his friends, even the eyes of his "children shall "fall.

6 He hath made me also a byword of the people; and "aforetime I was as a "tabret.
Mine eye also is dim by reason of sorrow, and all my "members "are "as a shadow.
8 Upright "men shall be astonied at this, and the innocent shall "stir up himself against the hypocrite.
9 The righteous also shall "hold on his way, and he that hath "clean hands shall be stronger and stronger.

But as for "you all, do ye return, and come now: for I cannot find "one wise "man among you.

My days are past, my purposes are broken off, even the thoughts of my heart.
12 They change the night into day: the light is short because of "darkness.
13 If I wait, the grave is mine house: I have made my bed in the "darkness.
14 I have said to corruption, "Thou "art my "father: to the worm, "Thou "art my mother, and my sister.
15 And "where is now my hope? as for my hope, who shall see it?
16 They shall go down to the bars of "the "pit, when our "rest together is in the dust.

20 friends=neighbours.
22 the way, &c. Fig. Euphemism (Ap. 6), for death.
21 man=strong man.
13 has become. corrupt=consumed.

18. 2. BILDAD'S SECOND ADDRESS. 18. 2-21 (J5, p. 689).

Then "answered "Bildad the Shuhite, and said,
2 "How long will it be ere ye make "an end of words? mark, and afterwards we will speak.

BILDAD'S SECOND ADDRESS.
18. 2-21 (J5, p. 689).
18. 3.

JOB.

3 Wherefore are we accounted like the beasts, and replotted vile in "your sight?" 4 He turneth "hisself in his anger: "shall the earth be forsoaken for thee? and shall the rock be removed out of his place? 5 Yes, the "light of the "wicked shall be put out, and the spark of his fire shall not shine. 6 The "light shall be "dark in his "tabernacle, and his "candle shall be put out "with him. 7 The "steps of his strength shall be straitened, and his own counsel shall cast him down. 8 For he is cast into a net by his own feet, and he "walketh upon a snare. 9 The "gin shall take him by the heel, and "the robber shall prevail against him. 10 The snare is "orec in the ground, and a trap for him in the way. 11 Terrors shall make him afraid on every side, and shall "drive him to his feet. 12 His "strength shall be hungerbitten, and destruction shall be ready at his side. 13 It shall devour the "strength of his "skin: even the "firstborn of death shall devour his "strength. 14 His confidence shall be rooted out of his "tabernacle, and it shall bring him to the "king of terrors. 15 "It shall dwell in his "tabernacle, because it "is none of his: brimstone shall be scattered upon his habitation. 16 His roots shall be dried up beneath, and above shall his branch be cut off. 17 His remembrance shall perish from the earth, and he shall have no name in the street. 18 He shall be driven from light into darkness, and chased out of the world. 19 He shall neither have son nor "nephew among his people, nor any remaining in his dwellings. 20 They that come after him "shall be astonished at his "day, as they that went before were affrighted. 21 Surely such are the dwellings of the "wicked, and this is the place of him that knoweth not "GOD.

18. 21.

3 Wherefore ... ? Fig. Erotésis. Ap. 6. vile: or, stupid. your sight. Sept. and Syr. read "thine eyes". himself: his soul. Heb. nephesh. Ap. 13. shall ... ? Fig. Erotésis. Ap. 6. 5-21 (N², p. 687). DOOM OF THE WICKED. (Division.) N² | O¹ | 5-20. Particular. O² | 21. General. 5-20 (O¹, above). DOOM. (PARTICULAR.) (Alternation.) O¹ | e | 5. Extinction. f | 7-16. Result. e | 9-18. Evils from himself. o | 17-19. Extinction. f | 19. Result. Astonishment of others. 5 light. The reference is to the universal practice of burning a light during the night. wicked = lawless. Heb. ḫāšāh'. Ap. 44. x. 6 dark. Heb. ḫāšāh: see note on 3; e; showing that the man is dead, and not alive to keep the light burning. tabernacle = tent. candle = lamp. with him = over him; see note on "dark", above. 7 steps of his strength = his firm step. Gen. of character. Ap. 17. 1. 8 walketh = walketh habitually. the gin = a gin. A.V., 181, reads "grin" = a snare. Same meaning, but now obsolete. the = a. robber = noose. 10 laid = hidden. 11 drive him to his feet = follow at his feet. Cp. 1 Sam. 25. 42. 12 strength, &c. i.e. shall be weakened by hunger. Same word as v. 7, not same as v. 13. 13 strength = parts or members of his body. skin. Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole body. Cp. Ex. 22. 24. firstborn of death: i.e. the chief, or worst, or cruellest death. Fig. Euphemismos. Ap. 6. 14 king of terrors. Euphemism, for death. 15 It: i.e. every one of the terrors. none of his — not, indeed, death. 19 nephew = grandson (Judg. 12. 14). 20 day. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the thing done in the day: i.e. his fall. 21 wicked. Heb. ḫāšāh. Ap. 44. vi. Occurs elsewhere only in 27. 7; 29. 17, 31. 3; and Zeph. 3. 5. GOD. Heb. El. Ap. 4. IV.

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19. 1

Then Job answered and said, 2 "How long will ye vex my soul, and break me in pieces with words? 3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. 4 And be it indeed that I have erred, mine error remaineth with myself. 5 If indeed ye will magnify yourselves against me, and plead against me my reproach.

6 Know now that (God) hath overthrown me, and hath compassed me with His net. 7 °Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. 8 He hath fenced up my way that I cannot pass, and He hath set darkness in my paths. 9 He hath striped me of my glory, and taken the crown from my head. 10 He hath destroyed me on every side, and I am gone: and mine hope hath He removed like a tree.

11 He hath also kindled His wrath against me, and He counteth me unto Him as one of His enemies. 12 His troops come together, and raise up their way against me, and encamp round about my tabernacle. 13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have faltered, and my familiar friends have forgotten me. 15 They dwell that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I intreated him with my mouth. 17 My breath is strange to my wife, though I intreated for the children's sake of mine own body. 18 Yes, a young children despised me; I arose, and they spake against me. 19 All my inward friends abhorred me: and they whom I loved are turned against me.

19. 2-29 (K5, p. 669). JOB'S REPLY TO BILDAD'S SECOND ADDRESS. (Introduction.)

K5  
(p. 689)

2 How long will ye [thus grieve and] vex my soul, And break me all to pieces with your words? 3 Already ten times have ye taunted me; And still are not ashamed to wrong me thus. 4 Be it that I have sinned, [as ye say]; My sense of sin abideth with myself. 5 If [gainst me still ye magnify yourselves, And plead against me that I [must have] sinned:

6 Then know ye that Eloah hath o'erthrown My cause; and made His net to close me round. 7 Behold, I cry out ["Wrong!"] but am not heard: I cry out ["Help!"] but there is no redress: 8 My path He hedgeth up; I cannot pass; And on my way He maketh darkness rest. 9 From me my glory He hath stripped off, And from my head hath He removed the crown.

10 On all sides I am crush'd, where'er I go: He hath my hope uprooted like a tree; 11 Against me He hath made His anger burn, And counts me toward Him as His enemy.

19. 22


20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 °Have pity upon me, have pity upon me, O ye my friends; for "the hand of (God) hath touched me. 22 Why do ye persecute me as "GOD, and are not satisfied with my flesh?

22 Wherefore pursue me as if ye were GOD? Will not my body's [ills] suffice for you?

* * * * *
23 "Oh that my words were now written! Oh that they were printed in a book!
24 That they were graven with an iron pen
and lead in the rock for ever!
25 For I know that my Redeemer liveth,
and that He shall stand at the latter day upon the earth:
26 And though after my skin worms destroy this body,
yet in my flesh shall I see God.
27 Whom I shall see for myself, and mine eyes shall behold,
and not another; though mine reins be consumed within me.

28 "But ye should say, 'Why persecute we him,'
saying the root of the matter is found in me?
29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword,
that ye may know there is a judgment.'

Then answered Zophar the Naamathite, and said,
2 "Therefore do my thoughts cause me to answer,
and for this I make haste.
3 I have heard the check of my reproach,
and the spirit of my understanding causeth me to answer.
4 Knowest thou not this of old, since man was placed upon earth,
5 That the triumphing of the wicked is short,
and the joy of the hypocrite but for a moment?
6 Though his excellency mount up to the heavens,
and his head reach unto the clouds;
7 Yet he shall perish for ever like his own dung:
they which have seen him shall say,
'Where is he?'
8 He shall fly away as a dream,
and shall not be found: yea, he shall be chased away as a vision of the night.
9 The eye also which saw him shall see him no more;
neither shall his place any more behold him.
10 His children shall seek to please the poor,
and his hands shall restore their goods.

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neither shall his place any more behold him.
10 His children shall seek to please the poor,
and his hands shall restore their goods.

23 Oh! Fig. Ephphathas. Ap. 6.
24 graven = engraved. See translation below.
25 know. Put by Fig. Metonymy (of Cause), Ap. 6,
to include all the effects of knowing.
26 Redeemer = next of kin. Heb. go'el. See notes on Ex. 6. 6, and cp. Ruth 2. 20; 4. 1, 3, 6. Isa. 59. 20.
27 another = a stranger. A pause must be made between vv. 27 and 28.
28 But ye; or, Ye shall then say.
29 Beware! and of the sword be ye afraid:
For wrathful are the sword's dread punishments:
And ye shall know indeed its judgment [sure].

ZOPHAR'S SECOND ADDRESS.
20. 2-23 (J, p. 689).

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neither shall his place any more behold him.
10 His children shall seek to please the poor,
and his hands shall restore their goods.

11 His bones are full of the sin of his youth,
which shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth,
though he hide it under his tongue;
13 Though he spare it, and forsake it not; but keep it still within his mouth:
14 Ye shall eat the fat of his meat [in and] his flesh shall cleave to your palate;
15 He shall swallow down riches, and he shall vomit them up again: 
16 He shall suck the poison of asps: the viper's tongue shall slay him.
17 He shall not see the rivers, the floods, the brooks of honey and butter.
18 That which he laboured for shall be restored, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.
19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;
20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.
21 There shall none of his meat be left; therefore shall no man look for his goods.
22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.
23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.
24 He shall flee from the iron weapon, and the bow of steel shall strike him through.
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall; terrors are upon him.
26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.
28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.
29 This is the portion of a wicked man.

13 mouth = palate.
14 meat = bread; "bread" put by Fig. Synecdoche (of Species) Ap. 6, for all kinds of food.
17 rivers = divisions of water for irrigation, as in a garden. Heb. pâlêy magâna. See notes on Prov. 21. 1, and Ps. 1. 7.
18 floods = rivers. Heb. nêbûr, everflowing.
20 feel = know, or experience.
22 every hand of the wicked = all power of trouble.
23 every hand of the wicked = all power of trouble.
24 when he is about to fill his belly = God shall cast the fury of His wrath upon him, and shall rain it upon him while he is eating.
25 He shall flee from the iron weapon, and the bow of steel shall strike him through.
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21. 1-34 (K6, p. 699). JOB'S REPLY TO ZOPHAR'S SECOND ADDRESS. (Repeated Alternation.)

K6  T1  | 1-5. Appeal to his friends.
U1  7-25. Contrasted cases. The wicked (vv. 7-21). The good (vv. 22-25).
T2  27-33. Appeal to his friends.
U2  30-33. Contrasted cases. The wicked: in life (vv. 30, 31); in death (vv. 32, 33).
T3  34. Appeal to his friends.

1 answered = replied. See note on 4. 1.
2 Hear diligently = See note on 18, 15.
3 mock on = mock (thou on), as if pointing to him.
my spirit = myself. Heb. rîaḥ (Ap. 9). Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person, for emphasis.

from "God, and the heritage appointed unto him by 1GOD."

21 But Job answered and said,
22 "Hear diligently my speech, and let this be your consolation:
3 Suffer me that 3 may speak; and after that I have spoken, "mock on.
4 As for me, is my complaint to 'man? and if it were so, 6 why should not "my spirit be troubled?"
5 Mark me, and be astonished, and "lay your hand upon your mouth."
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the "wicked live, become old, yea, are mighty in power?"
8 Their seed is established in their sight with them, and their offspring before their eyes.
9 Their houses "are safe from fear, neither is the rod of "God upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the "organ.
13 They spend their days in wealth, and in a moment go down to the grave.
14 Therefore they say unto "God, Depart from us; for we desire not the knowledge of Thy ways.

15 "What is "the ALMIGHTY, that we should serve Him? and "what profit should we have, if we pray unto Him?"
16 "Lo, their good is not in their hand: the counsel of the "wicked is far from me.

17 "How oft is the "candle of the "wicked put out, and how oft cometh their destruction upon them! "God distributeth sorrows in His anger.
18 They are as "stubble before the "wind, and as chaff that the storm carrieth away.
19 "God layeth up "iniquity for his "children: He rewardeth him, and he shall know it.
20 His eyes shall see his destruction, and he shall drink of the wrath of "the ALMIGHTY.
21 For what pleasure hath "he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach "God knowledge? seeing ye judge those that are high.

5 lay your hand, &c. A token of having no answer.
7-26 (U1, p. 691). 30-33 (U1, p. 691). CONTRASTED CASES. (Repeated Alternation.)
U1 | g1 | 7-16. Prosperity. | 7-16. Prosperity.
7 wicked = lawless. Heb. דַּשַּׁד. Ap. 44. x.
9 are safe = are in peace.
10 their = each.
11 children = lads.
13 go down = get dashed.
15 What . . . ? Fig. Ερότησις. Ap. 6.
THE ALMIGHTY. Heb. שֶׁדַּד. Ap. 4. VII.
16 Lo. Fig. Αστερίσμος. Ap. 6.
17 How oft . . . ? Fig. Ερότησις. Ap. 6. These words must be repeated to supply the Ellipsis (Ap. 6) at the beginning of en. 18, and 13, as in middle of e. 17.
candle = lamp.
wicked = lawless. Heb. דַּשַּׁד. Ap. 44. x.
God. Supply "How oft He", &c., instead of "God".
18 They . . . [How oft] they.
stubble = crushed straw. Heb. התב (not ἴνα) = straw.
his: i.e. the lawless man's children.
iniquity. Heb. אָטן. Ap. 44. iii. Put by Fig. Μετάνοια (of Cause) Ap. 6, for punishment brought on by it.
children = sons.
24 breasts = skin bottles.
23 One dieth in his full strength, being wholly at ease and quiet.
24 His "breasts are full of milk, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.
21. 27. JOB. 22. 11.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.
28 For ye say, 'Where is the house of the prince? and where are the dwelling places of the wicked?'
29 Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.
30 Who shall declare his way to his face? and who shall repay him what he hath done?
31 Yet shall he be brought to the grave, and shall remain in the 
32 The clouds of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.
32 How then comfort ye me in vain, seeing in your answers there remaineth falsehhood?'

J' v1 22 Then answered Eliphaz the Temanite and said,

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?
3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to Him, that thou makest thy ways perfect?
4 Will He reprove thee for fear of thee? or will He enter with thee into judgment?
5 Is not thine iniquity great? and thine iniquities infinite?
6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.
7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.
8 But as for the mighty man, he had the earth; and the honourable man dwell in it.

27 Behold, Fig. Asterismes. Ap. 6.
29 Have ye not? Fig. Erotesis. Ap. 6.
30 That. Supply Ellipsis (Ap. 6) before "That" = "They say that". See translation below.
32 the grave = sepulchre. Heb. 
34 falsehood = perseverance. Heb. malad Ap. 44. XI.

22. 1-30 (J', p. 669). ELIPHAZ. THIRD ADDRESS. (Alternations.)


1 Eliphaz. See note on 2. 11.
2 Can ...? Fig. Erotesis. Ap. 6.
3 Is ...? Fig. Erotesis. Ap. 6.
4 Will He ...? Fig. Erotesis. Ap. 6.
6 stripped the naked. Fig. Oxymoron. Ap. 6.
7 the naked = the poorly clad, or threadbare.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.
10 Therefore snares are round about thee, and sudden fear troubleth thee;
11 Or darkness, that thou canst not see; and abundance of waters cover thee.

10 This may be why the snares are round thee spread, And terror cometh on thee suddenly:
11 And why the darkness thou canst not explain; And why the waterfloods o'ervail thy soul.
22. 12. JOB.

12 Is not God high in heaven? Behold the height of the stars, how high they are!

13 And thou sayest, "How doth God know? And through the thickest darkness can He judge?"

14 Thick clouds enrobe Him, that He cannot see; Alone He walketh in the vault of heaven."

15 Oh that thou wouldst consider well the way Which wicked men of old have ever trod.

16 They who were snatched away before their time, Their strong foundation swept, as with a flood.

17 Who unto God did say, "Depart from us!" [And ask'd], "What good could Shaddai do to them?"

18 Yet, He it was Who filled their homes with good.

The way of wicked men is far from me.

19 The righteous see that r提起 may well rejoice; The innocent will laugh at them, [and say],

"Surely our substance hath not been destroyed; While their abundance is consumed with fire."

20 Acquaintance make with Him, and be at peace; For thereby blessing shall upon thee come.

23. 2.

12 Is not...? Fig. Erotitas. Ap. 6.

13 And, &c., "and [yet may be] thou sayest."


16 Wicked =lawless. Heb. "rathah". Ap. 44. x.


21 Acquaint. This is the false theology of Eliphaz. Cp. 42. s.

22 Receive, I pray thee, the law from His mouth, and lay up His words in thine heart.

23 If thou return to THE ALMIGHTY, thou shalt be built up, thou shalt put away "iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Ye, THE ALMIGHTY shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in THE ALMIGHTY, and shalt lift up thy face unto Sc.

27 Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, "There is lifting up; and He shall save "the humble person.

23. 1—24. 25 [For Structure see next page].

1 answered =replied [a third time]. See note on 4. 1.

2 complaint =complaining.

my. Sept. and Syr. read "His".

stroke =hand. Put by Fig. Metonymy (of Cause), Ap. 6, for the calamity occasioned by it. Cp. 13. 21; 16. 21.

30 He shall deliver "the island of the innocent: and "it is delivered by the pureness of thine hands."

23 Then Job "answered and said,

2 "Even to day is my "complaint bitter; "my stroke is heavier than my groaning."

K'A j (p. 695)
23. 3.  

JOB.

24. 3.  

23. 1—24. 25 (K', p. 669).  

JOB'S REPLY TO ELIPHAZ'S THIRD ADDRESS.  

(Alteration.)

K'  |  A | 23. 1—10.  

God's inscrutability.  

B | 23. 11.  

Job's integrity.  

A  | 23. 12—24. 1.  

God's inscrutability.  

B | 24. 2—25.  

Man's iniquity.

23. 1—10 (A, above).  

GOBY'S INSCRUTABILITY.  

(Alteration.)

A  |  j  | 1—5.  

Job's wish for trial.  

k | 6, 7.  

His confidence of the issue.  

j | 8, 9.  

Job's search for trial.  

k | 10.  

His confidence of the issue.

3 Oh.  

Fig.  

Ephphathâ.  


10 take:  

or,  

choose.  

when he hath:  

or,  

if He would.  

shall—should.  

12 my necessary food.  

Heb.  

my own law—my  

appointed portion:  

i.e.  

my ordinary allowance:  

"law"  

being put by Fig.  

Synecdoche (of the Genus),  

Ap. 6,  

for what is allowed by it.  

Cp.  

Gen. 47.  

21.  

Prov. 30.  

13 His soul—Himself.  

Heb.  

nephesh.  


Fig.  

Anthropopathia.  


15 afraid.  

See note on Deut. 28.  

66.  

16 GOD.  

Heb.  

El.  

Ap. 4.  

IV.  

soft—faint,  

or unversed.  

Cp.  

Deut. 20.  

3.  

Isa. 7.  

4.  

THE ALMIGHTY.  

Heb.  

Shaddai.  

Ap. 4.  

VII.  

17 Becaused, &c.  

See translation below.  

darkness.  

Heb.  

hashâk.  

See note on 3.  

6.  

darkness.  

Heb.  

ophel.  

See note on 3.  

6.  

24. 1 Why . . . ?  

Fig.  

Erothâ.  


times.  

Put by Fig.  

Metonymy (of Adjunct)  

for the  

events which take place in them.  

THE ALMIGHTY.  

Heb.  

Shaddai.  

Ap. 4.  

VII.  

see—perceive,  

or understand.  

days.  

Put by Fig.  

Metonymy (of Adjunct),  

Ap. 6,  

for His  

doings in them:  

i.e.  

visitation,  

or judgment.  

&c.  

Cp.  

18.  

20.  

Ps. 37.  

13;  

197.  

Ezek.  

21.  

26.  

Obad.  

12.  


42.  

1 Cor. 4.  

3.  

24. 3—25 (B, above).  

MAN'S INQUITY.  

(Alteration.)

B  |  2—17.  

Crimes of lawless men.  

m | 18—20.  

What the issue ought to be.  

i | 21, 22.  

Crimes of lawless men.  

m | 23—25.  

What the issue commonly is.

2 Some:  

i.e.  

the lawless men,  

whose various crimes  

are detailed in the following verses.  

landmarks.  

Cp.  

Deut. 15.  

14.  

3 take . . . for a pledge.  

Cp.  

v.  

9 and Deut.  

24. 6, 17.  

Amos 2.  

8.  

3 Oh, that I knew where I might find Him:  

knew  

How I might come unto His [Judgment] seat!  

I would set out my cause before His face;  

And I would fill all my mouth with arguments.  

And well I know how He would answer me,  

And understand what He to me would say.  

6 Would He with His great pow'r contend with me?  

Nay,  

He would surely set me on His heart.  

7 There I, an upright man,  

would plead with Him,  

And [so] for ever from my Judge go free.  

8 Lo,  

to the East I go:  

He is not there;  

And to the West,  

but I perceive Him not:  

Or North,  

where He doth work,  

I look in vain;  

Or in the South,  

He hides where none can see.  

10 But mine habitual way He knoweth well;  

If tried,  

I know I should come forth as gold.  

11 My foot unto His steps hath firmly held:  

His way I have observed,  

nor gone aside:  

12 From His commands I have not turned back;  

His words I prised more than my daily food.  

13 But He is [God] alone:  

Who turneth Him?  

What He desireth,  

even that He doeth.  

14 What is decreed for me He will perform:  

And many such [decrees] He hath in store,  

[Shut] from His presence out,  

I am in fear;  

I think of Him and I am sore afraid.  

16 For GOD [it is]  

Who maketh faint my heart;  

Yea,  

Shaddai is the One Who troubleth me.  

17 Not from the darkness am I thus dismayed;  

Nor yet because thick darkness veils my face.  

24 Since, then,  

events from Shaddai are not hid,  

Why do not they who love Him know His ways?  

2 [The lawless men,  

their neighbours] landmarks move;  

They seize on flocks,  

and feed them [as their own].  

3 [Some] from the fatherless drive off their ass,  

And take the widow's ox from her in pledge.
4. They turn the needy out of the way; the poor of the earth hide themselves together.
5. Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.
6. They reap every one his corn in the field; and they gather the vintage of the wicked.
7. They cause the naked to lodge without clothing, that they have no covering in the cold.
8. They are wet with the showers of the mountains, and embrace the rock for want of a shelter.
9. They pluck the fatherless from the breast, and take a pledge of the poor.
10. They cause him to go naked without clothing, and they take away the sheaf from the hungry;
11. Which make oil within their walls, and tread their winepresses, and suffer thirst.
12. Men groan out of every city, and the soul of the wounded crieth out; yet layeth not folly to them.
13. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.
14. The murderer rising with the light killeth the poor and needy, and in the night as a thief.
15. The eye also of the adulterer waiteth for the twilight, saying, 'No eye shall see me: no disguiseeth his face.'
16. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.
17. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18. Or is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.
19. Drought and heat consume the snow waters: so doth the grave those which have sinned.
20. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.
21. He evil entertaineth. See translation below.

22. Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

4. They; [while others]. See translation below.
5. Behold. Fig. Asterismos. Ap. 6.
6. children = espousing.
7. every one. Fig. Ellipsis. Ap. 6.
8. his corn. Heb. hild. But if divided thus, #21 10, it means 'not his own'. The word 'corn' must be supplied as an Ellipsis of the Acc. See translation below.
9. naked. Put by Fig. Synecdoche (of the Whole), Ap. 6, for scantily clad, or threadbare.

13. There is a pause between vv. 12 and 13. 'They' is emphatic = These. Note the three stages of the lawless: (1) avoiding the light (v. 16 John 8, 20); (2) consequent ignorance; (3) final result.
14. and = and [then again].
15. twilight = darkness. A Homonym. See notes on Sam. 50: 17. 2 Kings 7, 5. 16. they; i.e. burglars.
17. if one know them. See translation below.
18. he. Some codices, with Sept. and Vulg., read "and he".
19. the - to the.
22. wickedness. Heb. tâlul. Ap. 44. vi. Put by Fig. Metonymy (of Subject), Ap. 6, for the wicked man.
23. He evil entertaineth. See translation below.
24. 24. JOB.

25. 1-6 (J, p. 669). BILDAD'S THIRD ADDRESS. (Division.)

| 4-6. Man. His impotence.

25 Then answered Bildad the Shuhite, and said,

2 Dominion and fear are with Him, He maketh peace in His high places.
3 Is there any number of His armies? and upon whom doth not His light arise?

C 4 How then can man be justified with God? or how can he be clean that is born of a woman?
5 Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight.
6 How much less man, that is a worm? and the son of a man, which is a worm?

K 1-6. But Job answered and said,

2 *How hast thou helped him that is without power? *How savest thou the arm that hath no strength?
3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?
4 To whom hast thou uttered words? and whose spirit came from thee?

E 5 *Dead things *are formed from under the waters, and the inhabitants thereof.
6 *Hell is naked before Him, and *destruction hath no covering.
7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.
8 He bindeth up the waters in His thick clouds; and the cloud is not rent under them.
9 He holdeth back the face of His throne, and spreadeth His cloud upon it.
10 He hath compassed the waters with bounds, until the day and night come to an end.
11 The pillars of heaven tremble and are ashamed at His reproach.
12 He divideth the sea with His power, and by His understanding He smiteth through the proud.

26. 1-27. 10 (K, p. 669). JOB'S REPLY TO BILDAD'S THIRD ADDRESS. (Alteration.)

K 1-4. Appeal to his friend.
| 5-14. God's ways: His power incomparable.

26 1-5. Appeal to his friends.
27 6-10. Job's ways: his righteousness unblameable.

26. 1-27. 10 (K, p. 669). JOB'S REPLY TO BILDAD'S THIRD ADDRESS. (Alternation.)

K 1-6. But Job answered and said,

2 *How hast thou helped him that is without power? *How savest thou the arm that hath no strength?
3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?
4 To whom hast thou uttered words? and whose spirit came from thee?

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.
25 And if it be not so now, who will make me a liar, and make my speech nothing worth?"
26. 13.

13 By His "spirit He hath garnished the heavens; His hand hath formed the crooked serpent.
14 Lo these are parts of His ways: "but how little a portion is heard of Him? but the thunder of His power who can understand?"

27 Moreover Job continued his parable, and said,
2 As GOD liveth, Who hath taken away my judgment; and THE ALMIGHTY, Who hath vexed my soul;
3 All the while my breath is in me, and the spirit of GOD is in my nostrils;
4 My lips shall not speak "wickedness, nor my tongue utter deceit.
5 God forbid that I should justify you: till I die I will not remove mine integrity from me.
6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
8 For what is the hope of the hypocrite, though he hath gained, when he taketh away his soul?
9 Will 2 GOD hear his cry when trouble cometh upon him?
10 Will he delight himself in the ALMIGHTY? 2 will he always call upon 2 GOD?
11 I will teach you by the hand of 2 GOD: that which is with 2 ALMIGHTY will I not conceal.
12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
13 This is the portion of a wicked man with 2 GOD, and the heritage of oppressors, which they shall receive of 2 ALMIGHTY.
14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried in death: and his widows shall not weep.

27. 11—28. 28 (J9, p. 669). ZOPHAR'S THIRD ADDRESS. (Intervention and Alternations.)


11 I will teach you. This is Zophar's third and last address. (1) It is required by the Structure on p. 669 to complete the symmetry of the book. (2) The sentiments of 27. 11—28. 28 demand it, for they are the very opposite of Job's and the same as Zophar's in 27. 11; 20. 25. (3) If these are Job's words, then his friends had convinced him, which Elihu declares they had not done (92. 14). (4) The Heb. of 29. 1 does not mean "continued", but "added to take up his discourse", which may mean conclusion as well as continuance. (5) It marks off and instead of replying to Zophar, Job utters his "self-address" (28. 2). (6) Omnibiblical, Benzi and Wolfson assign a third address to Zophar, 3. 12. Behold. Fig. Asterisms.

13 This is the portion, &c. Zophar then takes up the words with which he had concluded his second address (20. 25). man. Heb. t'am. 14 children = sons. 15 buried in death = buried through pestilence. his widows. The widow of each one of them.

13 The heart's so fair His Spirit beautifies, The Serpent [constellation] He hath formed.
14 Lo, these are but the outlines of His ways: A whisper only, that we hear of Him; His wondrous pow'r, who then, can comprehend?

* * * * *

27 Moreover Job did add these words, and say:
2 As GOD doth live Who takes away my right, Even Shaddai, Who hath so embittered me;
3 So long as breath remaineth in [my mouth], And in my nostrils is Eloah's breath,
4 These lips of mine shall not perverseness speak,— My tongue shall never utter what is false.
5 No; never will I grant that you are right, Nor, while I live, my innocence let go;
6 My right I hold; I will not give it up!
7 My heart shall not reproach me all my days,
8 What hope is left the godless man, what gain,
9 Will GOD [indeed] give ear unto his cry
10 He is not one who doth in Shaddai joy!
16 Their issue buried, killed by pestilence,

8 When once Eloah doth his life demand?
9 Will GOD [indeed] give ear unto his cry
When [trouble or distress on him shall come?]
10 He is not one who doth in Shaddai joy!
Or on Eloah calls, at any time!

ZOPHAR'S THIRD ADDRESS
27. 11—28. 28 (J9, p. 669).

11 I now would speak about the ways of GOD, And Shaddai's dealings [with you] not conceal.
12 Ye, surely, must have seen them for yourselves; Or are ye, then, so altogether vain?
13 This is the lot of wicked men from GOD: Th' oppressor's heritage from Shaddai's hand:
14 If sons do multiply, 'tis for the sword:
Of broad his offspring will not have enough:
15 Their issue buried, killed by pestilence,
Their widows will not lamentation make.

13 spirit. Heb. ruach. Ap. 9. garnished = beautified. hath formed = doth stay. See note on v. 5. crooked = seeing. Heb. barith. The word occurs only here; Isa. 27. 1; 43. 14, referring to the constellation "serpents": serpent = nachash, the shining one. Hence a serpent; here, the constellation so called?
14 but how little a portion = 'tis but a whisper.

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27. 16.

J O B.

16 Though he heap up silver as the dust, and prepare raiment as the clay;
17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.
18 He buildeth his house as a moth, and as a booth that the keeper maketh.
19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.
20 Terrors take hold on him as waters, a tempest stealeth him away in the night.
21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
22 For God shall cast upon him, and not spare: he would faint flee out of his hand.
23 Men shall clap their hands at him, and shall hiss him out of his place.

G n

28 *Surely there is a vein for the silver, and a place for gold where they fine it.
2 2 Iron is taken out of the earth, and brass is molten out of the stone.
3 *Yet setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
4 The flood breaketh out from the inhabitant: even the waters forgot of the foot: they are dried up, they are gone away from "men.
5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.
6 The stones of it are the place of sapphires: and it hath dust of gold.

G n

7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:
8 The "lion's whelps have not trodden it, nor the fierce lion passed by it.
9 He putteth forth his hand upon the "rock: he overturneth the mountains by the roots.

16 Though silver, like the dust, he heapeth up,
And garments, made in number like the sand,
17 Though he prepare, the just will put them on;
His silver will the innocent divide.
18 The house he builds, 'tis frail as is the moth's,
Or as the booth which vineyard watchcr makes.
19 He lies down rich, [his wealth] not gathered in:
He openeth his eyes, and it is gone!
20 Terrors will overtake him as a flood:
A whirlwind in the night will sweep him off.
21 The east wind catcheth him, and he is gone;
Yes, as a storm, it hurlcs him from his place.
22 He who beholds was wont to flee from him,
Will now come down on him, and will not spare.
23 In triumph he will clasp his hands at him;
And hiss him forth from out his dwelling-place.

28 Yes, for the silver there exists a vein;
A place within where gold which they refine.
2 2 From out the earth iron was not,
And copper may be smelted from the ore.
3 To darkness [neath the earth] man sets a bound;
In all directions he explores [neath];
Yes, e'en the ores of earth in darkness [hid].
4 A shaft he sinks, [neath] where the settler d'wells:
And there, forgotten by the well-worn way,
The miners bore, and pass away [from sight].

28. 17.

keeper = watcher: i. e. vineyard watcher.
19 he: it: i. e. his wealth which is cut at interest.
gathered: gathered in, or collected.
he: it: i. e. his wealth is gone. Not he, the rich man, for if he opens his eyes, he "is", not "is not."
2 2 God is wrongly supplied. It means "he who was wont in times past to flee from the rich man will now come down on him".
would faint flee. Heb. a fleeing would flee. Fig. Polyptoton (Ap. 8) = would hastily flee.

28. 1 Surely. This is the continuation of Zophar's last address. Not Job's words. Cp. 85. 16; 86. 2.
They are opposed to his own words, and confirm those of his friends. Cp. his second address, 20. 1-29.

10 He cutteth out rivers among the rocks;
and his eye seeth every precious thing.
1 1 He bindeth the floods from overflowing;
and the thing that is hid bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?
13 Man knoweth not the price thereof;
neither is it found in the land of the living.

14 The depth saith, "I? is not in me:" and the sea saith, "It is not with me.
15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.
1 6 It cannot be valued with the gold of Ophir,
with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it;
and the exchange of it shall not be for jewels of fine gold.

G n

5 As for the earth, bread cometh forth from it:
Yet underneath it fire is stirred up.
6 Among its stones are glowing sapphires found;
And in its dust are nuggets of pure gold.

7 There is a path no bird of prey hath known;
Nor hath the eagle's eye discovered it.
8 [A path] which no proud beast hath ever trod:
Not e'en the lion ever passed that way.

9 Man lays his hand upon the flinty rock;
The hills he overturneth by their roots.
10 He cutteth water-channels in the rocks:
His eye detecteth every precious thing.

11 The overflowing floods he doth restrain;
The hidden things he bringeth forth to light.

12 But wisdom—where can wisdom be obtained?
And understanding: where is found its place?
13 No mortal man doth know the way thereto;
Among the living it can not be found.

14 Th' abyss exclaims "[Wisdom] is not in me."
And ocean roars—" Nor dwellth it with me."
15 Fine gold cannot be given in its stead,
Neither can silver for its price be weighed.

16 With Ophir's gold it never can be bought;
Nor with the onyx, or the sapphire gem.
17 Crystal and gold cannot compare with it;
Nor vessels of pure gold is its exchange.
28. 18. JOB.

18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.
19 The topaz gem of Cush vies not therewith; And pure gold with it can not be weighed.

1566

F

(p. 698)

20 Whence then cometh wisdom? and where is the place of understanding? 21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. 22 Destruction and death say, We have "heard the fame thereof with our ears." 23 God understandeth the way thereof, and knoweth the place thereof. 24 For he looketh to the ends of the earth, and seeth under the whole heaven; 25 To make the weight for the winds; and He weigheth the waters by measure.

26 When He made a decree for the rain, and a way for the lightning of the thunder: 27 Then did He see it, and declare it; He prepared it, yea, and searched it out.

28 And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

H* J p

(p. 700)

29 Moreover Job continued his parable, and said.

2 Oh that I were as in months past, as in the days when God preserved me; 3 When His candle shined upon my head, and when by His light I walked through darkness; 4 As I was in the days of my youth, when the secret of God was upon my tabernacle; 5 When the Almighty was yet with me, when my children were about me; 6 When I washed my steps with butter, and the rock poured me out rivers of oil; 7 When I went out to the gate through the city, when I prepared my seat in the street!

G

(p. 689)

29. 1—31. 40 (G, p. 689). JOB'S SELF-JUSTIFICATION. (Division.)

G* H* J p

1 H* J p | 1—6. Job's prosperity. (What he was.) q | 7—11. His honour. (What he had.)

K | r | 12. Redress of wrong.
| s | t | 13. Beneficence
| w | x | 15. Justice.
| y | z | 16. Beneficence
| a | b | 17. Redress of wrong.


1 Moreover Job continued his parable; i.e. again took up his impressive discourse. This is Job's last address (G*), corresponding with his first (G). See the Structure on p. 679, 2 Oh. Fig. Erotesis. Ap. 6. I, the "I" of prosperity; in ch. 30, the "I" of adversity; in ch. 31, the "I" of self-righteousness. Contrast the "I" of 42, 2—6, the "end." 202. Heb. Eloah. Shaddai. Ap. 4. VII. children = youths. garden irrigation. See note on Ps. 1, 3, and Prov. 21, 1. 7 street = broad or open place.

18 Corals and pearls can not with it be named; The worth of rubies wisdom far excels. 19 The topaz gem of Cush vies not therewith; And pure gold with it can not be weighed.

F

(p. 698)

20 Whence then, this wisdom? [Whence, then, doth it come?] And understanding, where is found its place? 21 So hidden from the eyes of all who live; And from the birds of heaven so close concealed. 22 Death and Destruction [both alike] declare: — "Our dignity of it, it hath reached our ear."

28 Eloah, though, hath understood the way; And He discerns the [secret] place thereof.

24 For He can look to Earth's remotest bounds, And all beneath the heavens He beholds. 25 So that He gives the air its density; And waters meteth out by measurement.

26 When for the rain He issued a decree, A way appointed for the thunder-flash; 27 Then did He see it; then declared it [good]; Yea, He established it and showed it forth:

28 And to the sons of Adam thus He saith: — "Lo! Wisdom is to reverence the Lord; And understanding is to flee from sin."

JOB'S SELF-JUSTIFICATION. CONCLUSION. 29. 1—31. 40 (G, p. 689).

G

(p. 700)

2 Oh that I were as in the olden times; As in the days when I was watched over me.

3 When shone His lamp so brightly o'er my head, And, by His light, I could in darkness walk.

4 As Iared in the spring-time of my life, With 202/3 own secret presence in my tent.

5 When Shaddai yet was with me as my stay, And round me were my children in their youth.

6 When with abundant milk my feet bathed, And out from the rock flowed forth for me.

7 When to the city's gate I made my way, And in the open place prepared my seat;
<table>
<thead>
<tr>
<th>29. 8</th>
<th>30. 5</th>
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<tbody>
<tr>
<td>1656</td>
<td>1656</td>
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<tr>
<td>8 The young men saw me, and hid themselves; and the aged arose, and stood up.</td>
<td>9 laid their hand, &amp;c. In token of silence and submission.</td>
</tr>
<tr>
<td>9 The princes refrained talking, and laid their hand on their mouth.</td>
<td>Fig. Prospopoeia. Ap. 6.</td>
</tr>
<tr>
<td>10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.</td>
<td>12 poor = wretched. Heb. 'anah. See note on Prov. 6.11.</td>
</tr>
<tr>
<td>11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:</td>
<td>13 poor = helpless. Heb. 'ebón. See note on Prov. 6.11.</td>
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<tr>
<td>12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.</td>
<td>14 wicked. Heb. 'oval. Ap. 44. vi. See note on 18. 21.</td>
</tr>
<tr>
<td>13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.</td>
<td>15 die in my nest. The Sept. reads &quot;grow old as a palm trunk&quot;.</td>
</tr>
<tr>
<td>14 I put on righteousness, and it clothed me:</td>
<td>as the sand. A note in Cod. (No. 1 in King's Lib., Brit. Mus.) states that the Western School points this to mean &quot;as a phoenix&quot;. The Vulg. reads &quot;as a palm&quot;.</td>
</tr>
<tr>
<td>15 My judgment was as a robe and a diadem.</td>
<td>23 as for the rain: i.e. the early rain, which is sometimes so late as to cause anxiety.</td>
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<td>16 I was eyes to the blind, and feet 3 to the lame.</td>
<td>24 dwelt as a king in the army, as one that comforteth the mourners.</td>
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<td>17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.</td>
<td>20 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.</td>
</tr>
<tr>
<td>18 Then I said, 'I shall die in my nest, and I shall multiply my days 'as the sand.</td>
<td>21 Yea, whereto might the strength of their hands profit me, in whom old age was perished?</td>
</tr>
<tr>
<td>19 My root was spread out by the waters, and the dew lay all night upon my branch.</td>
<td>22 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.</td>
</tr>
<tr>
<td>20 My glory was fresh in me, and my bow was renewed in my hand.</td>
<td>23 Who cut up mallows by the bushes, and juniper roots for their meat.</td>
</tr>
<tr>
<td>21 Unto me men gave ear, and waited, and kept silence at my counsel.</td>
<td>24 They were driven forth from among men, (they cried after them as after a thief;)</td>
</tr>
</tbody>
</table>

8 The young men saw me, and withdrew themselves; Yea, all the elders would rise up, and stand. 12 That I did save the poor when he cried out: The fatherless, and him who had no helper. 13 My righteousness I put on as my robe: My justice, as my cloak and diadem. 14 I was instead of eyes unto the blind, And to the lame I was instead of feet. 15 A father was I to the needy ones; The cause I did not know I searched out. 16 I loved to break the jaws of evil men, And pluck the prey, still living, from their teeth. 17 I said, 'I shall grow old as doth the palm; Yes, multiplied like sand my days shall be: 18 My root unto the waters shall spread out, And all night long the dew be on my branch, My glory shall remain with me still fresh; My bow, within my hand, renew its strength." 19 To me men hearkened, waited, and gave ear, And at my counsel silence they did keep. 20 When I had spoken, none replied again, So that on them my wisdom still might fall. 21 Yea, they would wait, as men for showers wait, And open wide their mouths as for the rain. 22 That I should mock them they would ne'er believe, Nor would they cause a shadow on my face; 23 I was mine to choose their way, and sit as chief; As king among his subjects so I dwelt; And among mourners as a comforter.

30 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. 20 My glory shall remain with me still fresh; My bow, within my hand, renew its strength." 21 To me men hearkened, waited, and gave ear, And at my counsel silence they did keep. 22 When I had spoken, none replied again, So that on them my wisdom still might fall. 23 Yea, they would wait, as men for showers wait, And open wide their mouths as for the rain. 24 That I should mock them they would ne'er believe, Nor would they cause a shadow on my face; 25 I was mine to choose their way, and sit as chief; As king among his subjects so I dwelt; And among mourners as a comforter.

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6 To dwell in the cliffs of the valleys, in 
caves of the earth, and in the rocks.
7 Among the bushes they brayed; under the 
nettles they were gathered together.
8 They were "children of fools, yea, "children 
of base men: they were "viler than the earth.
9 And now am I their song, yea, I am their 
byword.
10 They abhor me, they flee far from me, 
and spare not to spit in my *face.
11 Because He hath loosed my cord, and 
afflicted me, they have also let loose the bridle 
before me.
12 Upon my right hand rise the youth; they 
push away my feet, and they raise up against 
me the ways of their destruction.
13 They mar my path, they set forward my 
calamity, *they have no helper.
14 They came upon me as a wide breaking 
in of waters; in the desolation they rolled 
themselves upon me.

15 Terrors are turned upon me: they pursue 
my soul as the *wind: and my welfare 
passeth away as a cloud.
16 And now my *soul is poured out upon me; 
the days of affliction have taken hold upon me.
17 My bones are pierced in me in the night 
season: and my sinews take no rest.
18 By the great force of my *disease is my 
garment changed: it bindeth me about as the 
collar of my coat.

19 He hath cast me into the mire, and I am 
become like dust and ashes.
20 I cry unto Thee, and Thou dost not * hear 
me: I stand up, and Thou regardest me not.
21 Thou art become cruell to me: with Thy 
strong hand Thou opposest thyself against me.
22 Thou liestest me up to the *wind; Thou

6 In dark ravines they make their dwelling-place, 
In holes of earth, and caverns of the rocks;
7 Among the desert scrub they raise their shouts, 
And under bramble bushes hear [like beasts].
8 Children of fools, yea, sons without a name, 
As outcasts they are driven from the land.
9 But, *sow, I have become their mocking-song;
I have become a by-word among me;
10 They [all] abhor and stand aloof from me;
And spare not to spit in my face.
11 Since He hath loosed my bow, and humbled me, 
They too, before me, cast off all restraint.
12 At my right hand this rabble rises up;
They thrust aside my feet; [leave me no room];
Against me they oppose their hostile ways;
13 They mar my path; [my movements they impede];
They seek my hurt, although it helps them not,
14 As [waters] through a breach, they come [on me];
And like a tempest they rush in on me.

15 All now is overthrown: and, like the wind,
Terrors my dignity have scattered far;
And gone, like clouds, is my prosperity.
16 And now my soul within me is poured out;
The days of my affliction hold me fast.
17 By night my bones are pierced [with pains] without;
My throbbing nerves [within me] never rest.
30. My skin is black upon me, and my bones are burned with heat.
31. My harp is also turned to mourning, and my organ into the voice of them that weep.

31. I made a covenant with mine eyes; why then should I think upon a maid?
2. For what portion of is there from above? and what inheritance of is from on high?
3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity?
4. Doth not see my ways, and count all my steps?
5. If I have walked with vanity, or if my foot hath hasted to deceit;
6. Let me be weighed in an even balance, that may know mine integrity.
7. If my step hath turned out of the way, and mine heart walked after mine eyes, and if my blot cleaved to mine hands;
8. Then let me sow, and let another eat; yea, let my offsprings be rooted out.
9. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;
10. Then let my wife grind unto another, and let others bow down upon her.
11. For is an heinous crime; yea, it is an iniquity to be punished by the judges.
12. For it is a fire that consumeth to destruction, and would root out all mine increase.
13. If I did despise the cause of my manservant or of my maidservant, when they contended with me;
14. What then shall I do when GOD riseth up? and when He visiteth, what shall I answer Him?
15. Did not He That made me in the womb make him? and did not one fashion us in the womb?
16. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;
17. Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;
18. (For from my youth he was brought up with me, as a father, and I have guided her from my mother's womb.)
19 If I have seen any perish for want of clothing, or any poor without covering; 20 If his loins have not blessed me, and if be were not warmed with the fleece of my sheep; 21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. 23 For destruction from GOD was a terror to me, and by reason of His highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, 'Thou art my confidence;'

25 If I rejoiced because my wealth was great, and because mine hand had gotten much; 26 If I beheld the sun when it shined, or the moon walking in brightness; 27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also were an iniquity to be punished by the judge: for I should have denied the GOD That is above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: 30 (Neither have I suffered my mouth to sin by wishing a curse to his soul.) 31 If the men of my tabernacle said not, 'Oh that we had of his flesh! we cannot be satisfied.'

32 The stranger did not lodge in the street: but I opened my doors to the traveller. 33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: 34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

40 Let thistles grow instead of wheat, and cockle instead of barley.\textsuperscript{1} The words of Job are ended.

32 So these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am young, and my days are very old;

7 wherefore I was afraid, and durst not shew mine opinion.

8 But there is a spirit in man: and the inspiration of God giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, there was none of you that answered his words: I will answer his words:

13 Yet ye should say, We have found out wisdom; GOD thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 (They were amazed, they answered no more: they left off speaking).

40 Let thistles grow. This is not an imprecation, but an argument in favour of his integrity: i.e. Had he been as his friends alleged, would he not have had bad instead of bountiful harvests? See translation below. 

ended: so far as his friends were concerned. He had words for God (ch. 42. 1-4).


E | O | 32. 1-5. The connecting narrative.

Q^2 | 32. 6-37. 24. The ministry proper.

32. 1-5 (O^1, above). THE CONNECTING NARRATIVE.

O^1 | w | 1. The three men. Job’s friends.

x | 2, 3. Anger of Elihu.

w | 4. The one man. Job.

z | 5. Anger of Elihu.


2 Elihu = God is Jehovah; or, my God is He. Not named before. His addresses occupy six chapters. His two counts of indictment (vv. 2, 3) are based upon what precedes, and lead up to “the end of the Lord” in what follows from v. 12.

Barachel = whom God hath blessed. Buzite. Descended from Buz, the second son of Nahor, the brother of Abraham (Gen. 22. 20, 21). See notes on p. 666.


3 condemned Job. The primitive text reads “condemned God”, but was altered from motives of false reverence by the Sopherim to “Job”. See Ap. 35.

32. 6-37. 24 (O^1, above). ELIHU’S MINISTRY.

(Repeated Alternation.)

O^1 | P | 32. 6-22. Elihu. Introduction.

Q^2 | 32. 6-37. His first address to Job.

P | 34. 1. Elihu. Introduction.

Q^2 | 34. 2-37. His words to Job’s friends.


Q^1 | 35. 2-16. His second address to Job.


Q^1 | 36. 2-37. 24. His exhortation on God’s behalf.

32. 6-22 (P^1, above). ELIHU, INTRODUCTION.

(Alternation.)

P^1 | y | 4. Personal. Seniority.

x | y. 7. Reason for not speaking before.

y | 8, 9. Personal. Qualification.

z | 10-22. Reason for speaking now.

7 Days . . . years. Put by Fig. Metonymy (of Adjunct), Ap. 6, for men of years: aged men.


9 The greatest men are not at all times wise; Nor do the aged [always] rightly judge.

10 Therefore I said, “O hearken unto me; I too will show my knowledge, even I.”

11 Lo! I have listened unto your discourse; To all your reasoning I have given ear, Waiting till ye have searched out what to say.

12 But, though to you I carefully gave heed, There was not one of you who answered Job; Not one who really answered what he said.

13 I pray you, say not “We have wisdom found; ’tis GOD alone Who thrusts him down, not man.”

14 Since not against me hath he arrayed his words, I will not with your words reply.

15 (All broken down, they answer him no more: They have not any more a word to say.)
32. 16.  

18 When I had waited, (for they spake not, but stood still, and answered no more.)  
19 I said, "I will answer also my part, I also will shew mine opinion.  
20 For I am full of matter, the spirit within me constraineth me.  
21 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.  
22 I will speak, that I may be refreshed: I will open my lips and answer.  
21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.  
22 For I know not to give flattering titles; in so doing my Maker would 'soon take me away.'

Q^ R^ a^ (p. 706) 33 Therefore, Job, I pray thee, hear my speeches, and hearken to all my words.  
2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.  
3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.  
4 The Spirit of GOD hath made me, and the breath of THE ALMIGHTY hath given me life.  
5 If thou canst answer me, set thine words in order before me, stand up.  
6 Behold, 3 am according to thy wish in GOD'S stead: 3 also am formed out of the clay.  
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.  
8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying:  
9 3 am clean without transgression, 3 am innocent; neither is there iniquity in me.  
10 Behold, He findeth occasions against me, 3 counteth me for His enemy, 3 He putteth my feet in the stocks, He marketh all my paths.'

16 And still I waited, though they could not speak, But silent stood and offered no reply.)  
17 I will reply—'en I;—on mine own part; I too shall show my knowledge, even 1.  
18 For I am filled full with [wisdom's] words; The spirit in my breast constraineth me.  
19 It is as wine secured, without a vent, Like wine-skins new, which are at point to burst.  
20 So, I will speak, that I may find relief; Open my lips, and take up my discourse.  
21 I will not now regard the face of man, And to no man will flattering titles give.  
22 I know not how to flatter. Otherwise My Maker soon would summon me away.

ELIHU. FIRST ADDRESS TO JOB. 33. 1-3.
33 And now, O Job, I pray thee hear me speak, And be attentive to my every word.  
2 Behold now that I have begun to speak; My tongue shall utterance give, distinct and clear:  
3 For all that I shall say comes from my heart, My lips shall speak what is sincere and true.

Q^ R^ a^ (p. 706) 33. 1-33 (Q^, p. 706). ELIHU'S WORDS TO JOB. (Alternations.)  
Q^ R^ a^ 1, 2. Call for attention.  
1 a^ 1, 2. His fitness.  
2 a^ 1. External.  
3 a^ 1. Call for answer.  
4 a^ 1, 2. His fitness.  
5 a^ 1, 2. External.  
6 a^ 1, 2. Job's error. Justification of himself.  
11 a^ 31-33. Call for silence.  
12 a^ 31-33. His fitness. "I will speak."  
13 a^ 31-33. Call for answer.  
14 a^ 31-33. His fitness. "I will teach."  
15 3 Behold. Fig. Asterismot. Ap. 6.  
16 3 My words. In this chapter are to be found most of the fundamental doctrines of the N.T.  
20 thy wish. Cp. 18. 1, 18-24; 16. 21; 38. 9-9; 80. 20; 31. 35.  
21 thy words. Cp. 9. 17; 10. 7; 11. 4; 16. 17; 23. 10; 27. 5; 29. 14; 31. 1.  
25 He counteth. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "that He may count".  
26 12 GCD. Heb. Eloah. Ap. 4. V.  
27 greater than man. This is the theme of Elihu's addresses.  
29 202. Behold, in this thou art not just: I will answer thee, that *GCD is greater than *man.  
30 GOD'S Spirit made me [at the first], and [still] 'tis the Almighty's breath must quicken me.  
31 If thou be able, answer me, I pray: Array thy words in order; take thy stand.  
32 Lo, I am here—thou wouldest—in GOD'S stead. And of the clay I have been formed, [like thee].  
33 Behold, my terror will not make thee fear; Nor heavy will my hand upon thee press.  
34 But, surely, thou hast spoken in mine ears, And I have heard a voice of words like these:  
35 "A man without transgression, pure, and I: Yes, I am clean; without iniquity.  
36 He is against me; seeking grounds of strife, That He may count me as His enemy;  
37 My feet He setteth fast within the stocks, And taketh observation of my ways."  
38 12 Behold, thou art not just: I answer thee: HOW GREAT IS GCD COMPARED WITH MORTAL MAN?
### JOB.

| 33. 13. |  
| --- | --- |
| 13 Why dost thou strive against Him? for he giveth not account of any of his matters. |  
| 14 For "GOD speaketh once, yea twice, yet man perceiveth it not. |  
| 15 In a dream, in a vision of the night, when deep sleep falleth upon thee, in slumberings upon the bed; |  
| 16 Then He openeth the ears of men, and sealeth their instruction, |  
| 17 That he may withdraw man from his purpose, and hide pride from man. |  
| 18 He keepeth back his soul from the pit, and his life from perishing by the sword. |  
| 19 He is chastened also with pain upon him, and the multitude of his bones with strong pain; |  
| 20 So that his life abhorreth bread, and his soul daintiness meat. |  
| 21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. |  
| 22 "Yea, his soul draweth near unto the grave, and his life to the destroyers. |  
| 23 "If there be a messenger with him, an interpreter, one among a thousand, to shew unto Jacob his uprightness: |  
| 24 Then He is gracious unto him, and saith, "Deliver him from going down to the pit: I have found a Ransom." |  
| 25 His flesh shall be fresher than a child's, he shall return to the days of his youth: |  
| 26 He shall pray unto God, and He will be favourable unto him: and he shall see his face with joy; |  
| 27 He looketh upon the deep, and if any say, "I have sinned, and it profited me not: |  
| 28 He will deliver his soul from going into the pit, and his life shall see the light. |  

### REVELATION.

| 33. 14-30 (d, p. 706). GOD'S GOODNESS: IN REVELATION. (Repeated Alternation.) |  
| --- | --- |
| 14 o. | 14, 15. Means. (Dramas and visions.) |
| 15 | 14-15. Ends. (Negative.) |
| 17 | 16-22. Ends. (Positive.) |
| 18 | 17-25. Means. (All these means.) |
| 19 | 18. Ends. (Neg. 30. Pos. 30.) |

| 20 joy—shouts of joy. |  
| 21 have sinned. This is true wisdom. See note on 22, 22. This is "the end of the Lord." (Jas. 5.11), to which all was leading, and which is reached at length in 42.2-5. |  
| 22 sinned. Heb. chala. Ap. 44. i. |  
| 23 Lo. Fig. Asterismos. Ap. 6. |  
| 24 hearken = hearken thee, |  
| 25 Lo, all these things worketh "GOD oftentimes with 17 man, |  
| 26 To bring back his soul from the pit, to be enlightened with the light of the living. |  
| 27 Mark well, O Job, hearken unto me: hold thy peace, and I will speak. |  
| 28 If thou hast anything to say, answer me: speak, for I desire to justify thee. |  
| 29 If not, "hearken unto me: hold thy peace, and I shall teach thee wisdom." |  

| 33. 33. |  
| --- | --- |
| 18 Why, then, 'gainst Him didst thou dare make complaint? That by no word of His He answereth thee? |  
| 14 For GOD spurn speak. He speaks in sundry ways: |  
| 15 He speaks in visions, and dreams of the night, |  
| 16 Then opens He their ear, that they may hear, |  
| 17 To make a man withdraw himself from sin, |  
| 18 From the pit 'tis thus He keeps a man, |  
| 19 He speaks again, when chastened, on his bed |  
| 20 So that his daily food he doth abhor, |  
| 21 His flesh, it wastes away and is not seen: |  
| 22 Unto destruction he is drawing nigh, |  
| 23 Then, then, He speaks with him by Messenger |  
| 24 Then He doth show him grace (Divine, and saith):— |  
| 25 Young as a child's becomes his flesh again, |  
| 26 He, supplication to Eloah makes, |  
| 27 This, then, becomes the burden of his song:— |  
| 28 On his soul HE hath redeemed from the pit: |  
| 29 Thus doth GOD speak, in all these sundry ways: |  
| 30 That from destruction He may save a soul, |  
| 31 Mark this, O Job, and hearken unto me. |  
| 32 If there be any answer, answer me: |  
| 33 If not; do thou then hearken unto me: hold thou thy peace, while wisdom I impart. |
34. 1. 

**JOB.** 34. 18.

34. 1 answered—addressed. See note on 4. 1.

34. 2-37 (Q5, p. 705). ELIHU’S WORDS TO JOB’S FRIENDS. (Introversion and Alternations.)

Q | T e g | 2-4. Appeal to his hearers.
| h | 5, 6. Job’s error. (6. Himself. 5, 6, God.)
| i | 7-9. His reproof.

U | j | 10. Call for attention.
| l | 16. Call for attention.
| m | 17-33.— His reproof.

T | g | 34. Appeal to his hearers.
| h | 35. Job’s error.
| i | 36, 37. His reproof.

2 words—speech.
3 mouth—palate.
4 I am righteous. Cp. 9. 21-24; 10, 15; 27, 8; 13, 15; 18, 34, 16, 17; 19, 7; 23, 8, 10-12; 27, 5, &c.
5 GOD. Heb. El. Ap. 4. IV.
8 iniquity. Heb. ‘aven. Ap. 44. iii.
9 wicked. Heb. rasha’. Ap. 44. x.
16 and—ever; or, Fig. Hendiadys (Ap. 6), one thing meant by the two words.
17 perish—expire.
19 Shall . . . ? Fig. Erotésis. Ap. 6.
20 wicked—Belial.
21 princes—nobles.

18 Is it fit to say to a king, ‘Thou art wicked?’ and to princes, ‘Ye are ungodly?’

ELIHU. ADDRESS TO JOB’S FRIENDS. 84. 1-37 (Q3, p. 705).

34 Elihu then addressed [Job’s friends] and said:

2 Hear now my words, ye wise [and clever] men;
And ye who know knowledge, have ear to me.
3 For the ear that [proves and] trieth speech, Even as the palate shows what food is good.
4 Then, let us, what is right, choose for ourselves: Let us decide among us, what is good.

5 Now Job hath said—

i 7 Where is the worthy man [who] like to Job,
Drinks up as water all your scorners words?
8 And keepeth company with those who sin,
And doth associate with wicked men?

9 For he hath said—

“IT PROFETETH NOT MAN
That he should take delight in Elohim.”

10 To this, ye wise men, list to my reply:
Far be such evil from the mighty GOD,
And far from Shaddai such iniquity.
11 For, sure, man’s work He will repay to him,
And will requite according to his ways.
12 Nay, surely, GOD will not do wickedly,
And Shaddai never will pervert the right.
13 Who e’er to Him did delegate the charge
Of earth? or trusted Him with all the world?
14 Should He think only of Himself, [and all]
His breath, the breath of life withdraw; [what then]?
15 All flesh together would [at once] expire,
And man would straight to dust return again.
16 Now, if thou understanding hast, hear this;
Give heed unto the teaching of my words.
17 Can one who hateth justice rule [the world]?
Will thou condemn the Just, the Mighty One?
18 Shall one say to a King—“Thou worthless man”?
Or, unto nobles, “Ye ungodly men?”

9 For he hath said—

“IT PROFETETH NOT MAN
That he should take delight in Elohim.”

10 To this, ye wise men, list to my reply:
Far be such evil from the mighty GOD,
And far from Shaddai such iniquity.
11 For, sure, man’s work He will repay to him,
And will requite according to his ways.
12 Nay, surely, GOD will not do wickedly,
And Shaddai never will pervert the right.
13 Who e’er to Him did delegate the charge
Of earth? or trusted Him with all the world?
14 Should He think only of Himself, [and all]
His breath, the breath of life withdraw; [what then]?
15 All flesh together would [at once] expire,
And man would straight to dust return again.
16 Now, if thou understanding hast, hear this;
Give heed unto the teaching of my words.
17 Can one who hateth justice rule [the world]?
Will thou condemn the Just, the Mighty One?
18 Shall one say to a King—“Thou worthless man”?
Or, unto nobles, “Ye ungodly men?”
34. 19. JOB.

19 *How much less to Him That accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of His hands. 20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. 21 For His eyes are upon the ways of man, and He seeth all his goings. 22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. 23 For He will not lay upon a man more than he can bear; that he should enter into judgment with God. 24 He shall break in pieces mighty men without number, and set others in their stead. 25 Therefore He knoweth their works, and He overturneth them in the night, so that they are destroyed. 26 He striketh them as with the stroke of others; 27 Because they turned back from Him, and would not consider any of His ways; 28 So that they cause the cry of the poor to come unto Him, and He heareth the cry of the afflicted. 29 *When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him? whether it be done against a nation, or against a man only: 30 That the hypocrite reign not, lest the people be ensnared: 31 Surely it is meet to be said unto God, *I have borne chastisement, I will not offend any more: 32 That which I see not teach; and If I have done iniquity, I will do no more. 33 *Should it be according to thy mind? He will recompense it, whether thou refuse, or whether thou choose; and not three, therefore speak what thou knowest.

19 How much less wilt thou say it then to Him? Who [neither] doth accept the face of kings, Nor doth regard the rich above the poor, For they are all the work of His own hands. 20 They in a moment die, e'en in a night; The people tremble when they pass away: The mighty fall, but by no [human] hand. 21 For on the ways of men His eyes are set, And all their footsteps He doth see [and note]. 22 There is no darkness, and no shade of death, Where workers of iniquity may hide. 23 Man doth not need repeated scrutiny, When he to God for [final] judgment comes. 24 He breaks the strong in ways we cannot trace; And others, in their stead, He setteth up. 25 To this end takes He knowledge of their works; And, in a night He overthroweth them, [In such a way] that they are [all] destroyed. 26 *Sometimes He smites the wicked where they stand, In open sight of all men who behold; 27 Because they turned back from after Him, Nor any of His ways would they regard; 28 But, [by oppression], brought the poor man's cry to Him Who hears the plaint of the oppressed. 29 When He gives quiet, who can e'er disturb? Or who can see Him when He hides His face? (Whether it be a nation or a man, 30 Whether because the godless may not reign, Or those who of the people make a prey.) 31 If Job had [spoken] unto God, [and] said: "I have borne chastisement: and never more 32 Will I transgress; that which I do not see Teach me Thyself: if in the past I wrought Iniquity, I will not work more:" 33 Should He requite on thine own terms, [and say]: "As thou wilt choose [so be it], not as I?" Say therefore, now, O Job, if thou dost know, 34 For men would men of understanding speak; Yes, even wise men man now [will say]: 35 "Job, without knowledge, spoke in ignorance; And void of understanding were his words." 36 Oh would that Job be proved unto the end, For his replies are those of evil men. 37 Rebellion he doth add unto his sin: Defiant in our midst he claps his hands; And, against God he multiplie his words.

ELIHU. SECOND ADDRESS TO JOB. 35. 1-16 (Q1, p. 708). 1 Elihu further spake to Job and said:— 2 Dost thou count this sound judgment? Thou didst say, "My righteousness surpasseth that of God:"
35. 3

1656 3 For thou saidst, “‘What advantage will it be unto thee? ’ and, “What profit shall I have, if I be cleansed from my sin?’

m 4 and will answer thee, and thy companions with thee.

5 o Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him?

7 If thou be righteous, what givest thou Him? or what receiveth He of thine hand?

8 Thy wickedness may hurt; a man as thou art; and thy righteousness may profit the son of man.

V2 10 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

m 10 But none saith, ‘Where is God that giveth songs in the night; Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?’

12 There they cry, but none giveth answer, because of the pride of ‘evil men. ’

13 Surely God will not hear vanity, neither will THE ALMIGHTY regard it.

V3 14 Although thou sayest thou shalt not see Him,
yet judgment is before Him; therefore trust thou in Him.

15 But now, because it is not so, He hath visited in His anger; yet He knoweth it not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.”

36 Elihu also proceeded, and said,

2 “Suffer me a little, and I will shew thee that I have yet to speak on God’s behalf.

3 Yea—thou dost ask “What is the gain to thee?”

And, “Shall I profit more than by my sin?”

4 I—even I, will make reply to thee,

With thee, to these friends of thine as well.

5 Look up unto the heav’ns; consider them;

Survey the skies, so high above thy head.

6 If thou hast sinned, what doest thou to Him?

Be thy sins many, what dost thou to Him?

7 If thou art just, what dost thou give to Him?

Or from thy hand what giveth He receive?

8 Thy sin may hurt a mortal like thyself;

Thy righteousness may profit one like thee.

V2 9 Men make an outcry when they are oppressed:

They cry for help when ‘neath the tyrant’s pow’r.

m 10 But no one saith, “Where is my Maker, G0D, Who giveth songs to us in sorrow’s night;

And teacheth us beyond the beasts of earth,

And makes us wiser than the fowl of heav’n?”

12 But the true reason why He answereth not,

Although they cry, is—evil doesn’t pride,

13 For vanity God will in no wise hear,

Nor will th’ Almighty hold it in regard.

V3 14 How much less, then, when thou dost say to Him—

“I see Him not: [He doth not hear my cry]”

Yet judgment is before Him: therefore wait.

15 But now, because He hath not punished thee,

[Thou say’st]: “His anger doth not visit sin;

Nor strictly mark wide-spread iniquity.”

16 Thus Job doth fill his mouth with vanity:

And, without knowledge, multiplieth words.

36. 2—37. 24 (Q4, p. 706).

ELIHU’S WORDS ON GOD’S BEHALF. (Introduction and Alternations.)


D x n 66. 6. His attribute. “God is great.”

o 66. 6–10. Manifested in Providence.

p 66. 16–25. Application and exhortation to fear His wondrous wrath.

x n 66. 26. His attribute. “God is great.”

o 66. 27—37. 13. Manifested in Creation.

p 67. 14–22. Application and exhortation to consider His wondrous works.


2 G0D. Heb. Eloah. Ap. 4. V.

5 Behold, Fig. Asterismus. Ap. 6.

GOD. Heb. El. Ap. 4. V.

4 I. is mighty. This is the text of Elihu’s discourses, leading up to God’s own addresses to Job. Cp. v. 26; and 38. 12. 6 wicked =lawless. Heb. rasha’. Ap. 44. x.

poor =wretched. Heb. ani. See note on Prov. 6. 11.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words shall not be false: He That is perfect in knowledge is with thee.

5 Behold,  GOD is mighty, and despiseth not any: He is mighty in strength and wisdom.

6 He preserves not the life of the wicked:

But giveth right to the poor.

7 He withdraweth not His eyes from the righteous:

But with kings are they on the throne; yea, He doth establish them for ever, and they are exalted.
8 And if they be bound in fetters, and be held in cords of affliction;
9 Then He sheweth them their work, and their transgressions that they have exceeded. 
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
11 If they obey and serve Him, they shall spend their days in prosperity, and their years in gladness;
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath; they cry not when He bindeth them.
14 They die in youth, and their life is among the unclean.
15 He delivereth the poor in his affliction, and openeth their ears in oppression.
16 Even so would He have removed thee out of the strait into a broad place, where there is no strictness; and that which should be set on thy table should be full of fatness.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.
18 Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee.
19 Will He esteem thy riches? no, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, GOD exalteth by His power: who teacheth like Him?
23 Who hath enjoined Him His way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify His work, which men behold.

8 And, if they be in [iron] fetters bound, 
Or, [if] they be held fast in sorrow’s bonds, 
[It is] that He may show to them their deeds 
And their transgressions which have sprung from pride.
10 Thus openeth He their ear, and doth instruct 
And warn them from iniquity to turn.
11 Then, if they hearken and obey [His voice], 
They in prosperity shall spend their days, 
[And end] their years in peace and pleasantness.
12 Should they not heed, they perish by the sword; 
And die, not knowing [how it is, or why].
13 But hypocrites in heart will heap up wrath, 
[Because] He bindeth them.
14 Wherefore] they die while they are yet in youth, 
Their life is spent among polluted ones.
15 Yet He doth save the poor in all his woes, 
And openeth their ear in their distress.
16 Thus, in like manner, He would save all, 
And from the mouth of trouble draw thee out
Into a pleasant place—no trouble there; 
Thy table well prepared with richest food.
17 But [if] with sinners’ pleadings thou be filled, 
Judgment and justice shall lay hold on thee.
18 For, there is wrath; [beware, them,] of its stroke; 
For, them, a ransom great will not suffice.
19 Nor treasure turn the threatened stroke aside, 
Nor precious ore avail, nor all thy strength.
20 Oh, long not for the night [of death], in which

[Whole] nations get upheaved from out their place!
21 Take heed! regard not thou iniquity; 
For this thou didst prefer to all thy woes. 
22 Lo, GOD is exalted in His praise, who can convey instruction like unto Him?
23 Who is it that assigns to Him His way? 
Or who can say to Him—"Thou hast done wrong"?
24 Remember that thou shouldst extol His work, 
Which men have contemplated, [and have sung]:
25 Yea, all have gazed in wonder thereupon; 
And mortal man beholds it from afar.
26 Lo! GOD IS GREAT,—[greater] than we can know; 
The number of His years past finding out.
27 'Tis He Who dreweth up the vapour-clouds; 
And they distil [from heaven] in rain and mist;
28 E'en that which from the [low'ring] skies doth fall, 
And poureth down on man abundantly.
29 Can any man explain the rain-clouds' balancings, 
The thunder thunders of His canopy?
30 Behold, He spreadeth out His light thereon, 
While making dark the bottom of the sea.
31 [Yet He His] judgment executes by these: 
By these He giveth food abundantly.
32 He [graspest] in His hand the lightning flash, 
And giveth it commandment where to strike.
33 Of this the noise thereof quick notice gives, 
The [frightened] cattle warn of coming storm.

11 Unclean—sodomites. See note on Deut. 23, 17.
12 Will He . . . ? Fig. Erotétes. Ap. 6.
15 Man may behold—all mankind have gazed.
16 Great. See note on v. 15.
17 His years. Fig. Anthropopatheia. Ap. 6.
23 Which the clouds do drop and distil upon man abundantly.
24 Also can any understand the spreadings of the clouds, or the noise of His tabernacle?
25 Behold, He spreadeth His light upon it, and covereth the bottom of the sea.
26 For by them judgeth He the people; 
He giveth meat in abundance.
27 With clouds He covereth the light; 
And commandeth it not to shine by the cloud that cometh betwixt.
28 The noise thereof sheweth concerning it, the cattle also concerning the vapour.
37. 1. JOB.

37. 1 At this also my heart trembleth, and is moved out of his place.
2 Hear attentively the noise of his voice, and the sound thereof out of his mouth.
3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.
4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.
5 A cloud standeth not still: and the thick clouds thereof are not held together.
6 For he saith to the snow, 1 Be thou on the earth; likewise to the small rain, and to the great rain of his strength.
7 He sealeth up the hand of every man; that all men may know his work.
8 Then the beasts go into dens, and remain in their places.
9 Out of the south cometh the whirlwind: and cold out of the north.
10 By the 1breath of his wind are given: and the breadth of the waters is straitened.
11 Also by watering he wearieth the thick cloud: He scattereth his bright cloud:
12 In his hand he3 turneth the mighty waters: by his commandment they obey him:
13 He causeth it to come, whether for correction, or for his land, or for mercy.
14 Hearken unto this, O Job: stand still, and consider the wondrous works of GOD.
15 Doeth thou know when he disposeth them, and causeth the light of his cloud to shine?
16 Doeth thou know the balancings of the clouds, the wondrous works of him Which is perfect in knowledge?
17 How thy garments are warm, when he quieteth the earth by the south wind?

37. 2 His voice ... His mouth. Fig. Anthropotheia. Ap. 6.
1 GOD. Heb. El. Ap. 4. IV.
4 places=laughing-places, or lairs.
6 world=vast expanse, or the habitable world. Heb. têbêl.
7 Dost ...? Fig. Erositea. Ap. 6.
8 clouds=thick clouds.
9 sky=skies.
10 looking glass=mirror.
14 power. The Heb. accents mark off three distinct attributes: (1) power supreme; (2) righteousness abundant; (3) the consequent reverence from men, v. 24.

18 Hast thou with him spread out the sky, which is strong, and as a molten glass?
19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.
20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.
21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.
22 Fair weather cometh out of the north:
with terrible majesty.
23 Touching THE ALMIGHTY, we cannot find him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict.
24 Men do therefore fear him: He respecteth not any that are wise of heart.”

37 [The rumbling thunder makes my heart to quake,
And (startled) it leaps up from out its place.
14 O Job! [I pray thee] hearken unto this:
Stand still and contemplate GOD’S wondrous works.
15 Know’st thou how Eloah gives charge to Him,
And how He makes His light on them to shine?
16 Or doest thou know the thick-clouds’ balancings,
His wondrous works, Whose knowledge hath no bound?
17 How [is it that] thy garments [feel so] warm,
When He makes still the Earth with southern heat?
18 Were thou with Him when He spread out the sky;
And made it like a molten mirror [firm]?
19 Oh, tell me that which we should say to Him:
We know not what to say; so dark we are!
20 Must Be told that I would speak to Him!
And if I speak, can man see Him and live.
21 But now, [though] men see not the light of God,
Yet He is bright in splendour] in the skies:
But when the wind has passed and cleared the clouds,
22 Then from the north there comes a golden light.

Ah! but with GOD there is a majesty
23 Divine. And Shaddai’s paths we cannot find;
So great, so great is He in pow’r; so full
Of righteousness and truth: He will not crush.
24 Therefore can men but stand in awe of Him:
For none can know Him, be they e’er so wise.

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38. 1—42. 6 (D, p. 665). JOB AND JEHOVAH. (Alternation.)

D 1 Y [38. 1—40. 2], Jehovah's first address.
   Z [40. 3—5], Job's first answer.
   Y [40. 6—41. 14], Jehovah's second address.
   Z [42. 1—6], Job's second answer.

38. 1—40. 2 (Y, above). JEHOVAH'S FIRST ADDRESS. (Repeated Alternation.)

Y A1 [38. 1—3], Jehovah's first appeal to Job.
B1 [38. 4—35], The inanimate creation. Wisdom exhibited in outward activities.
A2 [38. 36—38], Jehovah's second appeal to Job.
B1 [38. 39—39. 35], The animate creation. Wisdom manifested in the inward parts.
A1 [40. 1—2], Jehovah's third appeal to Job.
1 the LORD. Heb. Jehovah. Ap. 4. II. answered. See note on 4. 1. We now have Jehovah's own ministry, and the theme is Himself. Elihu's ministry furnishes the text: "God is greater than man" (33. 12). This leads up to "the end of the Lord" (Job 5. 11). "How should mortal man be just with God?" See 4. 17; 9. 2; 15. 11; 36. 2; 34. 5. How different from the ministry of the three friends, which, like most ministries of to-day, consists in the effort to make men "good" by persuasion.

38. 4—35 (B1, above). THE INANIMATE CREATION. WISDOM EXHIBITED IN OUTWARD ACTIVITIES. (Introversion.)

B1 C | 4—7. The earth.
D q1 | 8—11. The sea.
   r1 | 12—15. The morn, and dawn.
   q2 | 16—18. The springs of the sea.
   E | 19—. Light. Things pertaining to the earth.
   E | 20—21. Darkness. Things pertaining to both the earth and the heavens.
   D q3 | 22, 23. Snow and hail.
   r2 | 24—27. Lightning.
   q4 | 28—30. Rain, dew, and frost.
   C | 31—35. The heavens.

Ap. 6. hast understanding = knowest.
10 brake up = assigned. 12 the morning. See the Alternation below, vs. 12—14. 13 the wicked = lawless. Heb. rasha'. Ap. 44. x. Here and v. 12 the letter Ayin (γ) is suspended (see note on Judg. 15. 30). Without it the word means "heads", with it "the lawless". All the ancient versions and early printed editions read "the lawless".
16 search = secret.

JEHOVAH'S TWO ADDRESSES TO JOB.
38. 1—42. 6 (D, p. 665).

JEHOVAH'S FIRST ADDRESS.

38. 1—40. 2 (Y, above).

38 Then "the LORD" answered Job out of the whirlwind, and said,
2 "Who is this that darkeneth counsel by words without knowledge?
3 Gird up now thy loins like a man; for I will demand of thee, and answer thou Me.

B1 C
4 ° Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
7 When the morning stars sang together, and all the "sons of God" shouted for joy?

D q1
8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
9 When I made the cloud the garment thereof, and ° thick darkness a swaddlingband for it,
10 And ° brake up for it My decreed place, and set bar doors, and places,
11 And said, 'Hitherto shalt thou come, but no further; and here shalt thou proud waves be stayed?'

r1 12 Hast thou commanded ° the morning since thy days; and caused the dayspring to know his place;
13 That it might take hold of the ends of the earth, that ° the wicked might be shaken out of it?
14 It is turned as clay to the seal; and they stand as a garment.
15 And from ° the wicked their light is withheld, and the high arm shall be broken.

q2 16 Hast thou entered into the springs of the sea? or hast thou walked in ° the search of the depth?

4 Where wast thou . . . ? Figs. Erotēsis and Irony.
6 foundations = sockets. fastened = sunk.
12 ° morning. Heb. ḫēḏār."° New. "the morning", with "thee", "thy", "his", "theirs".

8 Or, who fenced in with doors the [roaring] sea, When bursting forth from [Nature's] womb it came?
9 What time I made the clouds its covering-robe, And darkness deep the swaddling-band thereof;
10 When I decreed for it My boundary, And set its bars and doors, and to it said,
11 "Thus far--no farther, Ocean, shalt thou come: Here shalt thou stay the swelling of thy waves?"
17 Have the gates of death been opened unto thee? or hast thou seen the "doors of the shadow of death?"

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

E

(p. 713)

19 Where is the "way where light dwelleth?"

and as for darkness, where is the place thereof,

20 That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

D q3

22 Hast thou entered into the °treasures of the snow? or hast thou seen the °treasures of the hall,

23 Which I have reserved against the time of trouble, against the day of battle and war?

r5

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder?

26 To cause it to rain on the earth, where no °man is; on the wilderness, wherein there is no °man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

q1

28 Hath the rain a father? or who hath begotten the drops °of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as °with a stone, and the face of the deep is frozen.

C

31 Canst thou bind the sweet influences °of Pleiades, or loose the bands °of Orion?

32 Canst thou bring forth °Mazzaroth in his season? or canst thou guide °Arcturus with his sons?

33 Knowest thou the °ordinances of heaven? canst thou set °the dominion thereof in the earth?

17 The gates of Death : have they been shown to thee?
Or hast thou seen the portals of its shade?

18 The utmost breadths of earth hast thou surveyed:
Reply, if thou hast knowledge of it all.

E

(p. 713)

19 Where lies the way that leads to Light's abode?
And, as for Darkness, where is found its place?

20 That thou shouldst bring each to its proper bound,
And know the paths that lead unto its house?

21 Thou knowest [of course]: thou must have then been born,
And great must be the number of thy days!

D q3

22 The treasures of Snow hast thou approach'd?
Or, Hast thou seen the storehouse of the hall,

23 Which 'gainst a time of trouble I have kept,
Against the day of battle and of war?

r5

24 The Light: by what way do its rays break up?
How drives the east wind over the earth its course?

25 Who cleft a channel for the floods of rain?
Or passage for the sudden thunder-flash?

26 So that it rains on lands where no one dwells,
On wilderness where no man hath his home,

27 To saturate the wild and thirsty waste,
And cause the meadow's tender herb to shoot?

q1

28 The Rain, hath it a father [beside Me]?

17 doors = gates.
19 way. Supply Ellipsis: "Where is the way [to the place where] light?", 
22 treasures = treasures.
23 against the day, &c. e.g. as in Josh. 10, 11.
24 part = divide up into parts: as the rays of light in a prism.
28 dew = night mist. See note on Ps. 133, 8.
32 Mazzaroth = the twelve signs of the Zodiac marking the path of the sun in the heavens. Ap. 12.
Arcturus. Heb. 'ayish = the greater sheepfold: known to day as "the great bear". See Ap. 12.
33 ordinances = statutes. the = his.
36 in the inward parts. Heb. tuchoth: occ. only here and Ps. 51, 6. See note on 28, 3 and Prov. 1, 7.


B1 F | 38. 39-41. Sustenance. (The lion, v. 28, 40. The raven, v. 41.)
J | 39, 5-12. Attribute. Freedom. (The wild ass, v. 5-8.)
G H | 39, 13-18. Young. (The ostrich.)

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, "Here we are"?

36 Who hath put wisdom °In the inward parts? or who hath given understanding to the heart?
37 Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust of the earth 
becometh hard as a stone, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

The drops of Dew: who hath begotten them?
29 Who is the womb whence cometh forth the Ice?
And heaven's hoar-frost: who gave it its birth?
30 As, turned to stone, the waters hide themselves;
The surface of the deep, congeal'd, coheres.

31 Canst thou bind fast the cluster Pleiades?
Or, canst thou loosen [great] Orion's bands?
32 Canst thou lead forth the Zodiac's monthly Signs?
Or, canst thou guide Arcturus with his sons?
33 The statues of the heavens: know'st thou these?
Didst thou set their dominion o'er the earth?
34 The clouds: canst thou to them lift up thy voice,
That plantiveness of rain may cover thee?
35 Canst thou send lightnings forth, that they may go,
And say to thee "Behold us! Here are we!"

36 Who hath put wisdom in the inward parts?
Or understanding given to the heart?
37 Who by his wisdom pikes the clouds in tiers?
Or, who inclines the rain-clouds of the skies,
38 When dust, like metal fused, boomen hard, 
And clods cleave fast together solidly?
39 The Lion: wilt thou hunt for him his prey?
Or satisfy the hunger of his young,
40 When they couch in their dens, and abide in the covert to lie in wait?
41 Who provideth for the raven his food? when his young ones cry unto him, God, they wander for lack of meat.

39 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hind's calves are born?
2 Canst thou number the months that they fulfill? or knowest thou the time when they bring forth?
3 They bow themselves, they bring forth their young ones, they cast out their sorrows. Their young ones are good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
6 Whose house I have made the wilderness, and the barren land his dwellings.
7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.
8 The range of the mountains is his pasture, and he searcheth after every green thing.
9 Will the unicorn be willing to serve thee, or abide by thy crib?
10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?
12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
14 Which leaveth her eggs in the earth, and warreth them in dust,
15 And forgettest that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not hers: her heart is laborious in vain without fear;
17 Because she hath deprived her of wisdom, neither hath He imparted to her understanding.
18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed him with thunder?
20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.
21 He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
23 The quiver rattles against him, the glittering spear and the shield.

41 GOD. Heb. El. Ap. 4. IV.

39. 1 Knowest thou . . . ? Note the Fig. Erotistics (Ap. 6), used by Jehovah throughout this chapter for emphasis.
4 with corn = in the open field. Heb. bar. A Homonym with three meanings: (1) pure, clean, clean (11. 4, Song 6. 9, 10. Ps. 19. 8; 24. 4; 78. 1, &c.); hence corn winnowed and cleansed (Gen. 41. 33, 49. Ps. 65. 13. Prov. 11. 26. Joel 2. 24, &c.); (2) the ground, or open field (Job 9. 4), because bare and clean. Cp. Prov. 14. 4; (3) son: see note on Ps. 2. 12.
5 ass. Probably = mule.
10 the unicorn = the wild bull.
13 Gavest thou. The Ellipsis (Ap. 6) is correctly supplied.

To harrow, will he follow after thee?
11 Wilt thou, for all his strength, confide in him? Or leave to him the tillage of thy ground?
12 Canst thou be sure he will bring home thy seed: Or gather corn to fill thy threshing-floor?
13 The Ostrich wing, admired thou 't it be: Is it the pinion of the kindly Stork?
14 Nay: she it is that leaves to earth her eggs, And in the dust she leaveth them to be warmed; Unmindful that the passing foot might crush, Or that the roaming beast might trample them.
16 She dealeth sternly with her young, as if Not hers: and fear not that her till be vain.
17 For God created her devoid of son; Nor gave her in intelligence a share.
18 Yet, when she lifteth up herself for flight, The horse and rider both alike she scorn.
19 The War-horse: didst thou give to him his strength? Or clothe his arching neck with rustling mane?
20 Make him leash lightly, as the locust does: The glory of his snorting fills with dread:
21 He paws the plain, rejoicing in his strength: He rusheth on to meet the armed host:
22 He mocketh at fear, and cannot be dismayed: Nor from the sword will he turn back or flee,
23 Though 'gainst him rain the arrows of the foe, The glitter of the lance, and flash of spear.
24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.
25 He saith among the trumpets, 'Ha, ha,' and he smelleth the battle afar off, the thunder of the captains, and the shouting.

F 26 Doth the hawk fly by thy wisdom, and stretch 0 her wings toward the south?
27 Doth the eagle mount up by thy command, and make 30 her nest on high?
28 "She dwelleth and abideth on the rock, upon the crags of the rock, and the strong place.
29 From thence 29 she seeketh the prey, and her eyes behold afar off.
30 Her young ones also suck up blood: and 0 where the slain are, there is 0 sight.'"

A' 40 Moreover 0 the LORD answered Job, and said,
2 "Shall 0 he that contendeth with 0 the ALMIGHTY instruct Him? 0 he that reproveth 0 THE ALMIGHTY answer him?"

Z 3 Then Job answered 1 the LORD, and said,
4 "Behold, 0 I am vile; 0 what shall I answer Thee? I will lay mine hand upon my mouth.
5 Once have I spoken; but I will not answer: yea, 0 twice; but I will proceed no further."

Y K' 6 Then answered 1 the LORD unto Job out of the whirlwind, and said,
7 "Gird up thy loins now like a 0 man: I will demand of thee, and declare 0 thou unto Me.
8 Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?
9 Hast thou 0 an arm like 0 God? or canst thou contend with 0 Him? 10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the 0 rage of thy wrath: and behold every one 0 that is proud, and abase him.
12 Look on every one 0 that is proud, and bring him low; and tread down the 0 wicked in their place.
13 Hide them in the dust together; and 0 bind their faces in secret.
14 Then will 3 also confess unto thee that thine own right hand can save thee.

24 With noise and fury stampeth he the earth:
Nor standeth steady when the trumpet sounds.
And when it soundeth steady, "Aha!"
And from afar the coming battle scents,
The captain's thunder, and the shout of war.

F 26 Is it by thine instruction that the Hawk soars high, and spreads his pinions to the south?
27 Is it 0 thy command the Eagle mounts, and builds his eyrie in the lofty heights?
28 The rock he makes his home; and there he dwells
On crag's sharp tooth, and [lonely] fastnesses:
29 And thence he keenly sprieth out the prey
With his piercing eye beholds it from afar.
30 On his young ones he giveth to feed;
And where the slain are, there is he.

A' 40 Thus spake Jehovah from the storm to Job,
2 "Shall caviller to Shaddai knowledge give? Reprover of Eloah; answer Me!"

JOB'S FIRST REPLY TO JEHOVAH.
3 Then Job confessed, and made reply; and said,
4 "Lo! I am vile! What shall I answer Thee? Rather, I lay my hand upon my mouth.

5 Already have I spoken far too much;
I cannot answer. I will add no more."

Y K' 6—41. 34 (Y, p. 719). JEHOVAH'S SECOND ADDRESS. (Repeated Alternate.)
"L" | 40. 6—11. Jehovah's first appeal to Divine power. (General.)
K' 40. 15—41. Jehovah's second appeal to Divine power. (Special.) Behemoth (40. 15—44), Leviathan (41. 1—18),
K' 41. 12—34. Jehovah's third appeal to Divine power. (Special.) Leviathan, continued.

9 arm. Fig. Anthropopethia. Ap. 6.
11 rage = overflowings.
12 wicked = lawless. Heb. 'rašáh'. Ap. 44. x.

5 L1

JOEVAH'S SECOND ADDRESS.
40. 6—41. (K', above).
6 Again Jehovah said, from out the storm:
7 Now like a strong man, girl thou up thy loins:
'tis I Who ask thee: make thou Me to know.
8 Wilt thou indeed My judgment disannul? And Me condemn, that thou mayest righteous seem?
9 Hast thou an arm, then, like the mighty GOD? Or, canst thou contend with a voice like His?
10 Deck thyself now with glory and with might: Array thyself with majesty and power:
11 Send far and wide thy overflowing wrath: And on each proud one look, and bring him low:
12 Each proud one single out, and humble him; Yea, crush the evil-doers where they stand:
13 Hide them away together in the dust:
And in the deepest dungeon have them bound.
14 THEN, ALSO, I MYSELF WILL OWN TO THEE THAT THY RIGHT HAND TO SAVE THEE WILL SUFFICE.
15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass; his bones are like bars of iron.

19 4, 5 is the chief of the ways of GOD: He that maketh him may make His sword to approach unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him with their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: his nose pierceth through snares.

41 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Will thou play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

JEHOVAH'S SECOND APPEAL TO JOB.

10-19 (K², p. 716).

15 Behold Behemoth now, which I have made as well as thee. Grass like the ox he eats.

16 Behold, his massive strength is in his loins: he moveth doth in his belly his muscles lie.

17 Shakes he his tail? 'tis like a cedar tree.

18 The sinews of his thighs are firm entwined.

19 His bones are strong, like unto tubes of brass; His ribs with bars of iron may compare.

20 A masterpiece of all GOD'S ways is he: Only his Maker can bring nigh his sword.

20 The mountains will bring produce forth for him, While all the beasts do, fearless, round him play.

21 Beneath the shady trees he lieth down, and rests in covert of the reed and fen.

22 The shady trees weave o'er him each its shade; While willows of the brook encompass him.

23 Suppose the stream should swell; he will not blench;

For he believes that Jordan he can drink.

24 Shall any take him while he lies on watch?

Or with a hook shall any pierce his nose?

41 Canst thou draw up Leviathan with hook? Or catch, as with [an angle's] line, his tongue?

2 Canst thou insert into his nose a reed? Or canst thou pierce his jaw through with a thorn?

3 Will he make many humble prayers to thee? Or ever say soft things to thee?

4 Will he engage in covenant with thee, That thou shouldst take him for thy lifelong slave?

40.15. JOB.

behemoth: probably the hippopotamus (Greek for river-horse).

16 Lo. Fig. Asteriemos. Ap. 6.


41.1 Canst thou...? Note the Fig. Erotosis (Ap. 6) throughout this chapter.

leviathan: probably the crocodile.

2 hook—reed.

9 Behold. Fig. Asteriemos. Ap. 6.

11 prevented—anticipated.

is—that is.

13 discover=uncover.

with=within.

double bridle=double row of teeth.


8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up:

who then is able to stand before Me?

11 Who hath prevented Me, that I should repay him? whalssoever is under the whole heaven is Mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

41.17.

5 Wilt thou, as with some linnet, play with him? Or wilt thou cage him for thy maidens' sport?

6 Will trading dealers haggle o'er his price? And retal him among the merchantmen?

7 Wilt thou with darts essay to fill his skin? Or [pierce] his head with spears for catching fish?

8 Lay thou thy hand upon him, though but once: Think only of the contest: do no more.

9 Behold, all hope of taking him is vain: Even at the sight of him one is cast down:

10 None so foolhardy as to stir him up:

11 BEFORE ME, THEN, [HIS MAKER], WHO CAN STAND?

12 Silence I shall not keep about his parts: His wondrous strength: his well-proportioned frame.

13 His coat of mail: who hath e'er stripped this off? His double row of teeth: who enters there?

14 The doors which close his mouth: who opens them? His teeth's surroundings are a scare to see.

15 The scales which form his armour are his pride: Each one shut up and closed as with a seal,

16 So near one to another do they lie That air between them cannot find a way:

17 So close unto each other do they cleave, And cling so fast, that none can sunder them.
41. 18. **JOB.**

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.
19 Out of his mouth go burning lamps, and sparks of fire leap out.
20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck remaineth strength, and sorrow is turned into joy before him.
23 The flakes of his flesh are joined together: they are firm in themselves: they cannot be moved.
24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.
25 When he raiseth up himself, the mighty are afraid: by reason of 'breakings they purify themselves.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
27 He esteemeth iron as straw, and brass as rotten wood.
28 The arrow cannot make him flee: slingstones are turned with him into stubble.
29 'Darts are counted as stubble: he laugheth at the shaking of a spear.
30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; one would think the deep to be hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high things: ye is a king over all the children of pride.

42. Then Job answered the LORD, and said,

2 "I know that Thou canst do every thing, and that no thought can be withholden from Thee.
3 "Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 "Hear, I beseech Thee, and 3 will speak: "I will demand of thee, and declare thunto me.
5 I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.
6 Wherefore I abhor myself, and repent in dust and ashes.
7 And it was so, that after the LORD had spoken these words unto Job,
1 the LORD said to Eliphaz the Temanite,

18 neesings. obsolete for sneezings. From A.S. *fnot.* Chaucer spells it *frozet.*
25 breakings = terrors.
38 purify themselves = mistake their way; are bewildered; or, beside themselves.
26 dart = missile. Not same word as in v. 29. (Hob. *massel*).
30 habergeon = coat of mail.
42. 7. (C. p. 665). THE THREE FRIENDS.

(Prostration and Alternation.)

C | M -7- Jehovah ceases to speak to Job.
N | -7- Job's friends spoken to by Jehovah.
O | s | -7- What He said.
 t | -7- The reason. "Because."
O | s | -8- What He said.
 t | -8- The reason. "Because."
N | -9- Job's friends obey Jehovah.
M | -9- Jehovah accepts Job.

7 these words: i.e. ch. 38. 1-41. 34.

knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

18 Like boiling pot he makes the deep to foam;
And, like a well-stirr'd ointment pot, the Nile.
19 His wake he makes a sparkling, shiny path,
So that the deep will look like hoary hair.
20 His equal is not found on all the earth:
He hath been made insensible of fear.
21 On all things high he looketh dauntlessly;
And over all proud beasts he is a king.

JOBS SECOND REPLY TO JEHOWAH.

42. 1-6 (Z, p. 713).

1 Then answered Job, and to Jehovah said -
2 "I know, I know, that Thou canst do all things:
No purposes of Thine can be withheld.
3 [Thou askedst (38. 3; 40. 2)] —
"Who is this that counsel hides,
And darkens all, because of knowledge void?
'tis I! I uttered things I could not know:
Things far too wonderful, beyond my ken.
4 Hear now, I pray thee: let me speak this once.
[Thou saidst (40. 2)] —
5 I heard of Thee by hearing of the ear,
But now mine eye hath seen Thee, I abhor
6 [Myself]. In dust and ashes I repent."
42. 7.  JOB.  42. 17.

O 7s

("My wrath is kindled against thee, and against thy two friends:

for ye have not spoken of Me the thing that is right, as My servant Job hath.

8 Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you:

for him I will accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job."

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them:

M 10 the Lord also accepted Job.

B P 10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

Q 11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

P 12 So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

Q 13 He had also seven sons and three daughters.

A R 14 And he called the name of the first, Jemima; and the name of the second, Keziah; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

S 16 After this lived Job an hundred and forty years,

not spoken of Me the thing that is right. We have therefore, an inspired record of what they said; but all they said was not inspired, and cannot be quoted as the Word of Jehovah.

as My servant Job hath: i.e. in 42.1-6.

seven. See Ap. 10.


him=his face: face being put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person.

9 Job. Heb. the face of Job, as in v. 8.

10-13 (B, p. 665). SATAN’S DEFEAT. (JOB BLESSED WITH DOUBLE.) (Alternation.)

B | P | 10. Job’s blessing.
| Q | 11. His family.
| P | 12. Job’s blessing.
| Q | 13. His family.

10 turned the captivity. Fig. Paronomasia (Ap. 6), shab OTH sh uth, emphasizing recovery or deliverance from any trouble, as in Ps. 128. 1, 4, &c.

twice as much. This blessing was included in “the end of the Lord” ( Jas. 5. 11). See note on p. 666.


12 and. Note the Fig. Polysemus (Ap. 6), in vv. 12-15, to emphasise each particular thing.

14-16 (A, p. 666). CONCLUSION. (Alternation.)

| S | 14-. His life.
| R | 16-. Job’s descendants.
| S | 16-. His death.

14 Jemima = beautiful as the day (Sept. and Vulg.) or as a dove.

Keren-happuch = horn of beauty or plenty. Cp. v. 15.

16 an hundred and forty years: i.e. from 1656 to 1516. See note on p. 665.

17 full of days = satisfied with days.

The Sept. has a long sub-scription, which professes to have been taken from the Syriac, but it is not in the Syriac version as given in Walton’s Polyglot.

and saw his sons, and his sons’ sons, even four generations.

17 So Job died, being old and full of days.
THE PSALMS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

1—150. THE FIVE BOOKS.

I. 1—41. THE GENESIS BOOK. CONCERNING MAN. The counsels of God concerning him. All blessing bound up in obedience (cp. 1. 1 with Gen. 1. 28). Obedience is man’s “tree of life” (cp. 1. 8 with Gen. 2. 16). Disobedience brought ruin (cp. Ps. 2 with Gen. 3). The ruin repaired only by the Son of Man in His atoning work as the seed of the woman (cp. Ps. 8 with Gen. 3. 15). The book concludes with a Benediction and double Amen.

II. 42—72. THE EXODUS BOOK. CONCERNING ISRAEL AS A NATION. The counsels of God concerning Israel’s Ruin, Israel’s Redeemer, and Israel’s Redemption (Ex. 15. 13). Cp. Ps. 68. 1 with Ex. 15. 3, “JAH”. It begins with Israel’s cry for deliverance, and ends with Israel’s king reigning over the redeemed nation. The book concludes with a Benediction and a double Amen.

III. 73—89. THE LEVITICUS BOOK. CONCERNING THE SANCTUARY. The counsels of God concerning the Sanctuary in its relation to man, and the Sanctuary in relation to Jehovah. The Sanctuary, Congregation, Assembly, or Zion, &c., referred to in nearly every Psalm. The book concludes with a Benediction and a double Amen.

IV. 90—106. THE NUMBERS BOOK. CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsels of God concerning the Earth, showing that there is no hope or rest for the Earth apart from Jehovah. Its figures and similes are from this world as a wilderness (cp. the references to mountains, hills, floods, grass, trees, pestilence, &c.). It begins with the prayer of Moses (the Man of the Wilderness), Ps. 90, and closes with a rehearsal of Israel’s rebellions in the wilderness (Ps. 106). Note “the New Song” for “all the earth” in Ps. 96. 11, where the theme is contained in one sentence which gives an Acrostic, spelling the word “Jehovah”: “Let the heavens rejoice, and let the earth be glad” (see note on 96. 11). The book concludes with a Benediction and Amen, Hallelujah.

V. 107—150. THE DEUTERONOMY BOOK. CONCERNING GOD AND HIS WORD. The counsels of God concerning His Word, showing that all blessings for Man (Book I), all blessings for Israel (Book II), all blessings for the Earth and the Nations (Book IV), are bound up with living on the words of God (Deut. 8. 3). Disobedience to Jehovah’s words was the source of Man’s sorrows, Israel’s dispersion, the Sanctuary’s ruin, and Earth’s miseries. Blessing is to come from that Word written on the heart (cp. Ex. 31. 18; Deut. 10. 16, 17). Ps. 119 is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 13, 16; 8. 3; 19, 20 in Matt. 4. 4, 7, 10. The book begins with Ps. 107, and in v. 20 we read, “He sent His Word and healed them”, and it concludes with five Psalms (one for each of the five books), each Psalm beginning and ending with “Hallelujah”.

* Manuscript and Massoretic authorities, the Talmud (Kidushin 33a) as well as the ancient versions, divide the Psalms into five books. The Midrash on Ps. 1. 1 says: “Moses gave to the Israelites the five books of the Law; and corresponding with these David gave them the five books of the Psalms.”

Many attempts have been made from ancient times to discover the reason for the classification of the Psalms under these five books; but none of them is so satisfactory as to preclude this further attempt. It is certain that the present order in which we have the Psalms is the same as it was when they were in the hands of our Lord, and were quoted repeatedly by Him, and by the Holy Spirit through the Evangelists and Apostles. Indeed, in Acts 15. 25, the Holy Spirit by Paul expressly mentions “the second Psalm”. This puts us upon sure ground.

There must be a reason therefore why “the second Psalm” is not (for example) the seventeenth: and why the nineteenth (which is the most ancient of all the Psalms, being a prayer of Moses) is not the first.

The similar endings to each book are noted above. There are in all seven “Amen’s”, and twenty-four Hallelujahs. All the latter (except the four in Book IV) are in Book V.

† For the relation of the five books of the Pentateuch to each other see Ap. 1.

‡ For the relation of the five books of the Psalms to the Pentateuch, see above, and the Structures prefixed to each book.

§ For the Divine Names and Titles occurring in the Psalms see Ap. 68. V.

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(Division.)

A3 16–41. "THE MAN CHRIST JESUS."

1–8 (A1, above). "MAN", and "THE SON OF MAN."
(Introversion and Alternations.)

A1 B | 1+. MAN BLESSED. THE LAW OF JEHOVAH HIS DELIGHT (Refers to Paradise).
E | 2+. REBELLIOUS MAN. VAINLY MEDITATING AGAINST THE SON OF GOD, through Whom alone Universal Dominion can be restored (v. 12 and Heb. 1. 6).
C | F 3. PRAYER IN VIEW OF THIS REBELLION (Morning).
| "Jehovah my Shield" (v. 3).
G | 4. PRAYER IN VIEW OF THIS REBELLION (Night).
| "How long?" (v. 2).
C | F 5. PRAYER IN VIEW OF THIS REBELLION (Morning).
| "Jehovah my King" (v. 3).
G | 6. PRAYER IN VIEW OF THIS REBELLION (Night).
| "How long?" (v. 3).

(Introversion.)

A2 H | 9 (H'), 10 (H3):  "THE MAN OF THE EARTH." THE ANTICHRIST. His Date, Character, and End. "The Times of Trouble" (9. 2; 10. 1). The Great Tribulation. The Two Psalms linked together by an Acrostic Alphabet, broken, like those "t'imes".
J | K 11. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".
L | 12. THE VANITY OF MAN.
J | K 13. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".
L | 14. THE DEPRAVITY OF MAN.
H | 15. THE PERFECT MAN. His Character and Eternal Abiding. Leading up to A3.

16–41 (A3, above). "THE MAN CHRIST JESUS."
(Extended Alternations.)

Q | 17. Prayer and Appeal in View of Ps. 16 (P).
R | 18. Answer to the Prayer of Ps. 17, and Promise of Deliverance and Triumph.
T | 20. Their Prayer as they see in Messiah their own Salvation.
U | 21. Their Exultation in Messiah's Exaltation.

M | P 25. Prayer with Reference to Ps. 16 (P). The "Path" and the "Way" (cp. Ps. 4, 8-10, 12 with 16, 11).
Q | 26. Prayer with Reference to Ps. 17 (Q). Appeal to Integrity (cp. 17. 1, 3, 4).
R | 27 (P1), 28 (P2). Prayers with Reference to Ps. 18 (R). Answer from Jehovah, as His "Rock" and "Deliverer".
T | 30 (T1), 31 (T2), 32 (T3), 34 (T4). Their Praise as they see the Answer to Ps. 20 (Ps. 33' being the First "New Song" in the Psalter).
U | 34. Their Exaltation in Messiah's Exaltation. As in "U", Ps. 21.
O | V 35 (V1), 36 (V2). Prayer and Praise with Reference to Atonement as being the Basis of all Blessing. Cp. 22 (V).
W | 37. Instruction as to present Blessing, in view of Ps. 29 (W).
X | 38 (X1), 39 (X2), 40 (X3), 41 (X4). Prayer and Praise with Reference to Future Blessing. Cp. 41. 12, the Divine Answer to 24. 3 (X).

* For notes, see p. 722.
NOTES ON THE STRUCTURE, PAGE 721.

* In the first Book of the Psalms the leading thought corresponds with that of the first Book of the Pentateuch. The counsels of God are shown from the beginning to the end in relation to Man.

As Genesis begins with the Divine blessing on Man (1. 28), so Psalm 1 opens with "Blessed is the man". All blessedness for man is shown to consist in subjection to, and occupation with, God's Law. It is the Tree of Life to him; and, meditating on this, he becomes like a well-watered tree in the Paradise of God.

But, in Gen. 3, Man rebelled against that Law; and Ps. 2 describes the consequences of that rebellion; while Ps. 3 takes its title from one who rebelled against God's King. The ruin can be repaired only by "THE MAN CHRIST Jesus" (the Seed of the woman, Gen. 3. 15); and in the Psalms of this first Book (the third section) we see Him in His atoning work, which alone sets man again in the blessedness which he had lost.

The first Book consists of forty-one Psalms. The central Psalm is 21, which sets forth the eternal life and blessedness of God's King. All that have titles (37) are David's—the man of God's choice.

Of the Divine Titles, Jehovah occurs 279 times, and Elohim only 48 times, 9 of which are joined with Jehovah. (See Ap. 4.) Note also the references to the events, &c., of Genesis in this first Book. (See Ap. 63. V.)

† Pss. 1 and 2 are linked together by having no Titles; and by Ps. 1 opening, and Ps. 2 closing with "Blessed".

The first or Genesis book is divided into three sections, which (on p. 721) are stated thus:—
1. The First (Pss. 1-8) concerning "MAN".
2. The Second (Pss. 9-15) concerning "THE MAN OF THE EARTH" (the Antichrist).
3. The Third (Pss. 16-41) concerning "THE MAN CHRIST JESUS" (the Messiah).

‡ Pss. 9 and 10 are linked together by having an irregular alphabet running acrostically through the two. The alphabet is broken and irregular, like the "times of trouble", "the great tribulation", of which they speak.

‖ Ps. 16 is the first Michtam Psalm. The others are Pss. 56-60. See Ap. 65. xii.

§ Ps. 32 is the first Maschil Psalm, denoting instruction.
THE PSALMS.

BOOK I.


1 (D, p. 721). MAN BLESSED. LAW OF JEHovah. (Alteration.)

D | A | 1—3. The godly.
   | B | 4, 5. The ungodly.
   | A | 6. The godly.
   | B | 7–8. The ungodly.

1 BLESSED = How happy. The first Psalm begins thus, and Ps. 2 ends thus. So does the last Psalm of Book I (Ps. 41, 1, 13). Fig. Antiptosis (Ap. 6). Op. Jer. 17. 7, 8. See Ap. 63, vi for the Beatitudes in the Psalms of man. Heb. 25. Ps. 9. 11. 11. Put by Fig. Symedoché (of Species), Ap. 6, for all of both sexes.

walketh, &c. i. e. who never did walk... stand... sit. Fig. Anabasis (Ap. 6), three triplets: walketh counsel counsel ungodly = continue in.

1 standeth way standeth way sinners = carry out.

2 siteth way standeth way sinners = carry out.

3 sitteth set sitteth set scornful = settle down.

4 The LORD shall have them in derision.

2 (E, p. 721). REBELLIOUS MAN. (Repeated Alteration.)

5 Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

6 Yet have I set My king upon My holy hill of Zion.

7 I will declare the decree: The Lord hath said unto Me, "Thou art My Son; This day have I begotten Thee.

8 Ask of Me, and I shall give Thee the 1 heatheen for Thy possession, and the uttermost parts of the earth for Thy inheritance.

9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

10 Be wise now therefore, 0 ye kings: Be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoyce with trembling.

12 Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little.

13 Blessed are all they that put their trust in Him.

3 A Psalm of David, when he fled from Absalom his son.

1 LORD, how are they increased that trouble me!

2 Many are they that rise up against me.

3 My soul is near unto death; I will tell of all Thy words in the temple of Thy glory.

4 I cried unto the Lord with my voice, and He answered me out of His holy hill.

5 I laid me down and slept; I arose; for the Lord sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, 0 LORD; save me, O my 2 God: For Thou hast smitten all mine enemies upon the cheek bone; Thou hast broken the teeth of the ungodly.

8 Set = founded. Not the same word as v. 2. My holy hill. Fig. Antimereia (Ap. 6). Heb. = "mount of my Sanctuary".

2 Wise. See note on Ex. 3.5. Zion. The mount immediately south of Moriah.

7 thee = for a. Thou art my Son. Quoted in Acts 13.33. Heb. 1.5; 5.5. This is the Divine formula for anointing.

8 Ask of me, and I shall give Thee the heatheen for Thy possession, and the uttermost parts of the earth for Thy inheritance.

9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

10 Be wise. Fig. Apostrophe. Ap. 6.


12 Kiss = submit to, or be ruled by. Heb. nashak. Occurs thirty-two times (first in Gen. 27.26, 27). Always rendered except 1 Chron. 12.2, 3 Chron. 17.12, Ps. 78.9 (where it is Pole Part) "armed"; Ezek. 3.13 "touched" (marg. "kissed"); and Gen. 41.40, "be ruled" (marg. "be armed", or "kiss").

3 For Structure see below.


1 LORD. Heb. Jehovah. Ap. 4. II: how...! Fig. Exclamatio (Ap. 6), for emphasis.

2 Many. Fig. Anaphora. Ap. 6.

3_Enter your answer here_. Help = salvation, or deliverance. God. Heb. Elohim. Ap. 4. I. Selah. Connecting the contrast between "man" (as a creature) who knows God (Elohim) only as Creator, with the speaker (David), who knew Jehovah as his Covenant God. See Ap. 4. I, II, and 66. ii. 3 art a shield. Fig. Metaphor (Ap. 6); "shield" put by Fig. Metonymy (of Adjunct), Ap. 6, for defence. for me = about me. mine head. Fig. Synedocte (of Part), Ap. 6, put for whole person.

4 cried = shall cry: heard = will answer. holy hill. See note on 2.4. Selah. Connecting the peace which comes from prayer, as in Phil. 4. 6. See Ap. 66. II. 5 slept = have slept. At Mahanaim (2 Sam. 17. 27-29). sustained = was sustaining.

3 (p. 721). PRAYER IN VIEW OF PSALM 2 (MORNING). (Introversion and Repeated Alternation.)
PSALMS.

3.8

Salvation belongeth unto the LORD:
Thy blessing is upon Thy People. Selah.
To the chief Musician on Neginoth.

4 (p. 725)

A Psalm of David.

1 *Hear me when I call, O God of my righteousness:
Thou hast enlarged me when I was in distress;
Have mercy upon me, and hear my prayer.

2 Ye sons of men, how long will ye turn my glory into shame?
How long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart Him that is godly for Himself:
The LORD will hear when I call upon Him.

4 Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness,
And put your trust in the LORD.

6 There be many that say, "Who will shew us any good?"
LORD, lift Thou up the light of Thy countenance upon us.
Thou hast put gladness in my heart,
More than in the time that their corn and their wine increased.
I will both lay me down in peace, and sleep:
For the LORD, only, maketh me dwell in safety.
To the chief Musician upon Nehiloth.

5 (p. 725)

A Psalm of David.

1 Give ear to my words, O LORD;
Consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God:
For unto Thee will I pray.
My voice shalt Thou hear in the morning, O LORD;
In the morning will I direct my prayer unto Thee, and will look up.

8 Salvation = deliverance, same word as "help", v. 2.
Thy blessing = Thy blessing hast been, and wilt be: i.e. whatever may happen to me. In this spirit he sends back the Ark (2 Sam. 15, 29).
Selah. Connecting Ps. 3 with Ps. 4, which has the same subject. See Ap. 66. II.
To the chief Musician. See Ap. 64.
Neginoth = smittings; from nagan, to strike, as on strings.
See Ap. 66. xv. Here the reference is to the smittings with words in Ps. 3, as in Lam. 3. 63 (cp. Job 30. 8. Lam. 3. 14). Cp. the other Neginoth Psalms: 3, 2; 6, 7; 53, 1; 54, 2; 60, 11, 12; 69, 10-12; 75, 4-6 (cp. 77, 7, Lam. 3. 29, and Hab. 3. 18).

4 (G. p. 721).

PRAYER IN VIEW OF PSALM 2 (EVENING). (Introversion and Alternation.)

1 Prayer to Jehovah.
K § 2. The sons of men. (David.)

2 The sons of men. (David.)
K § 3. The sons of men. (David.)
K § 4. The sons of men. (Themselves.)

Title. A Psalm. See Ap. 65. xvii.

1 Hear = Answer.
God of my righteousness = My righteous God.

2 Give mercy — be gracious, or show favour to.
Have mercy — be gracious, or show favour to.

Set apart. All depended on Jehovah's favour (Num. 14. 8). Some codices, with Sept. and Vulg., read "hath given distinction to him that is godly" i.e. a subject of grace.

Still = silent.

Sacrifices of righteousness = righteous sacrifices.

6 That say = good. See note on 144. 12-15.
Lift Thou up. No priest with David to give the blessing of Num. 6. 24-26. See 2 Sam. 15. 23-27.
Countenance. Fig. Anthropopoeia. Ap. 6.
Gladness. This was true "good", their corn. See note on Ps. 144. 15.
Wine = new wine. Heb. farah. Ap. 27. II.

8 and sleep = sleep at once. This reference is to 2 Sam. 17. 2. See note there.

Maketh = wilt make. Safety = confidence.
Upon Nehiloth; or Nefiloth = concerning inheritances.

To the chief Musician. See Ap. 64.

5 (F. p. 721).

PRAYER IN VIEW OF PSALM 2 (MORNING). (Repeated Alternation.)

1 Give ear... Consider... 2 Hearken. Fig. Synonymia. Ap. 6.

Title. A Psalm. See Ap. 65. XVII.

1 Give ear... Consider... 2 Hearken. Fig. Synonymia. Ap. 6.

Meditation. Connecting this Psalm with 1. 2; 2. 1.

3 Direct = set in order (as the word on the altar). Cp. Gen. 22. 2.
Ex. 40. 4, 23.
Look up = look out, or watch for [an answer].

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4 For Thou art not a God that hath pleasure in wickedness: Neither shall evil dwell with Thee.

5 The fool is not establish in Thy sight: Thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: \(^1\) The Lord will abhor the bloody and deceitful man.

7 But as for me, I will come into Thy house in the multitude of Thy mercy: And in Thy fear will I worship toward Thy holy temple.

8 Lead me, O Lord, in Thy righteousness because of mine enemies; Make Thy way straight before my face.

9 For there is no faithfulness in their mouth: Their inward part is very wickedness; Their throat is an open sepulchre. They flatter with their tongue.

10 Destroy Thou them, O God; Let them fall by their own counsellors; Cast them out in the multitude of their transgressions: For they have rebelled against Thee.

11 But let all those that put their trust in Thee rejoice: Let them ever shout for joy, because Thou defendest them: Let them also that love Thy name be joyful in Thee.

12 For Thou, O Lord, wilt bless the righteous; With Thy favour wilt Thou compass him as with a shield.

\(^{1}\) To the chief Musician on Neginoth upon Sheminith.

\(^{6}\) A Psalm of David.

G P (p. 721)

1 O Lord, rebuke me not in Thine anger, Neither chasten me in Thy hot displeasure.

2 Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.

3 My soul is also sore vexed: But Thou, O Lord, how long?

4 Return, O Lord, deliver my soul: Oh save me for Thy mercies sake.

5 For in death there is no remembrance of Thee: In the grave who shall give Thee thanks?

6 I am weary with my groaning; All the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; It waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity: For the Lord hath heard the voice of my weeping.

9 \(^{1}\) The Lord hath heard the voice of my supplication; \(^{1}\) The Lord will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: Let them return and be ashamed suddenly.


5 foolish =boasters. iniquity. Heb. 'aven. Ap. 44. iii.


7 as for me. Cp. 17. 13; 36. 11; 46. 12; 91. 14; 69. 13; 73. 2. multitude =abundance. mercy =lovingkindness, or grace.

8 Thy way: not mine. faithfulness =steadfastness, or stability.

9 Their. Their. Three times repeated; refers to the "foolish" and "workers" of v. 5. tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.

10 Destroy Thou them =Deal with them as guilty, by their own counsellors. Answered in Abithopel (2 Sam. 15. 31; 17. 14. 29). A prayer suited for the dispensation in which David lived. See Ap. 69. IX. transgressions. Heb. psâhu. Ap. 44. ix.

11 put their trust =flee for refuge to. Heb. hâghô. See Ap. 69. ii. covered =coverest. Thy name =Thee Thyself. "Name" put by Fig. Metonymy (of Adjunct), Ap. 6, for the person and character: i.e. all that the name implies and includes.

12 bless the righteous =bless the justified one. Ap. 4. 11; 2. 13; 3. 8. favour. This is the "shield". In His favour is "life" (30. 5); "preservation" (96. 2, marg.); "security" (41. 11); "mercy" (Isa. 60. 10). Hence the prayer of 106. 4. as. Fig. Simile. Ap. 6.

a shield. Heb. zimah, a shield of the largest size. See 1 Sam. 17. 7, 41. Only here, 35. 2 (buckler), and 91. 4 in the Psalms. In other Psalms it is midgâm, smaller both in size and weight (cp. 1 Kings 10. 17. 2 Chron. 9. 16). The shield is the "favour" of Jehovah mentioned above.

To the chief Musician. See Ap. 64.

on Neginoth. See sub-section to Ps. 3 above, and Ap. 65. xx.

upon Sheminith =relating to the class so called: viz. true worshippers (v. 7), circumcised on the eighth day ="the righteous" of v. 12. Cp. the other Sheminith Psalm (Ps. 11). See Ap. 65. xix.

6 (G. p. 721). PRAYER IN VIEW OF PSALM 2 (NIGHT). (Introversion.)

G P | 1-5. Prayer offered.

Q | 6-7. Exhassion.

R | 8-9. Tears.

E | 10. Exhassion.


Title. A Psalm. See Ap. 65. XVII.


2 Have mercy =Be gracious, or show favour to.


sore vexed =troubled. Same as John 12. 27. Cp. 43. 5, 6.

how long? =until when? Fig. Erotesis; and, before and after these words, the Fig. Apodeiosis. Ap. 6.

4 mercies =mercy's. Heb. lovingkindness.

5 no remembrance. See 30. 9; 82. 10-12; 115. 17; 118. 17. Isa. 98. 18, 19. Ecc. 9. 10.


7 consumed =wasted. enemies =adversaries.

8 Depart, &c. Fig. Apostrophe. Ap. 6.

9 iniquity. Heb. 'aven. Ap. 44. iii.

heard . . . receive. Fig. Synonymia. Ap. 6.
A Psalm of David.

1 O LORD our LORD, How excellent is Thy name in all the earth!

*Shiggalion of David, which he sang unto the Lord, concerning the "words of " Cush "the " Benjamite.

1 O LORD my God, in Thee do I put my trust; Save me from all them that persecute me, and deliver me:

2 Let "He "tare "my soul like a lion, Rending it in pieces, while there is none to deliver.

3 O LORD my God, if I have done this; If there be "iniquity "in my hands;

4 If I have rewarded "evil unto him that was at peace with me;

5 Let the "enemy "persecute "my soul, and take "it;"

6 Arise, O LORD, in Thine anger, Lift up Thyself because of the rage of Thine enemies;

7 So shall the congregation of the "people compass Thee about: For their sakes therefore return Thou on high.

8 The LORD shall judge the "people: Judge me, O LORD, according to my righteousness, and according to mine integrity "that is in me.

9 Oh let the "wickedness of "the "wicked come to an end; but establish the just: For the righteous "God trieth the hearts and reins.

10 My "defence is of "God, Which saveth the "upright in heart.

11 God judgeth "the "righteous, And "God is angry with the wicked "every day.

12 If he turn not, "He will whet "His sword; He hath bent His "bow, and made it ready.

13 He hath also prepared for him the instruments of death; He "ordaineth His arrows against the persecutors.

14 Behold, he "travelleth with "iniquity, And hath "conceived "mischiefe, and "brought forth falsehood.

15 He made a pit, and digged it, And is fallen into the ditch "which he made, His "mischiefe shall return upon his own head, And his violent dealing shall come down upon his own "pate.

16 I will praise "the LORD according to "His righteousness: And will sing praise to the name of "the LORD "MOST HIGH.

To the chief Musician "upon Gittith.

7 (D, p. 721). MAN BLESSED. TRUST IN JEHovaH. [Interrogation.]

V | 2. The evil to be delivered from.
U | 5. The evil to be delivered from.
S | 10-17. Trust in Jehovah for defence.

Title. Shiggalion = a loud cry in danger or joy, from sh'dag, always rendered "roar". Occurs twenty-one times. Both meanings are seen in this Psalm, and Hab. 3:1 (pl. "set to" = concerning), the only two occurrences. See Ap. 66, XX. words = matters, or business. Cush. Who it was is not known: an evidence of genuineness.

Benjamite. Hence probably an adherent or servant of Saul, and therefore long before Shimeai and Absalom.


13 ordaineth = will ordain.


16 pate = head; especially the smooth skull. Put by Fig. Synedrocho (of Part), Ap. 6, for the whole person, for emphasis. From "plate" = the smooth top of the head (Skeat).


To the chief Musician. See Ap. 64, upon Gittith = relating to the Feast of Tabernacles (for which it was suited), because it commemorated safe dwelling after deliverance. See Ap. 65.

8 (E, p. 731). [For Structure see next page].

Title. A Psalm. See Ap. 66, xvii.


Thy name = i.e. Jehovah Himself; "name" being put by Fig. Metonomy (of Adjunct), Ap. 6, for His character, person, and attributes. See 20.1. Cp. 5. 11. the earth = i.e. the great subject of this Psalm. See note on vv. 4, 9.
Who hast set Thy *glory above the heavens.

2 'Out of the mouth of *babes and sucklings hast Thou *ordained *strength Because of Thine *enemies, That Thou mightest still the *enemy and the *avenger.

3 When I consider Thy heavens, the *work of Thy *fingers, The moon and the stars, which Thou hast *ordained;

4 'What is *man, that Thou art *mindful of him? And *the son of *man, that Thou *visitest him?

5 For Thou hast made him a little lower than *the angels, And hast *crowned him with glory and honour.

6 Thou madest *him to have *dominion over the *works of Thy *hands; Thou *hast put *all things under his feet:

7 All sheep and oxen, Yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, And whatsoever passeth through the paths of the seas.

9 O 1 LORD our *LORD, How excellent is Thy name in all 1 the earth!

9 'To the chief Musician *upon Muth-labben.

1 I will praise Thee, O 2 LORD, with my whole heart; I will shew forth all Thy marvellous works.

2 I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou *Most HIGH.

3 When mine enemies are turned back, They shall fall and perish *at Thy presence.
4 For Thou hast maintained my right and my cause;
Thou satest in the throne judging right.
Thou hast rebuked the heathen, Thou hast destroyed the wicked.
Thou hast put out their name for ever and ever.
A 6 (7) O thou enemy, destructions are come to a perpetual end:
And thou hast destroyed cities; Their memorial is perished with them.
B 7 (6) But the LORD shall endure for ever:
Heth prepared His throne for judgment;
And Thy shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.
K 9 (1) The LORD also will be a refuge for the oppressed,
A refuge in times of trouble.
And that know Thy name will put their trust in Thee:
For Thou, Lord, hast not forsaken them that seek Thee.
Y 11 (7) Sing praises to the Lord, Which dwelleth in Zion:
Declare among the people His doings.
When He maketh inquisition for blood, He remembereth them:
He forgettest not the cry of the humble.
N 13 (7) O have mercy upon me, O Lord;
Consider my trouble which I suffer of them that hate me,
Thou That livestest me up from the gates of death:
O that I may shew forth all Thy praise
In the gates of the daughter of Zion:
I will rejoice in Thy salvation.
D 15 (2) The heathen are sunk in the pit
that they made:
In the net which they hid is their own foot taken.
E 16 (1) The Lord is known by the judgment
which He executeth:
The wicked is snared in the work of his own hands. Haggai.
Selah.
C 17 (8) The wicked shall be turned into hell,
And all the nations that forget God.
E 18 (2) For the needy shall not alway be forgotten:
The expectation of the poor shall not perish for ever.
N 19 Arise, O Lord; let not man prevail:
Let the heathen be judged in Thy sight.
O 20 Put them in fear, O Lord;
That the nations may know themselves to be but men. Selah.
H\^ F 10 (5) Why standest Thou afar off, O Lord?
Why hidest Thou Thyself in times of trouble?
G 2 The wicked in his pride doth persecute the poor:
Let them be taken in the devices that they have imagined.
I 4 sateth =  a lawless one. 
right = righteously.
heathen = nations.
the wicked = a lawless one: i.e. the Antichrist. Cp. 10. 3, 13, 14, 15. Heb. rasha'. Ap. 44. x.
the enemy. Same as the lawless one of v. s.
destuctions are come = complete is the destruction.
a perpetual end = for evermore. Some codices, with two early printed editions, Sept., Syr., and Vulg., read a "words are abandoned".
endure = sit as king.
He, &c. Quoted in Acts 17. 31.
the world = the habitable world. Heb. têbîl. First occurrence in Psalms; never found with the Art.
people = peoples.
the oppressed = the crushed one. Cp. 10. 18.
times of trouble = the great time of trouble; i.e. the tribulation of Matt. 24, Jer. 30, &c. Cp. 10. 1.
11 Zion. See Ap. 95.
12-20 (Z, p. 728). EXCISION OF THE LAWLESS.
(Introduction and Extended Alterations)
Z C m [12. Remembrance of oppressed.
\n| o | 13. Prayer.
D 15. The nations.
E | 18. The wicked.
E | 17. The wicked.
D | 17. The nations.
C m [18. Remembrance of oppressed.
\n| o | 22-29. Prayer.
\n12 makest inquisition for = inquireth concerning them: i.e. those named in v. 10.
fogettest not. Cp. vv. 17, 18 and 10, 11, 12.
cry = outcry.
humble = oppressed. Cp. vv. 18 and 10, 12, 17.
have mercy = Be gracious, or favourable to.
praise. So some codices, with four early printed editions (one in margin). Other codices read "praises".
will that I may.
Haggai = soliloquy, or meditation. See Ap. 66. I.
Selah. Connecting the wicked one (sing.) of v. 14 with the wicked ones (pl.) of v. 17. See Ap. 66. II.
17 wicked = wicked ones (pl.). Heb. râshâ'. Ap. 44. x.
poor.
18 the needy = a needy one.
not. Ellipsis of second negative. See note on Gen. 2. 6.
in Thy sight = before Thee: i.e. at Thy coming.
20 Put them in fear = Appoint them some terror,
nations. As in v. 5. "heaven".
Selah. Connecting Ps. 9, concerning "men generally, with Ps. 10, "the man of the earth". See H, p. 728,
and Ap. 66. II.
10 (H, p. 728). THE MAN OF THE EARTH.
(PARTICULAR.) (Introduction and Alterations.)
F 1 Appeal to Jehovah.
G | I | 2-5. The lawless one. His acts.
| J | 6. His thoughts (concerning himself).
| G | I | 7-10. The lawless one. His acts.
| J | 11. His thoughts (concerning God.)
1 Why ... ? Fig. Erotics. Ap. 6.
2 The wicked = a lawless one. Heb. râshâ'. Ap. 44. x.
Cp. vv. 4, 13, 15, and 9. 2, 16.
persecute = hotly pursue.
the poor = an oppressed one. Cp. v. 18, and 9. 9. Heb. 'âthi. See note on Prov. 6. 11.
4 blesseth, &c. One of the emendations of the Sophonim
see Ap. 33. The primitive text of this line read, "the
covetous man (or robber) blasphemeth, yea, abhorreth
God in all his thoughts".
5 sight=ken. enemies=adversaries.
Puffthet at=despiset.

10. 7-10 (p. 729). THE LAWLESS ONE. ACTS.
(Alternation.)
I p 7. His mouth and tongue.
q s-. Comparison to beast of prey.
p -s. His eyes.
q 9, 10. Comparison to beast of prey.
7 His mouth, &c. Quoted in Rom. 3, 14.
8 the poor=a weak one. Heb. hilkith.
forotten. Cp. v. 17, and 9, 12, 17, 18.
never see it. Cp. v. 14 and 8, 14.
the humble=the humble ones. Cp. v. 17, and 9, 12, 18.
13 Wherefore...? Fig. Erotesis. Ap. 6.
require it=investigate.
15 the evil=an evil one. Heb. ra'at'. Ap. 44. viii.
16 The LORD, &c. Quoted in Rom. 11, 12.
for ever and ever. Cp. 8, 5.
heathen=nations. Cp. 9, 5, 15.
17 heard.. require.. cause. Fig. Anabasia. Ap. 6.
prepare=establish.
early. Fig. Anthropopathia. Ap. 6.
the man of the earth. Spoken of above as the "lawless
one." To the chief Musician. See Ap. 64.

11 (X, p. 21). PRAYER IN VIEW OF PSALMS
9 and 10. (Introversion.)
M | 2. The lawless. Violence manifested.
N | 3. The righteous. Tried.
O | 4. Jehovah's temple and throne in heaven.
O | 5. Jehovah's eyes and eyelids on earth.
M | 5. 4. The lawless. Violence revenged.

Title. A Psalm. See Ap. 65, XVII.
1 the LORD. Heb. Jehovah. Ap. 4, II.
put I trust. I have fled for refuge. Heb. hāsah.
See Ap. 66, II.
as. The Aram, Sept., Syr., Vulg. read this "as"
(or "like") in the text.
2 the wicked=the lawless ones. Heb. rāḥād'. Ap. 44.
privil=privy=privy=privy.
3 the upright=upright ones.
the foundations=hashshālōth=settled order of
truth or institutions; not the root or walls, the "a,
do. Not say or think, but lawfully and effectually "do",
3 eyes.. eyelids. Fig. Anthropopathia. Ap. 6.
children=sons.

That they may privy privy shoot at upright in heart.
3 If the foundations be destroyed,
What can the righteous do?
4 The LORD is in His holy temple,
The LORD'S throne is in heaven:
His eyes behold, His eyelids try, the
children of men.
5 The LORD trieth 
But the wicked and him that loveth violence 
6 Upon the wicked He shall rain snares, 
Fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

For pure Praise is to the LORD:
His countenance doth behold the upright:
To the chief Musician upon Sheminith.

1 Help, O LORD; for the godly man ceaseth;
For the faithful fail from among the children of men.

2 They speak vanity one with his neighbour:
With flattering lips and with a double heart do they speak.

2 For the oppression of the poor, for the sighing of the needy, 
Now will I arise, saith the LORD;
I will set him in safety from him that puffeth at him.

3 The words of the LORD are pure words: 
As silver tried in a furnace of earth, 
Purified seven times.

4 Thou shalt keep them, O LORD: 
Thou shalt preserve them from this generation for ever.

5 The wicked walk on every side, 
When the vilest men are exalted.
To the chief Musician.

1 How long wilt Thou forget me, O LORD? 
How long wilt Thou hide Thy face from me?

2 How long shall I take counsel in mine soul, 
Having sorrow in my heart daily:
How long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: 
Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say, “I have prevailed against him;”
And those that trouble me rejoice when I am moved.

1 Help the godly and him that loveth violence 
His countenance doth behold the upright:
To the chief Musician upon Sheminith.

2 They speak vanity one with his neighbour:
With flattering lips and with a double heart do they speak.

3 The words of the LORD are pure words: 
As silver tried in a furnace of earth, 
Purified seven times.

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1 How long wilt Thou forget me, O LORD? 
How long wilt Thou hide Thy face from me?

2 How long shall I take counsel in mine soul, 
Having sorrow in my heart daily:
How long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: 
Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say, “I have prevailed against him;”
And those that trouble me rejoice when I am moved.

1 How long . . . ? Until when? Fig. Erotēsis. Ap. 6. Four times repeated is the Fig. Anaphora. Ap. 6.
3 flesh = body. Fig. Polyptoton. Ap. 6.
4 Against the enemy. Fig. Ap. 6.
5 But it have *trusted in Thy *mercy; My heart shall rejoice in Thy salvation;
6 I will sing unto the LORD,
Because He hath *dealt bountifully with me.
*To the chief Musician.

A Psalm of David.

Lx 14 (p. 732)

1 *The fool hath said in his heart, "There is *no *God.*"
Their corrupt, they have done abominable works,
*There is none that *doeth good.

2 *The LORD *looked down from heaven upon the *children of *men,
To see if there were any that did understand,
And seek *God.*

3 They are *all gone aside, they are all together become *filthy:
*There is none that doeth good, no, not one.

4 Have all the workers of *iniquity no knowledge?
Who *eat up My People as they eat bread, And call not upon the LORD.

5 There were they in great fear:
For *God is in the generation of the *righteous.

6 Ye have shamed the counsel of the *poor,
Because the *LORD is his refuge.

7 *Oh that the salvation of *Israel were come out of Zion!
When the *LORD bringeth back the captivity of His people,
*Jacob shall rejoice, and *Israel shall be glad.

15 *A Psalm of David.

H T 15 (p. 732)

1 *LORD, who shall abide in Thy *tabernacle?
Who shall *dwell in Thy *holy hill?

2 He that *walketh *uprightly, and *worketh righteousness,
And *speaketh the *truth in his heart.

3 *He that backbiteth not with his tongue, Nor doeth *evil to his *neighbour,
Nor *taketh up a reproach against his neighbour.

4 In whose eyes a vile person is esteemed; But he honoureth them that fear the LORD.

5 *He that putteth not out his money to *usury, Nor taketh *reward against the innocent.
He that doeth these things shall *never be moved.

Title. A Psalm. See Ap. 65. XVII.

1 LORD. Heb. Jehovah. Ap. 4. II. tabernacle = tent; i.e. dwelling, or home. Some codices, with one early printed edition, read "tents"; pl. of majesty = Thy heavenly home. See Ap. 40. 3. dwell = abide continually. Fig. Anabasis. Ap. 6. holy hill = holy mountain: i.e. Mount Zion; the type of the heavenly kingdom. 2 walketh = walketh habitually. walketh ... workeath ... speaketh. Note Fig. Anabasis. Ap. 6. uprightly = without blame. truth. First occ. in the Psalms. 3 He that = that never hath. So in the following two lines. evil. Heb. rv'd. Ap. 44. viii. neighbour = friend. Syr. and Vulg. read "to his neighbour". reward = bribery. Cp. Ex. 23. 8. Deut. 27. 25. cp. Matt. 7. 24-27. Pss. 16. 8; 125. 1.
16

Michtam of David.

1 Preserve me, O GOD: for in Thee do I put my trust.

2 O my soul, thou hast said unto the LORD, "Thou art my LORD; My goodness extendeth not to Thee; But to the saints that are in the earth, And to the excellent, in whom is all my delight."

3 Their sorrows shall be multiplied that hasten after another god: Their drink offerings of blood will I not offer, Nor take up their names into my lips.

4 The LORD is the portion of mine inheritance and of my cup: The redbreast maintaineth my soul.

5 The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage.

6 I will bless the LORD, Who hath given me counsel: My reins also instruct me in the night seasons.

7 I have set the LORD always before me: Because He is at my right hand, I shall not be moved.

8 Therefore my heart is glad, and my song rejoiceth: My flesh also shall rest in hope.

9 For Thou wilt not leave my soul in hell; Neither wilt Thou suffer Thine Holy One to see corruption.

10 Thou wilt show me the path of life: In Thy presence is fulness of joy; At Thy right hand there are pleasures for evermore.

17

A Prayer of David.

1 Hear the right, O LORD, attend unto my cry, Give ear unto my prayer, that goeth not out of my feigned lips.

2 Let my sentence come forth from Thy presence; Let Thine eyes behold the things that are equal.

3 Thou hast proved mine heart; Thou hast visited me in the night; Thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

see = experience, or know. corruption. Showing that it is the body that is referred to. 11 the path of life. Refer to Ascension. Thy right hand. Cp. v. 8, and see Structure above ("c" and "j").

17 [For Structure see next page].

Title. Prayer. Heb. Tiphillah. One of five Psalms so called (17: 16; 86; 90; 102; 142). See Ap. 63. It is a prayer of Messiah, the true David; in view of Ps. 16, 26-11, cp. 17, 15.

1 Hear... attend... Give ear. Fig. Anabasis. Ap. 6. right = righteousness. Cp. v. 15, and Structure. LORD. Heb. Jehovah. Ap. 4. II. ear. Fig. Anthropopathia. Ap. 6. Cp. v. 2, eyes; 7, band; 8, wings; 12, face. feigned = guiltless. Let my sentence, &c. From thy presence my judgment will come: Thine eyes will discern upright ones. 3 find nothing. None but Christ could say this. See John 14, 9.
### PSALMS.

<table>
<thead>
<tr>
<th>Verses</th>
<th>Text</th>
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</table>
| 17.4  | 4 Concerning the works of *men*, by the word of Thy lips.  
3 I have *kept me* from the paths of *the destroyer*.  
5 Hold up my goings in Thy paths, *That* my footsteps slip not.  
6 I have called upon Thee, for Thou wilt hear me, O *GOD*; Incline Thine *ear* unto me, *and hear* my speech.  
7 Shew Thy marvellous kindness, O *GOD*; *That* savest by Thy right hand which *put* their trust in *Thee*.  
8 Keep me *as* the *apple* of *the eye*; *Hide* me under the shadow of *Thy wings*.  
9 From *the wicked* that oppress me,  
10 They are inclosed in their own fat: With their mouth they speak proudly.  
11 They have now compassed us in our steps: They have set their eyes bowing down to the earth;  
12 Like as a lion *that* is greedy of his prey,  
13 Arise, O *GOD*,  
14 Deliver *my soul* from *the wicked*, *which* is *Thy sword*;  
15 As for me, *I will* behold Thy *face* in righteousness:  
16 I will love Thee, O *GOD*, *my strength*. |

### R. A. D. E.

1 *I will* love Thee, O *GOD*, *my strength*.  
2 *The LORD* is my *rock*, and my *fortress*, and my deliverer;  
3 *The LORD* is the *rock* of my strength;  
4 Sing praises to the *LORD*; for *He* is *good*; *sing* psalms to the remembrance of His *righteousness*.  
5 For He is a *rock* for His people, and the山寨for His anointed one.  
6 The *LORD* is known by name; *his* face sheweth faithfulness and *righteousness*.
3 I will call upon thee, LORD, Who is worthy to be praised.

7 Then the earth shook and trembled:
The foundations also of the hills moved
And were shaken, because He was wroth.

9 He bowed the heavens also, and came down:
And darkness was under His feet.

14 Yea, He sent out His arrows, and scattered them;
And He shot out lightnings, and disfitted them.

16 He sent from above, He took me,
He drew me out of many waters.

My GOD, my strength, in Whom I will trust:
My buckler, and the horn of my salvation, and my high tower.

The sorrows of death compassed me about:
The snares of death prevented me.

In my distress I called upon the LORD, And cried unto my God:
He heard my voice out of His temple, And my cry came before Him, even into His ears.

And fire out of His mouth devoured:
Coals were kindled by it.

Then the earth shook and trembled:
The foundations also of the hills moved
And were shaken, because He was wroth.

9 He bowed the heavens also, and came down:
And darkness was under His feet.

And He rode upon a cherub, and did fly:
Yea, He did fly upon the wings of the wind.

11 He made darkness His secret place;
His pavilion round about Him
Were dark waters and thick clouds of the skies.

12 He bowed the heavens also, and came down:
And darkness was under His feet.

13 The LORD also thundered in the heavens,
And the highest gave His voice;
Hallstones and coals of fire.

14 Yea, He sent out His arrows, and scattered them;
And He shot out lightnings, and disfitted them.

15 Then the channels of waters were seen,
And the foundations of the world were discovered
At Thy rebuke, O LORD,
At the blast of the breath of Thy nostrils.

16 He sent from above, He took me,
He drew me out of many waters.

18 (Ex. p. 721). ANSWER TO PRAYER.
(Intercession.)

A | D | 1. Jehovah spoken to. Love.

strength = rock (in original situation); hence, refuge.


13 in. Some codices, with Aram., Sept., and Vulg., read “from” (2 Sam. 22.14).

16-19 (Fr., above). JEHOVAH THE DELIVERER.
(Intercession.)

16 many waters. Put by Fig. Melonymy (of Adjunct), Ap. 6, for troubles.
18. 17.  **PSALMS.**  18. 44.

17 He delivered me from my strong enemy, And from them which hated me:
For they were too strong for me.
18 They prevented me in the day of my calamity:
But the Lord was my stay.
19 He brought me forth also into a large place;
He delivered me, because He delighted in me.

20 The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath He recompensed me.
21 For I have kept the ways of the Lord, And have not wickedly departed from my God.
22 For all His judgments were before me, And I did not put away His statutes from me.
23 I was also upright before Him, And I kept myself from mine iniquity.
24 Therefore hath the Lord recompensed me according to my righteousness, According to the cleanness of my hands in His eyesight.

25 With the merciful Thou wilt shew Thyself merciful;
With an upright man Thou wilt shew Thyself upright;
With the pure Thou wilt shew Thyself pure; and with the froward Thou wilt shew Thyself froward.
26 For Thou wilt save the afflicted people; But wilt bring down high looks.
27 For Thou wilt light my candle:
The Lord my God will enlighten my darkness.
28 For by Thee I have run through a troop; And by my God have I leaped over a wall.
29 As for God, His way is perfect:
The word of the Lord is tried:
He is a buckler to all those that trust in Him.
30 For who is God that girdeth me with strength, And maketh my way perfect.
31 He maketh my feet like hinds' feet, And setteth me upon my high places.
32 He teacheth my hands to war, So that a bow of steel is broken by mine arms.
33 Thou hast also given me the shield of Thy salvation; And Thy right hand hath held me up, And Thy gentleness hath made me great.
34 Thou hast enlarged the steps under me, That my feet did not slip.
35 I have pursued mine enemies, and overtook them:
Neither did I turn again till they were consumed.
36 I have wounded them that they were not able to rise:
They are fallen under my feet.
37 For Thou hast girded me with strength unto the battle:

17 strong=strong (for might). Heb. 'tzemah. Not same word as Ge 1, 2, 98, 99.
20 strong=strong (for activity). Heb. 'amaz. Not same word as Ge 1, 2, 98, 99.
19 because, &c. This is the one ground of blessing. See note on Num. 14. 8, and 2 Sam. 16. 25, 26.
23 before=with.
31 rock=rock. Used to-day, in the East, more for comfort than light. 29 run=broken through.
30 GOD. Heb. =the El. Ap. 4. IV.
word= sayings, as in Ps. 12. 6 (fem. pl.); 19. 44 (masc. pl.) (not v. 4); 119. 11 (see note there), &c.
32 strength=might (for valour). Heb. hillel. Not the same as Ge 1, 2, 17, 17.
33 my. Ginsburg thinks this should be omitted.
34 broken=bent.
37, 38 pursued... overtook... consumed... wounded... fallen. Fig. Anabasis. Ap. 6. The tenses may be future, and prophetic.
41 cried... save. Fig. Paronomasia. Ap. 6. Heb. ye'ahdah... mishkab. May be represented in Eng. "they cried with fear, but none gave ear."
cast them out; or scatter them. Some codices, with Aram., Sept., and Vulg., read "crush", Ap. 2 Sam. 22. 45.
43 heathen= nations, or Gentile peoples.
44 strangers=sons of the foreigner.
submit= come cringing.

Thou hast subdued under me those that rose up against me.
40 Thou hast also given me the necks of mine enemies;
That I might destroy them that hate me.
41 They cried, but there was none to save them:
Even unto the Lord, but He answered them not.
42 Then did I beat them small as the dust before the wind:
I did cast them out as the dirt in the streets.
43 Thou hast delivered me from the strivings of the People;
And Thou hast made me the head of the heathen:
A People whom I have not known shall serve me.
44 As soon as they hear of me, they shall obey me:
The strangers shall submit themselves unto me.
45 The 46 strangers shall fade away,
    And 46 be afraid of their close places.

46 46 The Lord liveth; and blessed be my rock;
    And let the 46 God of my salvation be exalted.

47 47 It is 50 GOD That avengeth me,
    And subdueth the People under me.

48 He delivereth me from mine enemies:
    Yea, Thou liftest me up above those that rise up against me:
    Thou hast delivered me from the violent 5 man.

49 Therefore will I give thanks unto Thee,
    0 2 Lord, among the 45 heathen,
    And sing praises unto Thy name.

50 Great deliverance giveth He to His king;
    And sheweth mercy to His 5 ANOINTED,
    To David, and to his seed for evermore.

5:1 A Psalm of David.

1 1 The heavens 5 declare the glory of 5 GOD;
    And the 5 firmament 5 sheweth His handy-work.

2 Day unto day 5 uttereth 5 speech,
    And night 5 unto night sheweth 5 knowledge.

3 There is no 5 speech nor 5 language,
    5 Where their 5 voice is not heard.

4 Their 5 line is gone out through all the 5 earth,
    And their 5 words to the end of the 5 world.

In them hath He set a 5 tabernacle for the sun.

5 Which is 5 as a bridegroom coming out of his 5 chamber,
    And rejoiceth as a 5 strong man to run a race.

6 His going forth is from the end of the heaven,
    And his circuit unto the ends of it:
    And there is nothing hid from the heat thereof.

7 The 5 law of the Lord is 5 perfect, 5 converting the soul;
    The 5 testimony of the Lord is 5 sure,
    Making wise the simple.

8 The 5 statutes of the Lord are 5 right, rejoycing the heart:
    The commandment of the Lord is pure,
    Enlightening the eyes.

45 be afraid = some trembling.
46 man. 5 Heb. 5 teh. Ap. 14. II.
49 Therefore, &c. Quoted in Rom. 15. 9.
50 Anointed = Messiah. Looking beyond David, to David's Son and David's Lord.

To the chief Musician. See Ap. 64. The changes from 2 Sam. 22 were made when David handed the Psalm over for general use in public worship.

19 [G, p. 731]. ACKNOWLEDGMENT OF CHRIST'S GLORY IN CREATION, AND REVELATION.

1 The heavens. The word written there: (eight lines).
1. J | - 4-6. In them (bomem) the sun (six lines).
2. G | H 7-10. The Scriptures. The word written therein (eight lines).

The position of this Psalm in the Structure (p. 731) shows that it corresponds with “S”, Ps. 29, with its two answering parts, the “Glory” and the “Voice” of Jehovah.

The verbs in the first part (1-4) are literary, and in the second part astronomical, thus interlacing and uniting the two parts in one whole.

Title. A Psalm of David. One Psalm: one whole, not two odd scraps strung together by some late "re-"dactor". See Ap. 65. XVII.

1-9 (G, above). THE HEAVENS.

Introversion.

1 The heavens. a] 1. The heavens.
2 b] 2. Their testimony. Incassent. (Poss.)
3 c] 3. Their words. Inaudible. (Neg.)
4 b] 4-6. Their testimony. Universal. (Poss.)

5 The heavens.

2 Day unto day = Day after day.

uttereth = constantly poureth forth. Heb. mæba', to tell forth, or prophesy.

speech = speaking. See note on 18. 30.

uttereth = speaking.

knowledge = intelligence, information.

3 language = words.

Where. Omit this word. There is no Ellen (Ap. 6).

voice = sound: i.e. "their voice is not heard".

4 Their, &c. Quoted in Rom. 10. 18.

line = inheritance. Heb. measuring, or allotting line.

Put by Fig. Metonymy (of Cause, Ap. 6, for inheritance).

Sept., Syr., and Vulg. read "voice". So Rom. 10. 18,

thus connecting the written word. See note on 17. 6.

earth. ἤρες = the earth (as created.)

5 world. Heb. ἑβέλ = the world (as inhabited.)

45 law = words.

7 law. Note the synthetic parallelism of the second half of this Psalm, which compares the written words in the Scripture with the written words in the heavens, and preserved in the names of the signs of the Zodiac and the constellations. See Ap. 12. Note in vv. 7-9 the six titles of the Word, its six attributes, and its six effects (see Ap. 10).


The Covenant God in contrast with El (v. 1) the Creator. Occurs seven times in this latter half of the Psalm.

perfect = returning. As the sun returns in the heavens, so here the same word is used of the sinner's conversion (or returning). Note that all the verbs in this second half are astronomical, as those in the first half are literary. See note above.


testimony = witness. Cp. 89. 37, 38.

sure = faithful and enduring; as the sun is "the faithful witness in the heavens" (89. 37).

8 statutes = precepts. Heb pîkâdîm.

Found only in the Psalms, and in the PL.

right = righteous: i.e. equitable and just.

enlightening = giving light, as the sun (Gen. 1. 15, 17, 18. Isa. 60. 19).
10. 9. PSALMS.

9 The fear of the LORD is clean, enduring for ever:
The judgments of the LORD are true
and righteous altogether.
10 More to be desired are they gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
11 Moreover by them is Thy servant warned:
And in keeping of them there is great reward.
12 Who can understand his errors?
Cleanse Thou me from secret faults.
13 Keep back Thy servant also from presumptuous sins;
Let them not have dominion over me:
then shall I be upright,
And I shall be innocent from the great transgression.
14 Let the words of my mouth, and the meditation of my heart,
be acceptable in Thy sight.
O LORD, my strength, and my redeemer.

To the chief Musician.

20 (T, p. 731.) HIS PEOPLE’S PRAYER IN VIEW OF A', p. 731. (Introversion.)

L | 5-9. We. His People’s trust.
M | 5. Jehovah’s Messiah.

name. Put by Fig. Metonymy (of Adjunct), Ap. 6, for
the person himself. Occurs three times in this Psalm:
v. 1, the Defining Name; v. 5, the Displayed Name;
v. 7, the Delivering Name.

Jacob when he had nothing and desired nothing (but
worth), and gave him everything. The N.T. “God of
all grace”. See note on Gen. 32:24; 48:6; 45:24, 28;
this Divine title occurs in Ps. 46:7, 9, 11; 75:5; 76:6;
81:1, 4; 84, 9; 94:7; 114:7; 146:5. Cp. also Isa. 2:2.
Mic. 4:2.
defend=shall defend. To this day the calling out
the name of a person of rank or power will bring
protection to one in danger from the violence of an enemy.
In Psalms always used of God.

Put as in vv. 3, 5, 6.

3 all thy offerings. Some codices, with eight early
offerings=gift offerings, or presents. Heb. minchath.

9 thee=thy.

Zion. See Ap. 68.

10. 9. PSALMS.

9 fear=reverence.
Heb. taher.
judgments=judicial requirements.
true=faithful (in perpetuity).
11 by them=as. Heb. be’hem, as in v. 4, going
about the Scriptures, moving and dwelling on
the written Word, as the sun does in the heavens.
(Cp. 1 Tim. 4:16; 8:11.)
warned=enlightened; hence, taught or admonished.
keeping=observing, or watching; as observers watch
there is great reward=great is the reward.
12 understand=discern.
his. Not in Hebrew text.
errors=wanderings. Like those of the “planets”
(wanderers).
cleanse=clear, or acquit. Heb. mat’thah.
secret=hidden things; things that are not discerned.
13 Keep back=to restrain or hold back; as the motions
of the heavenly bodies are controlled. First occurrence
from presumptuous sins. Fig. Hypallage. Ap. 6.
Heb. keep back presumptuous [men] from me.
have dominion over=rule, as the sun and moon
rule the day and night (Gen. 1:18. Ps. 198:6, 9).
the great=much.
be acceptable=come with acceptance,
in Thy sight = before Thee.
strength=rock. Heb. gur. See notes on 18:1, 2.
redeemer. Heb. g’al. See note on Ex. 6. 6.
The Psalm begins with the Creator and ends with the
redeemer. Cp. the heavenly worship, where we have the
two same in the same order (Rev. 4. 11 with 5. 9).
To the chief Musician. See Ap. 64.

20 (T, p. 732.) HIS PEOPLE'S PRAYER IN VIEW
OF A', p. 731. (Introversion.)

L | 5-9. We. His People’s trust.
M | 5. Jehovah’s Messiah.

name. Put by Fig. Metonymy (of Adjunct), Ap. 6, for
the person himself. Occurs three times in this Psalm:
v. 1, the Defining Name; v. 5, the Displayed Name;
v. 7, the Delivering Name.

Jacob when he had nothing and desired nothing (but
worth), and gave him everything. The N.T. “God of
all grace”. See note on Gen. 32:24; 48:6; 45:24, 28;
this Divine title occurs in Ps. 46:7, 9, 11; 75:5; 76:6;
81:1, 4; 84:9; 94:7; 114:7; 114:5. Cp. also Isa. 2:2.
Mic. 4:2.
defend=shall defend. To this day the calling out
the name of a person of rank or power will bring
protection to one in danger from the violence of an enemy.
In Psalms always used of God.

Put as in vv. 2, 3, 5.

3 all thy offerings. Some codices, with eight early
offerings=gift offerings, or presents. Heb. minchath.

The king shall rejoice in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, and hast not withholden the request of his lips.

Thou seest a crown of pure gold on his head.

He asked a life of Thee, and Thou gavest it him.

Even length of days for ever and ever.

His glory is great in Thy salvation: Honour and majesty hast Thou laid upon him.

Thou hast made him most blessed for ever:

Thou hast made him exceeding glad with Thy countenance.

Thine hand shall find out all Thine enemies:

Right hand shall find out those that hate Thee.

Thou shalt make them as fiery oven in the time of Thine anger:

The Lord shall swallow them up in His wrath, and the fire shall devour them.

Their fruit shalt Thou destroy from the earth, and their seed among the children of men.

For they intended evil against Thee:

They imagined a mischievous device, which they are not able to perform.

Therefore shalt Thou make them turn their back, when Thou shalt make ready Thine arrows upon Thy strings against the face of them.

Be Thou exalted, O Lord, in Thine own strength:

So will we sing and praise Thy power.

To the chief Musician, upon Alaleth Shahar.

My God, my God, why hast Thou forsaken me?

Why art Thou so far from helping me, and from the words of my roaring?

22. A Psalm of David.

My God, my God, why hast Thou forsaken me?

Why art Thou so far from helping me, and from the words of my roaring?
22. 2.

2 O my God, I cry in the daytime, but Thou heardest not;
And in the night season, and am not silent.

3 But Thou art holy,
O Thou That inhabitest the praises of Israel.

U (p. 740)

4 Our fathers trusted in Thee:
They trusted, and Thou didst deliver them.
5 They cried unto Thee, and were delivered:
They trusted in Thee, and were not confounded.

T 6 But I am a "worm, and no "man;
A reproach of "men, and despised of the People.

S\r\n\n\n\n7 All they that see me laugh me to scorn:
They shoot out the lips, they shake the head, saying,
8 "Let Him deliver him, seeing He delighted in him."

\n\n\n\n9 But Thou art He That took me out of the womb:
Thou didst make me hope when I was upon my mother's breasts.
10 I was cast upon Thee from the womb:
Thou art my God from my mother's belly.
11 Be not far from me; for trouble is near;
For there is none to help.

W h 12 Many bulls have compassed me:
Strong bulls of Bashan have beset me round.
13 They gaped upon me with their mouths,
As a ravening and a roaring lion.

14 I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.
15 My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And Thou hast brought me into the dust of death.

16 For dogs have compassed me:
The assembly of the wicked have inclosed me:
They pierced my hands and my feet.
17 I may tell all my bones:
They look and are arrayed upon me.

18 They part my garments among them,
And cast lots upon my vesture.

19 But be not Thou far from me, O "Lord*:
O my strength, haste thee to help me.
20 Deliver my "soul from the sword;
My "daring from the "power of the "dog.
21 Save me from the "lion's mouth:
For Thou hast heard me "from the horns of the "unicorns.

\n\n\n\nLake 23. 34. John 19. 24. 19 Lord*. One of the 134 emendations of the Sopherim (Ap. 32) by which "Jehovah" of the primitive text was changed to "Adonai". 20 soul. Heb. nephesh. Ap. 13. daring = only one. Heb. gidhā. See note on Deut. 6. 4. = my own priceless possession; put by Fig. Metonymy (of Subject), Ap. 6, for "my life", answering to "my soul" in the preceding line. Cp. pushā (John 12. 27). power. Heb. hand, or paw. Put by Fig. Metonymy (of Cause), Ap. 6, for the power exercised by it. 21 lion's. See note on "They pierced" (v. 15). 19 part, &c. Quoted in Matt. 27. 35. Mark 15. 24. 18 part, &c. Quoted in Matt. 27. 35. Mark 15. 24. 19 Lord*. One of the 134 emendations of the Sopherim (Ap. 32) by which "Jehovah" of the primitive text was changed to "Adonai". 20 soul. Heb. nephesh. Ap. 13. daring = only one. Heb. gidhā. See note on Deut. 6. 4. = my own priceless possession; put by Fig. Metonymy (of Subject), Ap. 6, for "my life", answering to "my soul" in the preceding line. Cp. pushā (John 12. 27). power. Heb. hand, or paw. Put by Fig. Metonymy (of Cause), Ap. 6, for the power exercised by it. 21 lion's. See note on "They pierced" (v. 15).
I will declare Thy Name unto my brethren:
In the midst of the congregation will I praise Thee.

Ye fear the LORD, praise Him;
All ye the seed of Jacob, glorify Him;
And fear Him, all ye the seed of Israel.

For He hath not despised nor abhorred the affliction of the afflicted;
Neither hath He hid His face from them;
But when He cried unto Him, He heard.

My praise shall be of Thee in the great congregation:
I will pay my vows before them that fear Him.

The meek shall eat and be satisfied:
They shall praise the LORD that seek Him:
Your heart shall live for ever.

All the ends of the world shall remember and turn unto the LORD:
And all the kindreds of the nations shall worship before Thee.

For the kingdom is the LORD'S:
And He is the Governor among the nations.

All that be fat upon earth shall eat and worship:
All that go down to the dust shall bow before Him:
And none can keep alive his own soul.

A seed shall serve Him;
It shall be accounted to the LORD* for a generation.

They shall come, and shall declare His righteousness unto a People that shall be born,
That He hath done this.

A Psalm of David.
The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters:
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.

The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters:
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.

The LORD is my shepherd; I shall not want.
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He leadeth me beside the still waters:
He restoreth my soul:
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I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.

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He leadeth me beside the still waters:
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.

The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters:
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.
23. 5. PSALMS.

5 Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: And I will dwell in the house of the Lord for ever.

24 A Psalm of David.

1 The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.

2 For He hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? Who shall stand in His holy place?

4 He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto vanity, Nor sworn deceitfully.

5 He shall receive the blessing from the Lord; And righteousness from the God of his salvation.

6 This is the generation of them that seek Him, That seek Thy face, O Jacob, Selah.

7 Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors; And the King of glory shall come in.

8 Who is this King of glory? The Lord strong and mighty, The Lord mighty in battle.

9 Lift up your heads, O ye gates; Even lift them up, ye everlasting doors; And the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts; Selah. He is the King of glory. Selah.

25 A Psalm of David.

1 Unto Thee, O Lord, do I lift up my soul.

26 Thou shalt preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

27 Surely goodness and mercy shall follow me all the days of my life: And I will dwell in the house of the Lord for ever.

28 (Ps. 1. 1.)}

M P E (p. 743)

968

24 (X. p. 721). MESSIAH. THE CHIEF SHEPHERD IN GLORY. (Repeated Alteration.)

X C I 1. 2. Right to the earth.

D I 7. Question. Who . . . ?

E I 10. Answer. Selah.

C I 9. His Own right.

D I 9. Question. Who . . . ?

E I - 6. Answer.

C I 9. His right with His People. kingdom.

D I 10. Question. Who . . . ?

E I - 10. Answer.

Title. A Psalm. See Ap. 65. XVII.

The right to the earth. Of David = concerning David and the true David. Relates to the entrance of the Ark into Zion (see Ap. 68), typifying the coming glory of Heb. 1. 16. C. 2. Sam. 6. 2, 1 Chron. 15. 25, Ps. 88 relates to the setting out of the procession. Ps. 24 to the entrance up to Zion. Ps. 57 to the joy of the entrance with dancings and shoutings. Ps. 110, for subsequent celebrations of the event.

1 The earth. Heb. 'erez, the earth (see created), the Lord's. Heb. Jehovah's. Ap. 4. 11. The emphasis is on Jehovah = Jehovah's is the earth. The fullness = all that fills it. Quoted in 1 Cor. 10. 22.

world. Heb. tebel, the world (as inhabited).

2 Founded, &c. C. 2. Pet. 3. 5, Ps. 136. 8, Gen. 1. 1.

3 The hill = the mountain of Zion, south of Moriah.

Seven times so called: here, and Gen. 22. 14, Num. 10. 33, Isa. 2. 2; 80. 26. Mic. 4. 2, Zech. 8. 3. See Ap. 68. Or. The A. V. '16. 21; read 'And'. Changed in 1769 to 'Or'.

4. 5. Change. rose up. Cp. 1. 1. to holy. See note on Ex. 3. 2.


6. 7. This = such. i.e. not a 'new chart' (sa. 6. 3), but the Kohathites. See Num. 7. 9; 4. 2, 16. Deut. 10. 8; 31. 2, &c; and cp. 2. Sam. 6. 12, 1. Chron. 15. 2.

25 (P, p. 721). [For Structure see next page.]

The second Acrostic Psalm (see Ap. 65. VII). The omission of K (Koph) makes twenty-one letters (7 x 3) instead of twenty-two, and marks off one verse (v. 11) as central, which is the first confession of sin in the Psalms; thus linking on Repentance to Suffering and Resurrection (Ps. 16. 22), as in Luke 24. 44-47. The double = (Alef) in vs. 2 connects the looking up of the worshipper with the double (R = Rosh) of vs. 18, 19, which speaks of the looking down of Jehovah. These two are linked on to Ps. 25 by the Selah of 24. 10 and 24. 4. See note on Selah (24. 10). Title, of David by David, or pertaining to the true Shepherd. Verses i and 2 are connected with vs. 18, 19, as linking David's looking up with Jehovah's looking down.
25. 2.

PSALMS.

25 (P, p. 721). PRAYER IN VIEW OF G (Ps. 16).
(Repealed Alternation.)

P  F 1 | 1-7. Prayer and worship, Worshippers.
G 1 | 8-10. Teaching. Worshippers.
F 11. Prayer and worship.

I trust. Heb. batah. See Ap. 69. I. Not the same word as in v. 20.
not. Heb. 'al = (Gr. me), subjective. Cp. "none", v. 2, ashamed = put to shame. Fig. Metonymy (of Cause) as a verb. So v. 29, 31.1; 119.116, &c.

1 I trust = have confided. Heb. batah. See Ap. 69. I. Not the same word as in v. 20.
I trust. Heb. batah. See Ap. 69. I. Not the same word as in v. 20.
not. Heb. 'al = (Gr. me), subjective. Cp. "none", v. 2, ashamed = put to shame. Fig. Metonymy (of Cause) as a verb. So v. 29, 31.1; 119.116, &c.

26 2.

Q H 1
(p. 743)

A Psalm of David.

26 2.

2 (8) O my G God,
3 (2) I trust not in Thee:
Let me not be ashamed,
Let not mine enemies triumph over me.
3 (3) Yea, let none that wait on Thee be ashamed:
Let them be ashamed which transgress without cause.
4 (7) Show me Thy ways, O 1 LORD;
Teach Me Thy paths.
5 (7) Lead me in Truth, and teach me;
Thou art the G God of my salvation;
On Thee do I wait all the day.
6 (1) Remember, O 1 LORD, Thy tender mercies and Thy lovingkindnesses;
For {have been} ever of old.
7 (7) Remember not the sins of my youth,
nor my transgressions:
According to Thy mercy remember Thou me.
For Thy goodness' sake, O 1 LORD.

G 1
(p. 743)

(8) (2) Good and upright is the LORD:
Therefore will He teach transgressers in the way.
9 (1) The meek will He guide in judgment:
And the meek will He teach His way.
10 (2) All the paths of the LORD are mercy and truth
Unto such as keep His covenant and His testimonies.

F 1

(11) For Thy name's sake, O 1 LORD,
Pardon mine iniquity; for it is great.

G 3

(12) (5) What man is he that feareth the LORD?
Him shall He teach in the way that He shall choose.
13 (3) His soul shall dwell at ease;
And his seed shall inherit the earth.
14 (5) The secret of the LORD is with them that fear Him;
And He will shew them His covenant.

F 2

(15) Mine eyes are ever toward 1 the LORD;
For 1 shall pluck my feet out of the net.
16 (5) Turn thee unto me, and have mercy upon me;
For 1 am desolate and afflicted.
17 (7) The troubles of my heart are enlarged:
O bring me out of my distresses.
18 (7) Look upon mine affliction and my pain;
And forgive all my sins.
19 (7) Consider mine enemies; for they are many;
And they hate me with cruel hatred.

Q H 1
(p. 743)

(20) O keep my soul, and deliver me;
Let me not be ashamed; for 1 put my trust in Thee.
21 (7) Let integrity and uprightness preserve me;
For I wait on Thee.
22 Redeem Israel, O 2 God,
Out of all his troubles.

H 2
(p. 744)

2 Examine me, O 1 LORD, and prove me;
Try my reins and my heart.
26. 3. Psalms

3 For Thy lovingkindness is before mine eyes: And I have walked in Thy truth.
4 I have not sat with vain persons, Neither will I go in with dissemblers.
5 I have hated the congregation of evildoers; And will not sit with the wicked.
6 I will wash mine hands in innocency: So will I compass Thine altar, O Lord:
7 That I may publish with the voice of thanksgiving, And tell of all Thy wondrous works.

8 Lord, I have loved the tabernacle of Thy house, And the place where Thine honour dwelleth.
9 Gather not my soul with sinners, Nor my life with bloody men:
10 In whose hands is mischief, And their right hand is full of bribes.
11 But as for me, I will walk in mine integrity: Redeem me, and be merciful unto me.
12 My foot standeth in an even place: In the congregations will I bless the Lord.

26 (Q. p. 731). Prayer with Reference to Psalm 17. (Repeated Alternation.)

Q H1 1. Prayer.
 J1 2. Prayer.
 H2 5. 9, 10. Prayer.
 H4 12. Profession.
 J4 13. Profession.

3 walked = walked habitually.
8 congregation = assembly; in its military aspect.
7 tell of = recount.
8 habitation = dwelling; implying safety.
10 mischief = lewdness.
11 Redeem = deliver (by power). Heb. הָרָדַח. See or merciful = show me favour, or gracious.
12 congregations = assemblies; or pl. of majesty = the great assembly. Occurs only here, and 88. 26.

27 (R, p. 721). Prayer in View of Psalm 18. (Division.)

R K1 1-3. Confidence. The basis of the prayer.
K2 4-14. Prayer. Resulting from the confidence. Title, A Psalm. See Ap. 65. XVII.

light. Fig. Metonymy (of Effect), Ap. 6, not Fig. Metaphor; "light" put for Jehovah as the Author of joy.
3 enemies = adversaries.
4-14 (K1, above). Prayer Resulting from the Confidence. (Extended Alternation.)

1 Hear, O Lord, when I cry with my voice: Have mercy also upon me, and answer me.
2 When Thou saidst, "Seek ye My face;" my heart said unto Thee, "Thy face, 1 Lord, will I seek."
3 Hide not Thy face far from me; Put not Thy servant away in anger: Thou hast been my help; Leave me not, neither forsake me, O God of my salvation.

7 3 From Thy lovingkindness is before mine eyes: And I have walked in Thy truth.
8 When, &c. or, "To thee, my heart, He hath said, 'Seek thou My face; Thy face, O Jehovah, will I seek'."

character. See Ap. 17. 1. i.e. with shoutings of joy.

8 When, &c. or, "To thee, my heart, He hath said, 'Seek thou My face; Thy face, O Jehovah, will I seek'."

27. 10. PSALMS.

10 When my father and my mother forsake me, Then the LORD will take me up.
11 Teach me Thy way, O LORD, And lead me in a plain path, Because of mine enemies.
12 Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me, and such as breathe out cruelty.
13 I had fainted, unless I had believed to see the goodness of the LORD
In the land of the living.
14 Wait on the LORD:
Be of good courage, and he shall strengthen thine heart:
Wait, I say, on the LORD.

28 A Psalm of David.

1 Unto thee will I cry, O LORD my rock; be not silent to me:
Lest, if Thou be silent to me, I become like them that go down into the pit.
2 Hear the voice of my supplications, when I cry unto Thee, When I lift up my hands toward Thy holy oracle.
3 Draw me not away with the wicked, And with the workers of iniquity, Which speak peace to their neighbours, But mischief is in their hearts.
4 Give them according to their deeds, and according to the wickedness of their endeavours:
Give them after their work of their hands; Render to them their desert.
Because they regard not the works of the LORD, Nor the operation of His hands, He shall destroy them, and not build them up.
6 Blessed be the LORD, Because He hath heard the voice of my supplications.
7 The LORD is my strength and my shield; My heart trusted in Him, and I am helped:
Therefore my heart greatly rejoiceth; And with my song will I praise Him.
8 The LORD is my strength, And He is the saving strength of His anointed.
9 Save Thy People, and bless Thine inheritance: Feed them also, and lift them up for ever.

29 A Psalm of David.

1 Give unto the LORD, O ye mighty, Give unto the LORD glory and strength.
2 Worship the LORD in the beauty of holiness, times in 01 and fourteen times in 02. See note on 28. 1.
10 take me up = receive and protect me with His saints.
11 Teach = Point out, or Direct. enemies = those that observe me.
13 If I had fainted, unless. The Hebrew word has the extraordinary points (see Ap. 81) in the MSS, to show that the Massorites regarded it as not having been in the primitive text. Its presence accounts for the insertion (in italics) in the A.V. and R.V. They are not found in some codices, the Sept., Syr., or Vulg. The verse should read: "I have believed that I shall see the goodness", &c.
In the land of the living. See note on Isa. 38. 11.
14 Wait. Fig. Apostrophe. Ap. 6.

28 (R3 p. 721). PRAYER IN VIEW OF PSALM 18.
(Alternations.)

R3 M p (P. 745)

1 LORD, Heb. Jehovah. Ap. 4. II. In Ps. 28 and 29 there are twenty verses, and Jehovah occurs twenty times. rock. Heb. gar. See note on 18. 1, 3; and cp. 27. 8. The reference is to Ps. 18, not silent = not deaf, and so dumb. Heb. härash. be silent = be quiet, or silent. Heb. hadash. the pit. Heb. bôr, a sepulchre, as hewn (Gen. 21. 19). lift up my hands. Put by Fig. Metonymy (of Adjunct), Ap. 6, for praying. holy. See note on Ex. 8. 6. oracle = speaking place. Occurs here only in Psalms. See note on 2 Sam. 16, 25.
3 wicked = lawless. Heb. râsha'. Ap. 44. x. iniquity. Heb. 'avon. Ap. 44. iii. mischief. Heb. rîd'. Ap. 44. viii. them. Note the Fig. Repetitio (Ap. 6), for emphasis deeds = deed, or work. endeavours = practices. work. Some codices, with Aram. Sept., and Vulg., read = works (pl.). works = deeds. operation = actual execution. Some codices pl., as in note above.
7 shield. Here is the link with Ps. 18, Cb. 'strength', v. 8, below. trusted = confided. Heb. badh. Ap. 69. I. trusted = helped ... praise. Note the reference to past, present, and future.
8 their = [strength] to His People. The letter Aleph (א) being interchangeable with Ayin (י). This orthography is attested by some codices, and by Sept. and Syr. Thus agreeing with 29. 11. saving strength = great saving strength. Heb. 'strength of salvations'. Pl. of majesty.
of = to. His anointed = His Messiah, as in 2. 2.
9 Feed = tend as a shepherd. Cp. Ps. 23.

29 (S p. 721). HIS PEOPLE'S PRAISE OF GOD'S GLORY IN CREATION. IN VIEW OF PSALM 19.

(Division.)

S 01 (P. 745)

1 Give unto the LORD, O ye mighty, Give unto the LORD glory and strength.
2 Give unto the LORD the glory due unto His name:
Worship the LORD in the beauty of holiness,
3 The voice of the Lord is upon the waters;  
The voice of the Lord is powerful;  
The voice of the Lord is full of majesty.

5 The voice of the Lord breaketh the cedars;  
Yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf;  
Lebanon and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord shaketh the wilderness;  
The Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord maketh the hinds to calve,  
And discovereth the forests:

10 The Lord sitteth upon the flood;  
Yea, the Lord sitteth King for ever.

11 The Lord will give strength unto His people;  
The Lord will bless His people with peace.

A Psalm and Song at the dedication of the house of David.

1 I will extol Thee, O Lord; for Thou hast lifted me up,  
And hast not made my foes to rejoice over me.

2 O Lord my God, I cried unto Thee,  
And Thou hast healed me.

3 O Lord, Thou hast brought up my soul from the grave;  
Thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the Lord, O ye saints of His,  
And give thanks at the remembrance of His holiness.

5 For His anger endureth but a moment;  
In His favour is life;  
Weeping may endure for a night,  
But joy cometh in the morning.

6 And in my prosperity I said,  
"I shall never be moved."  
7 O Lord, by Thy favour Thou hast made my mountain to stand strong;  
Thou didst hide Thy face, and I was troubled.

Psalm 29

3-11 (O2, p. 746). PRAISE RENDERED.  
(Alternation.)

3-9 (P, above). NATURE.  
(Alternation and Intersion.)

P R | 5, 6. Waters.  
R | 7. Waters.  
S | 5. Cedars.  

3 voice = thunder. Fig. Epithet or Anaphora. Ap. 6.

Seven times: vv. 3, 4, 5, 7, 8, 9.

GOD. Heb. El. Ap. 4. IV = the mighty Creator, the gloruous God.  
many = mighty.

4 powerful = with power.  
full of = with.


7 divideth the flames: or, "cleaveth [with] flames of fire"; i.e. lightning.

8 Kadesh: i.e. Kadesh-Naphthali, near Lebanon (v. 6); not Kadesh-barnes.

9 to calve. Through fright.

discovereth = strippeth bare; or, layeth open to view.

temple = palace: i.e. heaven itself.

10 sitteth upon the flood. Corresponding with v. 3 = "sat enthroned at the flood", referring to Genesis.

Heb. mabbil, from yqdel, to flow. Occurs only here and Gen. 6. 17; 7. 6, 7, 10, 13; 9. 11, 15, 28; 10. 1, 32; 11. 10.

11 strength. See note on 28. 8. He who has it (v. 11) will give it (v. 11).

peace = the (i.e. His) peace. Cp. Phil. 4. 7.

(Interrision and Extended Alternation.)

Title: A Psalm. Heb. micmar. See Ap. 65. XVII.

See Ap. 65. XXIII.

dedication. Heb. yanan. Used of houses in Deut. 20. 5.

of the house of David. Cp. 2 Sam. 7. 1, 2. Not the temple.


that I should not go down. So in some codices and one early printed edition; but other codices read  
"from among" [those who were going down], with Sept.,  
and Vulg.  
the pit = a sepulchre. Heb. bwr. See note on "well"  
(Gen. 21. 19).

4 Sing = Sing praises.

saints = favoured ones: lit. men endowed with grace.

The natural man cannot do this (1 Cor. 2. 14).

7 my mountain: i.e. Zion, which David had built recently taken (2 Sam. 5. 7-10),  
hide Thy face. Probably refers to a sickness which followed.  
face. Fig. Anthropopathia. Ap. 6.
8 I cried to Thee, O \textit{LORD};
And unto \textit{the LORD} I made supplication.
9 What profit is \textit{there} in my \textit{blood},
when I go down to \textit{the pit}?
10 Hear, O \textit{LORD}, and have mercy upon me:
\textit{LORD,} be Thou my helper.
11 Thou hast turned for me my mourning
into dancing:
Thou hast put off my \textit{sackcloth},
and girded me with gladness.
12 To the end that \textit{my} glory may sing
praise unto \textit{Thee}, and not be silent.

O \textit{LORD} my \textit{God}, I will give thanks
unto \textit{Thee} for ever.
\textit{To the chief Musician.}

\textit{A Psalm} of \textit{David.}

1 In \textit{Thee}, O \textit{LORD}, do I put my trust;
let me never be ashamed:
Deliver me in \textit{thy} righteousness.

2 Bow down \textit{Thine} \textit{ear} to me;
\textit{deliver} me speedily:
Be \textit{Thou} my strong \textit{rock},
for an house of defense to save me.

3 For \textit{Thou} \textit{art} my \textit{rock} and my fortress;
Therefore for \textit{Thy} name's sake \textit{lead} me,
and \textit{guide} me.

4 Pull me out of the net that they have laid
privily for me:
For \textit{Thou} \textit{art} my strength.

5 \textit{Into Thine} \textit{hand} \textit{I commit my} \textit{spirit}:
\textit{Thou} hast \textit{redeemed} \textit{me}, O \textit{LORD} \textit{GOD}
of \textit{truth}.

6 I have hated them that regard \textit{lying vanities};
But \textit{3} trust in \textit{the LORD}.

7 I will be glad and rejoice in \textit{thy} \textit{mercy}:
For \textit{Thou} \textit{hast} considered our \textit{troubles};
\textit{Thou} knowest \textit{our} \textit{soul} in \textit{iniquities};
And hast not shut me up into the \textit{hand}
of the \textit{enemy}:
\textit{Thou} hast set my \textit{feet} in a \textit{large} \textit{room}.

9 \textit{Have} mercy upon me, O \textit{LORD},
for I am in \textit{trouble}:
Mine \textit{eye} is consumed with \textit{grief}, yea, \textit{my}
soul and \textit{my} \textit{belly}.

10 For my \textit{life} is spent with \textit{grief},
and my \textit{years} with sighing:
My \textit{strength} faileth
Because of mine \textit{iniquity}, and my \textit{bones}
are consumed.

11 I was a \textit{reproach} among all \textit{mine}
enemies,
But especially among \textit{my} \textit{neighbours},
and a \textit{fear} to mine \textit{ancestors}:
They that did see me without \textit{fled} from me.
12 I am forgotten as a dead \textit{man} out of mind:
I am like a \textit{broken} \textit{vessel}.
13 For I have heard the \textit{slander} of \textit{many}:
\textit{Fear} was on every \textit{side}:
While they took counsel together against me,
They devised to take away my \textit{life}.

But \textit{3} \textit{trusted} in \textit{Thee}, O \textit{LORD}:
I said, "\textit{Thou} \textit{art} my \textit{God}.

8 the \textit{LORD}. One of the 154 \textit{places} where "Jehovah"
in the primitive text was altered to "Adonai". See Ap. 32. Some codices, with one early \textit{printed} edition, read "Jehovah". Ap. 4. II.
9 What profit . . . ? Fig. \textit{Erotesis}. Ap. 6. is there. Supply "[will there be]"
the pit. Heb. \textit{Shāchāth} = destruction (55. 23; 106. 4), or corruption (16. 10; 49. 9. \textit{Jer.} 2. 6).
10 Shall . . . ? Fig. \textit{Erotesis}. Ap. 6. Cp. 6. 5; \textit{Ps.} 11. 15. 17; \textit{Ezra} 35. 15.
11 turned: denoting the act. See "girded", below;
put off torn open, or off.

sackcloth. Put by Fig. Metonymy (of Adjunct), Ap. 6,
for the sadness of which it was the sign.
girded: denoting the fact. See "turned", above.
12 my glory. Put by Fig. Metonymy (of Effect), Ap. 6,
for "myself", referring either to the tongue (106. 1),
or powers of mind which give the praise.
To the chief Musician. See Ap. 64. Though written
for a special occasion, Ps. 30 was handed over to the
chief Musician for public use, and in connection with
any other dedication.

\textit{Prayer.}

Title. \textit{A Psalm}. See Ap. 65. XVII.
of \textit{David} = by \textit{David}, or relating to the \textit{true} \textit{David}.
do I put my trust = have I fled for refuge. See Ap. 68. II.
2 ear. Fig. \textit{Anthropopathia}. Ap. 6.
deliver = rescue.
lead = Thou wilt gently lead.
guide = gently guide.
Pull = Thou wilt pull.
hand. Fig. \textit{Anthropopathia}. Ap. 6.
commit = I will commit.
redeemed = delivered by power. Heb. \textit{pādāh}. See
note on Ex. 13. 13; Cp. Ex. 6. 6.
GOD. Heb. \textit{El}. Ap. 4. IV.
10 iniquity. Heb. \textit{dōeth}. Ap. 44. iv. But Sept. and
Syr. read "humiliation".
15 My times are in Thy hand: 
Deliver me from the hand of mine enemies, 
and from them that persecute me.

16 Make Thy face to shine upon Thy servant: 
Save me for Thy mercies' sake.

17 Let me not be ashamed, O 
LORD; for I have called upon Thee: 
Let the wicked be ashamed, and let them 
be silent in the grave.

18 Let the lying lips be put to silence; 
Which speak grievous things proudly 
and contemptuously against the righteous.

19 Oh how great is Thy goodness, which 
Thou hast laid up for them that fear Thee; 
Which Thou hast wrought for them that 
trust in Thee before the sons of men!

20 Thou shalt hide them in the secret of Thy 
presence from the pride of man: 
Thou shalt keep them secretly in a pavilion 
from the strife of tongues.

21 Blessed be the LORD: 
For He hath shewed me His marvellous 
kindness in a strong city.

22 For I said in my haste, "I am cut off 
from before Thine eyes:"

Nevertheless Thou heardest the voice of 
my supplications when I cried unto Thee.

23 O love the LORD, all ye His saints: 
For the LORD preserveth the faithful, 
And plentifully rewardeth the proud doer.

24 Be of good courage, and He shall strengthen 
your heart, 
All ye that in the LORD.

32 A Psalm of David. Maschil.

1 Blessed is he whose transgression is 
forgiven, whose sin is covered.

2 Blessed is the man unto whom the LORD 
imputheth not iniquity,

And in whose spirit there is no guile.

3 When I kept silence, my bones waxed old 
Through my roaring all the day long.

4 For day and night Thy hand was heavy 
upon me:

My moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and 
mine iniquity have I not hid.

I said, "I will confess my transgressions 
unto the LORD;"

And Thou forgavest the iniquity of my 
sin. Selah.

6 For this shall every one that is 
godly pray unto Thee in a time when Thou 
mayest be found:

15 times. Put by Fig. Metonymy (of Adjunct), Ap. 6, for what is done in them = all my affairs.
16 face. Fig. Anthropopathia. Ap. 6, for Thy mercies' sake = in Thy lovingkindness.
17 wicked = lawless. Heb. rı́shā'. Ap. 44. x.
18 grievous = hard, or arrogant.
19 trust = put their trust. Same word as v. 1.
20 pride = conspiracy.
21 kindness = lovingkindness, or grace.
22 eyes, Fig. Anthropopathia. Ap. 6.
23 the LORD. Heb. 'eth Jehovah. Ap. 4. II. (Objective.)

saints = favoured, or graced ones.
24 hope in = wait for.

32 (T3, p. 721). HIS PEOPLE'S PRAYER AND PRAYER IN VIEW OF PSALM 20. (Introductions and Alternations.)

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God speaks.

David speaks.

Title. of David = by David, or relating to the true David.

Maschil = giving instruction. This is the first of thirteen "Maschil" Psalms. These are 22, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 99, 142; some in each Book, except Book IV. See Ap. 65. XI.

1 Blessed = How happy. See Ap. 63. VI. Quoted in Rom. 4. 7, 8.

he. Left to be supplied by any one who has this experience.


forgiven = taken up and carried away.

sin = erring, transgression. Heb. chốdha'. Ap. 44. 1.

covered = stoned (by the death and merit of a substituted sacrifice).


the LORD. Heb. Jehovah. Ap. 4. II.

impueth = not. Forensic or legal righteousness. The N.T. righteousness is not negative, but positive, for the righteousness of One (Christ) is imputed or accounted to another, as it was to Abraham (Gen. 15. 6. Rom. 4. 12). iniquity = sin in the nature, rather than breaches of the law in act = perverseness (never eradicated). Heb. tắbñ. Ap. 44. iii. spirit. Heb. rı́shā'. Ap. 9.

3 kept silence: from confession. Probably during the year referred to in z Sam. 12. 1–5.

roaring = irrepressible anguish. Not yet articulate confession.

4 hand. Fig. Anthropopathia. Ap. 6.

is was.

into. Some codices, with Aram, read "like", Selah. Connecting this Divine forgiveness with prayer and worship, which can be accepted only from those who have this experience.

Cp. vv. 4 and 7; and see Ap. 66. II.

6 shall = let. godly = man of lovingkindness, who has experienced this Divine grace or favour. in a time, &c. = in a time of finding [his need].
32. 6. PSALMS. 33. 16.

Surely in the floods of great waters they shall not come nigh unto him. 7 Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. 9 Be ye not as the horse, or as the mule, which have no understanding: Whose mouth must be held in with bit and bridle, lest they come near unto thee. 10 Many sorrows shall be to the wicked: But he that trusteth in the Lord, and rejoiceth, ye righteous:

And shout for joy, all ye that are upright in heart. 33 (T.) PSALMS. 33 (p. 721). HIS PEOPLE'S NEW SONG IN VIEW OF PSALM 20. (Division.)

1-9 (F.) EXHORTATION TO PRAISE JEHOVAH. (Alteration.)

T1 | F1 | G | 1-9. Exhortation to praise Jehovah.

H | 5. Exhortation to all to fear Jehovah. H3 | 10. The wicked = the lawless one. 748. Hermes. Ap. 44.x.

1. Rejoice = Shout for joy. Ps. 33 (without a title) is thus linked on to Ps. 32, 11. Other links may be noted: cp. 32, 8 with 33, 17; and 32, 8 with 38, 18, &c. of Jehovah. Heb. Jehovah. Ap. 4, II. 2. A new song. First occurrence of seven new songs in the O.T. (six in the Psalms: 33, 3; 40, 9; 86, 1; 98, 1; 113, 7; 114, 9; 156, 1; and in Isa. 22, 10). Heb. yevamah: new, unheard of before.


7. as an heap. Aram., Sept., and Syr. read "as a skin-bottle," taking the pointing as in Ps. 119, 93. The Massoretic pointing refers it to Ex. 15, 9.

depth = depth, or abyss. 8. world = world (as inhabited). Heb. tebel.

9. spake. Referring to the one act. was done = it became. Refers to the permanent fact. commanded. Refers to the one act.

stood fast = refers to the abiding fact.

10-22 (F.) DECLARATIONS CONCERNING JEHOVAH. (Alteration.)


16. There is no king saved by the multitude of an host: A mighty man is not delivered by much strength.
17 An horse is a vain thing for safety: Neither shall he deliver any by his great strength.

18 Behold, the eye of the LORD is upon them that fear Him, Upon them that hope in His mercy;

19 To deliver their soul from death, And to keep them alive in famine.

20 Our soul waiteth for the Lord; He is our help and our shield.

21 For our heart shall rejoice in Him, Because we have trusted in His holy name.

22 Let thy mercy, O LORD, be upon us, According as we hope in Thee.

34 A Psalm of David. When he changed his behaviour before Abimelech; which drove him away, and he departed.

1 (8) I will bless the LORD at all times: His praise shall continually be in my mouth.

2 (3) My soul shall make boast in the Lord: The humble shall hear thereof, and be glad.

3 (3) O magnify the Lord with me, And let us exalt His name together.

4 (1?) I sought the Lord, and He heard me, And delivered me from all my fears.

5 (7?) They looked unto Him, And were lightened: And their faces were not ashamed.

6 (1?) This poor man cried, and the Lord heard him, And saved him out of all his distresses.

7 (7?) The angel of the Lord encampeth round about them that fear Him, And delivereth them.

8 (2?) O taste and see that the Lord is good: Blessed is the man that trusteth in Him.

9 (7?) O fear the Lord, ye His saints: For there is no want to them that fear Him.

10 (12?) They shall fear Him, and shall trust in Him: But they that seek Him shall not be ashamed any good thing.

11 (8?) Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12 (7?) What man is he that Desired life, And loveth many days, that he may see good?

13 (1?) Keep thy tongue from evil, And thy lips from speaking guile.

14 (1?) Depart from evil, and do good; Seek peace, and pursue it.

15 (9?) The eyes of the Lord are upon the righteous, And His ears open unto their cry.

16 (1?) The face of the Lord is against them that do evil, To cut off the remembrance of them from the earth.

17 (9?) The righteous cry, and the Lord heareth, And delivereth them out of all their troubles.

18 Behold, the eye of the Lord is upon them that fear Him, Upon them that hope in His mercy;

19 To deliver their soul from death, And to keep them alive in famine.

20 Our soul waiteth for the Lord; He is our help and our shield.

21 For our heart shall rejoice in Him, Because we have trusted in His holy name.

22 Let thy mercy, O Lord, be upon us, According as we hope in Thee.
34. 18.

PSALMS.

35

V. 0 g k

1 Plead my cause, O LORD, with them that strive with me: 
2 For without cause have they hid for me their net in a pit; 
3 Say unto my soul, "Thy salvation." 
4 Let them be confounded, and put to shame that seek after my soul:
5 Let them be turned back and brought to confusion that devise my hurt.
6 Let them be as chaff before the wind:
7 For without cause have they hid for me their net in a pit, 
8 Draw out also the spear, and stop the way against them that persecute me:
9 And let his net that he hath hid catch himself:
10 And my soul shall be joyful in the LORD; 
11 All my bones shall say, "Yea, the poor and the needy from him that spoileth him?"
12 They rewarded me evil for good:
13 But as for me, when they were sick, my clothing was sackcloth:
14 I behaved myself as though he had been my friend or brother:

18 (P) The LORD is nigh unto them that are of a broken heart; And saveth such as be of a contrite spirit. 
19 (P) Many are the afflictions of the righteous: But the LORD delivereth out of them all. 
20 (P) He keepeth all his bones: Not one of them is broken. 
21 (P) Evil shall not slay the wicked: 
22 (P) The LORD redeemeth the soul of His servants: And none of them that trust in Him shall be cast desolate.

35 V. 1. MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM 22. 

(Interwoven and Extended Alteration.)

V. O g k h

1 Appeal for help. 
2 Praise. 
3 Appeal for help. 
4 Praise. 

Title. of David — by David, or relating to the true David.

1-3 (g, above). APPEAL FOR HELP. 
(Repeated Alteration.)

1 Plead — Contend, or strive. Note the Fig. Graphein (P) in the words "plead", "fight", "take hold", "stand up", "draw out", "stop", "say", &c.; continued in v. 4. Psalm probably written during and concerning the times of 1 Sam. 21—24, 26, and 27, but it relates also to David's Son and David's Lord, the Messiah, in view of Ps. 22. See the Structure on p. 721. Cp. especially vv. 15—21 with Matt. 26. 67. Mark 14. 65. Luke 22. 63. LORD. Heb. Jehovah. Ap. 4. II. them that strive — my contenders. 

3 stop — close up. Some render "battle axe" or "barbette". 
4 persecute — pursue. 
5 my soul — me (emph.). 
6 for. 
7 without cause. 

10 All my bones — all the members of my body. 

12 They rewarded me evil for good: 

13 But as for me, when they were sick, my clothing was sackcloth: 

14 I behaved myself as though he had been my friend or brother:
35. 15.  

I bowed down heavily, as one that mourneth for his mother.

15 But mine adversity they rejoiced, and gathered themselves together:
Yea, the objects gathered together against me, and I knew it not; They did tear me, and ceased not:

16 With hypocritical mockers in feasts, They gnashed upon me with their teeth.

17 *LORD*, how long wilt Thou look on? Rescue my soul from their destructions, My darling from the lions.

I will give Thee thanks in the great congregation:
I will praise Thee among much People.

19 Let not them that are mine enemies wrongfully rejoice over me:
Neither let them wink with the eye that hate me without a cause.

For they speak not peace: But they devise deceitful matters against them that are quiet in the land.

Yea, they opened their mouth wide against me, And said, "Aha, aha, our eye hath seen it."

This Thou hast seen, O *LORD*: keep not silence:
O *LORD*, be not far from me.

23 Stir up Thyself, and awake to my judgment, Even unto my cause, *O* my *God and my* *LORD*.

24 *Judge* me, O *LORD* my God, according to Thy righteousness:
And let them not rejoice over me.

Let them not say in their hearts, "Ah, so would we have it:" Let them not say, "We have swallowed him up."

Let them be ashamed and brought to confusion together that rejoice at mine hurt: Let them be clothed with shame and dishonour that magnify themselves against me.

Let them shout for joy, and be glad, that favour *my* righteous cause: Yea, let them say continually, "Let *the LORD* be magnified, Which hath pleasure in the prosperity of His servant."

28 And my tongue shall speak of Thy righteousness And of Thy praise all the day long. To the chief Musician.

35. 36.  

A Psalm of David *the servant of* *the LORD.*

1 The transgression of the wicked saith *within* my heart, That there is no fear of *God before* his eyes.

2 For he flattereth himself in his own eyes, Until his iniquity be found to be hateful.

3 The words of his mouth are *iniquity* and deceit:
He hath left off to be wise, and to do good.

4 He deviseth mischief upon his bed; He setteth himself in a way that is not good; He abhorreth not *evil.*

5 Thy mercy, *O* *LORD,* is in the heavens; And Thy faithfulness reacheth unto the clouds.

18 adversity = halting or falling. Cp. 58, 17. Jer. 20, 10. objects = outcasts.

it. Supply Ellipsis (Ap. 6), by reading "[them]."

19 tear me. Heb. kar’i (with Ayin =’). Spelt with Aleph (kar’i); it means "cry out." See note on Isa. 11, 4.

20 hypocritical mockers in feasts. Fig. Ellipsis (of Repetition) = "hypocrites [at feasts] mocking at the feast.

Ap. 6, III. 1.

21 LORD. The primitive text was Jehovah. Ap. 4, II. Altered to "Adonai" by the Septuagint. See Ap. 82.

My darling = My only one. See note on 22, 28, from the lions. Cp. Ps. 22, 13, 16.

22 congregation = assembly, or convocation. much = mighty.

19 that hate me. Quoted in John 15, 25.

20 without a cause. Note the same Greek word there (dovvan) as in Rom. 8, 24, rendered "freely", but meaning "without a cause." Cp. 1, 7, and 89, 4; 109, 3.

23 deceitful matters. Heb. "words of frauds",

24 opened their mouth. Impeiling contempt. Aha, aha. Fig. Epizeuxis (Ap. 6), for emphasis. See 40, 15; 70, 3. Cp. Mark 15, 25.

hath seen. Impeiling delight in so doing.

22 Thou hast seen. Another eye has seen.

23 judgment = vindication.


24 Judge = Vindicate.

we = our soul. Heb. nephesh. Ap. 13; i.e. we have our great desire at last.

26 clothed with shame. Cp. 109, 29; 192, 18.

27 my righteous cause = my justification.

28 To the chief Musician. See Ap. 84.

36 *V.* p. 721. MESSIAH’S PRAYER AND PRAISE IN VIEW OF PSALM 22. (Introversion.)

V. | S | 1-4. The wicked. Their misdeeds.
S | 11, 12. The wicked. Their end.

Title. of David =by David. The servant of the LORD. In the Heb. text these two words are reversed, and the title stands thus: "Relating to Jehovah’s servant, by David." This is exactly what it is. His prayer and praise in view of Ps. 22 (see p. 721, and Isa. 42, 1, &c.), in death and resurrection. Ps. 18 is the only other Psalm so entitled.


within my heart = within me; "my heart" being put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person; i.e. assureth or convinceth me that, &c. Not seeing the Fig., or the force of the Heb. na’az, many follow the hypothesis of the Sept., Syr., and Vulg., and read "his heart."

there is, &c. Quoted in Rom. 8, 18.

God. Heb. Elohim. Ap. 4, I. His relation, as Creator, to His creatures. This word one knows not Jehovah; and fears not Elohim.

his eyes. Answering to "his heart" in preceding clause.


5-9 [For Structure see next page].

5 mercy = lovingkindness, or grace (as in v. 7). LORD. Heb. Jehovah. Ap. 4, II.
6 Thy righteousness is like the great mountains;
   Thy judgments are a great deep:
O LORD, Thou preservest man and beast.

7 How excellent is Thy lovingkindness, O God!
Therefore the children of men put their trust under the shadow of Thy wings.

8 They shall be abundantly satisfied with the fatness of Thy house;
And Thou shalt make them drink of the river of Thy pleasures.

9 For with Thee is the fountain of life:
   In Thy light shall we see life.

10 O continue Thy lovingkindness unto them that know Thee;
And Thy righteousness unto the upright in heart.

11 Let not the foot of pride come against me,
And let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen:
   They are cast down, and shall not be able to rise.

37

A Psalm of David.

1 (6) Fret not thyself because of evildoers,
Neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass,
   And wither as the green herb.

3 (2) Trust in the LORD, and do good;
   So shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the LORD;
   And He shall give thee the desires of thine heart.

5 (2) Commit thy way unto the LORD;
   Trust also in Him; and He shall bring it to pass.

6 And He shall bring forth thy righteousness as the light,
   And thy judgment as the noonday.

7 (1) Rest in the LORD, and wait patiently for Him:
Fret not thyself because of him who prospereth in his way,
   Because of the man who bringeth wicked devices to pass.

8 (7) Cease from anger, and forsake wrath:
Fret not thyself in any wise to do evil.

9 For evildoers shall be cut off;
   But those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be;
Yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth;
   And shall delight themselves in the abundance of peace.

V. 12 (7) The wicked ploteth against the just,
   And gnasheth upon him with his teeth.
### PSALMS

#### 37.13

13 *(The **Lord** shall laugh at him: **For he hath expected that his day is coming.*

14 The **wicked** have drawn out the sword, and have bent their bow,
To cast down **the poor and needy,**
And to slay such as be **of upright conversation.**

15 Their sword shall enter into their own heart,
And their bows shall be broken.

16 (2) A little that a righteous man hath is better Than the riches of many wicked.

17 For the arms of the **wicked** shall be broken:
But **the Lord** upholdeth **the righteous.**

18 (3) **Knoweth** the days of the **upright:**
And their inheritance shall be for ever.

19 They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.

#### 37.39

13 *(The **Lord** shall laugh at him: **For he hath expected that his day is coming.*

14 The **wicked** have drawn out the sword, and have bent their bow,
To cast down **the poor and needy,**
And to slay such as be **of upright conversation.**

15 Their sword shall enter into their own heart,
And their bows shall be broken.

16 (2) A little that a righteous man hath is better Than the riches of many wicked.

17 For the arms of the **wicked** shall be broken:
But **the Lord** upholdeth **the righteous.**

18 (3) **Knoweth** the days of the **upright:**
And their inheritance shall be for ever.

19 They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.

20 (2) But the **wicked** shall perish,
And the enemies of **the Lord** shall be as the fat of lambs:
They shall consume; **into smoke shall they consume away.**

21 (γ) The **wicked** borrowed, and payeth not again:
But the righteous **sheweth mercy, and giveth.**

22 For **such as be** blessed **of Him shall inherit** the earth;
And **they that be cursed of Him shall be cut off.**

23 (ω) The steps of a **good man** are **ordered by **the **Lord:**
And **He delighteth in his way.**

24 Though he fall, he shall not be utterly cast down:
For **the Lord** upholdeth **him with His hand.**

25 (ω) I have been young, and **now am old;**
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.

26 **He is** ever **merciful, and lendeth;**
And his seed is blessed.

U² 27 (Q) Depart from **evil, and do good;**
And **dwell for evermore.**

28 For **the Lord** loveth judgment,
And forsaketh not His **saints;**

(3) They are preserved for ever:
But the seed of the **wicked** shall be cut off.

29 The righteous shall inherit **the land,**
And dwell therein for ever.

V² 30 (Q) The mouth of the righteous speaketh wisdom,
And his tongue talketh of **judgment.**

31 The law of his **God** is in his heart;
None of his steps shall slide.

32 (Q) The **wicked** watcheth the righteous,
And seeketh to slay him.

33 **The Lord** will not leave him in his hand,
Nor condemn him when he is judged.

U³ 34 (Q) Wait on the **Lord,** and keep His way,
And He shall exalt thee to inherit the land:

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#### 37.35-40 (V² p. 753), CONTRASTS. THE LAW-LESS AND THE RIGHTEOUS. (Alternation.)

<table>
<thead>
<tr>
<th>Verses</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>V² 3</td>
<td>The lawless.</td>
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<tr>
<td>t</td>
<td>The righteous.</td>
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<tr>
<td>s</td>
<td>The lawless.</td>
</tr>
<tr>
<td>t</td>
<td>The righteous.</td>
</tr>
</tbody>
</table>

35 The wicked is a lawless man,
in great power—ruthless,
a green bay tree—a green tree in its native soil.

36 he. Aram., Sept., and Vulg. read "I".

37 the end = the hereafter, or future.

peace: or well-being.

38 transgressors. Heb. ṣaša'. Ap. 44. ix.

39 But. Some codices, with Syr. and Vulg., omit "But", thus making the T issuer (the first letter instead of the second (V²)).

---

When the *wicked* are cut off, thou shalt see it.

35 (Q) I have seen *the* wicked *in great power,*
And spreading himself like *a* green bay tree.

36 Yet *he* passed away, and, lo, he was not:
Yea, I sought him, but he could not be found.

37 (Q) Mark the perfect *man,* and behold the upright:
For *the end of that* *man* is *peace.*

38 But *the* transgressors shall be destroyed together:
The end of the *wicked* shall be cut off.

39 (Q) But the salvation of the righteous *is* of *the Lord:*
He is their strength in the time of trouble.
38 "A Psalm of David, to bring to remembrance.

1 O LORD, rebuke me not in Thy wrath:
Neither chasten me in Thy hot displeasure.

2 For Thine arrows are strong fast in me,
And Thy hand presseth me sore.

3 There is no soundness in my flesh because
Of Thine anger; Neither is there any rest in my bones because
Of my sin.

4 For mine iniquities are gone over mine head:
As an heavy burden they are too heavy
for me.

5 My wounds stink and are corrupt
Because of my foolishness.

6 I am troubled; I am bowed down greatly;
I go mourning all the day long.

7 For my loins are filled with a loathsome disease:
And there is no soundness in my flesh.

8 I am feeble and sore broken:
I have roared by reason of the disquietness
of my heart.

9 O LORD, all my desire is before Thee;
And my groaning is not hid from Thee.

10 My heart panteth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore;
And my kinsmen stand afar off.

12 They also that seek after my life lay
snares for me:
And they that seek my hurt speak mischievous things,
And imagine deceit all the day long.

13 But I, as a deaf man, heard not;
And I was as a dumb man that openeth not
his mouth.

14 Thus I was as a man that heareth not,
And in whose mouth are no reproves.

15 For in Thee, O LORD, do I hope:
Thou wilt hear, O LORD, my God.

16 For I said, "Hear me, lest otherwise they
should rejoice over me;"
When my foot slippeth, they magnify
themselves against me.

17 For I am ready to halt,
And my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies are lively, and they are strong:
And they that hate me wrongfully are multiplied.

20 They also that render evil for good
Are mine adversaries; because I follow
the thing that is good.

21 Forsake me not, O LORD:
O my God, be not far from me.
39. 2.  PSALMS.

2 I was dumb with silence, I held my peace,
Even from good:
And my sorrow was stirred.

3 My heart was hot within me,
While I was musing the fire burned:
Then spake I with my tongue,

4 "LORD, make me to know mine end,
And the measure of my days, what it is;
That I may know how frail I am.

5 Behold, Thou hast made my days as an handbreadth;
And mine age is as nothing before Thee:
Verily every man at his best state is "altogether vanity. "Selah.

6 Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heareth up riches, and knoweth not who shall gather them.

7 And now, "LORD," what wait I for?
My hope is in Thee.

8 Deliver me from all my "transgressions:
Make not me the reproach of the "foolish.

9 I was dumb, I opened not my mouth;
Because I heard didst it.

10 Remove Thy stroke away from me
I am consumed by the "blow of Thine hand.

11 When Thou with rebukes dost correct
"man for "iniquity,
Thou maketh his beauty to consume away like a "moth:
Surely every "man is vanity. "Selah.

12 Hear my prayer, "LORD, and give ear
To my "cries:
Hold not Thy peace at my tears:
For I am a stranger with Thee,
And a sojourner, as all my fathers were.

13 O spare me, that I may "recover strength,
Before I go hence, and be no more.
To the chief Musician.

40.

6 A Psalm of David.

X For 1 I waited patiently for "the LORD;
And "he inclined unto me, and "heard my cry.

2 He brought me up also out of an horrible pit,
Out of the miry clay,
And set my feet upon a "rock, and established my goings.

3 And "He hath put a "new song in my mouth,
even praise unto our "God:
Many shall "see it, and "fear,
And shall "trust in "the LORD.

39 (X2, p. 721).  PRAYER AND PRAISE IN VIEW
OF FUTURE BLESSING (Ps. 29).
(Extended Alternation and Introversion.)

X2 Z | 1-3.  Silent meditation.
  A | 5.  The fading of life. "I."
  C | D | w | 7.  Departure.
  x | 8.  Supplication.
  E | y | z.  Hope in Thee.

Y | 9.  Silent meditation.
  A | 11.  The fading of beauty. "I."
  x | -12.  Hope in Thee.
  z | 13.  Departure.

2 dumb: as if tongue-tied.
good. Perhaps the Ellipsis (Ap. 6) may be supplied
"from good [words]." See P.B.V.
5 frail—shortlived.
8 Behold. Fig. Asterismos.  Ap. 6.
age=lifetime.  Heb. 'eled.  See note on "world"
(49. 1.).
at his best state=though standing fast, or firmly
established.
altogether vanity=only all vanity.  Some codices,
with 'yr., omit "all."
Selah.  Connecting the vanity of v. 5 with the
expansion and explanation of it in v. 6.  See Ap. 66.  II.
walketh: i.e. walketh to and fro, or habitually,
in a vain shew=only in a mere form.  Heb. 'ezem.
occurs thirty-three times.  Always rendered image,
ext to here and Dan. 3.  19 ("form ").
7 LORD.  The primitive text read "Jehovah".
This is one of the 134 places where the 'Sopherim altered
the foolish=foolish one.  10 blaw=pressure.
hand.  Fig. Anthropospatha.  Ap. 6.
below.
iniquity.  Heb. 'emes.  Ap. 44.  iii.
moth.  Heb. 'ash.  Forming the Fig. Parmonamosia
(Ap. 6), connecting man ('ish) with a moth ('ash).
Selah.  Connecting human vanity with an abiding
reality and a divinely provided resource—prayer, and
hope in Jehovah.  See Ap. 66.  II.
13 recover strength=be comforted.  Heb. "brighten
up."
To the chief Musician.  See Ap. 64.

40 (X3, p. 721).  MESSIAH'S PRAYER AND PRAISE
IN VIEW OF FUTURE BLESSING.  (Ps. 24).

X3 F G (p. 756)

1 I waited patiently for "the LORD;
And "he inclined unto me, and "heard my cry.

2 He brought me up also out of an horrible pit,
Out of the miry clay,
And set my feet upon a "rock, and established my goings.

3 And "He hath put a "new song in my mouth,
even praise unto our "God:
Many shall "see it, and "fear,
And shall "trust in "the LORD.
4. Blessed is that man that maketh the LORD his trust, And respecteth not the proud, nor such as turn aside to lies.

5. Many, O LORD my God, are Thy wonderful works which Thou hast done.
And Thy thoughts which are to us-ward:
They cannot be reckoned up in order unto Thee:

If I would declare and speak of them, They are more than can be numbered.

6. Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened:
Burnt offering and sin offering hast Thou not required.

7. Then said I, “Lo, I come:
In the volume of the book it is written of me,

I delight to do Thy will, O my God:
Yea, Thy law is within my heart.

I have precluded righteousness in the great congregation:
Lo, I have not refrained my lips, O LORD, thou hast knowest.

I have not hid Thy righteousness within my heart;
I have declared Thy faithfulness and Thy salvation:
I have not concealed Thy lovingkindness and Thy truth from the great congregation.

8. Withhold not the tender mercies from me, O LORD:
Let Thy lovingkindness and Thy truth continually preserve me.

9. For innumerable evils have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up;
They are more than the hairs of mine head: therefore my heart faileth me.

10. Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.

11. Let them be ashamed and confounded together:
That shall after my soul to destroy it;
Let them be driven backward and put to shame.
That wish me evil.

12. O LORD my God, I cried unto Thee:
And Thou didst heal me.
Thou didst bring up my soul from hell:
Thou didst keep me alive, that mine eyes should not see corruption.

13. LORD my God, I cried to Thee:
And Thou didst answer me, and didst say, "I will deliver the soul that crieth unto Me from his trouble."
15 Let them be desolate for a reward of their shame
That say unto me, "Aha, aha."

16 Let all those that seek Thee rejoice and be glad in Thee;
"Let such as love Thy salvation say continually,
The LORD be magnified."

17 But I am poor and needy;
Yet the Lord will think upon me:
Make no tarrying, O my God."  

A Psalm of David.

1 Blessed is he that considereth the poor:
The Lord will deliver him in time of trouble:
And he shall be blessed upon the earth:
And Thou wilt not deliver him unto the will of his enemies.

3 The Lord will strengthen him upon the bed of languishing:
Thou wilt make all his bed in his sickness.

5 Mine enemies speak evil of me,
"When shall he die, and his name perish?"

6 And if he come to see me, he speaketh vanity:
His heart gathereth iniquity to itself;
When he goeth abroad, he telleth it.

7 All that hate me whisper together against me:
Against me do they devise my hurt.

8 "An evil disease," say they, "cleaveth fast unto him:
And now that he lieth he shall rise up no more."

9 Yea, mine own familiar friend, in whom I trusted,
which did eat of my bread,
Hath lifted up his heel against me.

10 But Thou, O Lord, be merciful unto me,
And raise me up, That I may requite them.

11 By this I know that Thou favourest me,
Because mine enemy doth not triumph over me.
And as for me, Thou upholdest me in mine integrity,
And settest me before Thy face for ever.

13 Blessed be the Lord God of Israel From everlasting, and to everlasting.
Amen, and Amen.

To the chief Musician.
42—72 (35, p. 720). THE SECOND, OR EXODUS BOOK *
ISRAEL.
(Division.)

B A1 42—49. CONCERNING ISRAEL’S RUIN.
A2 50—60. CONCERNING ISRAEL’S REDEEMER.
A3 61—72. CONCERNING ISRAEL’S REDEMPTION.

42—49 (A1, above). ISRAEL’S RUIN.
(Introversion and Alternation.)

A1 B 42 (B1), 43 (B2). THE RUIN AND OPPRESSION REALISED (42. 9; 43. 7). NO HELP FROM
MAN. IT OPENS WITH CRYING AND TEARS AS EXODUS DOES. (Cp’Ex. 2. 23; 3. 7—9; 6. 9.)
C D 44. THE CRY FOR HELP TO THE DELIVERER AND REDEEMER (vv. 23—24).
E 45. THE DELIVERER PRaised. ANSWER TO THE CRY.
C D 46. THE HELP OF THE DELIVERER. (Cp. 48. 8.)
E 47 (E1), 48 (E2). THE DELIVERER PRaised. (Cp. 48. 8 with 44. 1.)
B 49. THE RUIN, AND NEED OF REDEMPTION REALISED. NO HELP FROM MAN (v. 7),
ONLY FROM GOD (v. 8).

50—60 (A2, above). ISRAEL’S REDEEMER.
(Introversion.)

A2 F 50. GOD SPEAKS TO HIS PEOPLE. HE BREAKS THE SILENCE AS IN EXODUS 3. 4
G 51. TRANSGRESSION. CONFESSED AND FORGIVEN.
G 52 (G1), 53 (G2), 54 (G3), 55 (G4). TRANSGRESSORS. UNCONFESSED AND DESTROYED.
F 56 (F1), 57 (F2), 58 (F3), 59 (F4), 60 (F5). GOD’S PEOPLE SPEAK TO HIM OF ISRAEL’S
REDEEMER AND HIS WORK: TELLING OF DEATH AND RESURRECTION (Michtam.
Ap. 65. XII).

61—72 (A3, above). ISRAEL’S REDEMPTION.
(Alternations)

A3 H X 61 (X1), 62 (X2), 63 (X3), 64 (X4). ISRAEL WAITS FOR DELIVERANCE “FROM
THE ENDS OF THE EARTH”, WHICH IS THE WORK OF GOD ALONE (64. 9).
L 65. ZION WAITS FOR HER BLESSING.
M 66 (M1), 67 (M2). PRAISE PROMISED. THE TROUBLE REMEMBERED (68. 10—12).
J 68. THE ANSWER TO 61—67. GOD ARIVES. “BLESS ED BE GOD” (v. 35).
H K 69. THE KING WAITS FOR DELIVERANCE (v. 14) FROM SUFFERINGS, SHAME,
AND SORROW. (THE TRESPASS OFFERING) †.
L 70. THE KING WAITS FOR HIS DELIVERANCE. “MAKE HASTE”.
J 72. THE ANSWER. THE KING REIGNS. “BLESS ED BE THE LORD GOD”
(v. 18). THIS WAS ALL HIS DESIRE (2 Sam. 23. 3). THE REDEEMED NATION
BLESS ED, AND A BLESSING TO ALL NATIONS.

* For notes, see p. 760.
NOTES ON THE STRUCTURE, PAGE 759.

*Exodus* is the Greek Ἐξοδος, and is the name given to the book by the Septuagint Translators as descriptive of its chief event—the going out of Israel from Egypt. But the Hebrew title for it is יִשְׂרָאֵל נַעֲמָן (‘sō‘lekh še‘mōth), “And these are the names.” The Book is thus called because it begins with the names of those who came into the place whence they were redeemed and delivered from their ruin and oppression.

It is indeed the book of “the Names”; for not only does the Lord speak so pointedly of knowing Moses “by name” (38. 12, 17), but Moses asks by what Name he is to speak of the God of their fathers to the Israelites (3. 15), and the Lord reveals His Name (3. 14, 16); while in 6. 3; 33. 19; and 34. 5-7, He further proclaims it. So, again, of the “Angel” that was sent before the People (23. 20), Jehovah said, “My Name is in Him” (23. 21). Moses speaks to Pharaoh in the Name of Jehovah (5. 22); and Pharaoh is raised up “that My Name may be declared throughout all the earth” (9. 16). It is in this book that we first have the third Commandment concerning the Name of the Lord (20. 7). Bezaleel is said to have been “called” by name (31. 2), whereas a different phrase is used of Aholiab (31. 6) both here and in 35. 30 and 34. It is in Exodus also that we have the particular instructions as to the engraving of the names on the shoulder-stones of the ephod (23. 9-12), and on the breastplate stones (12-21), which were strictly carried out (39. 6; 7 and 8-14). Thus “the names of the sons of Israel” were borne before the Lord with the Redeeming Blood in the Holy of Holies. Moreover, these names appear at the beginning of Exodus, in connection with the Ruins; and at the end in connection with the Redemption “before God in the Sanctuary”; while we have the Name of the Redeemer proclaimed and celebrated throughout, “The Lord is His name” (Ex. 15. 3).

Exodus is therefore the Book of Redemption; and Redemption is individual and by name. It is the book in which the Redemption of the People is first mentioned: “Thou in Thy mercy hast led forth the People which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation.” (Exod. 15. 12).

The Title “Exodus” also occurs in Luke 9. 31 (rendered “departure” in A.V. and R.V.), where it is the subject of which Messiah spake with Moses and Elijah on “the holy mount.” This subject was His Redemption work, viz. the “exodus” which He should accomplish at Jerusalem, which was the great Antitype of that accomplished by Moses.

The types of Exodus are also types of Redemption. The Divine title Jah (יה), see Ap. 4. III, the concentrated form of Jehovah, occurs for the first time in the Book of Exodus (15. 2); and it occurs also for the first time in the Psalms in this second or Exodus Book (Ps. 68. 4).

In this second Book of the Psalms we find the subject-matter corresponding with that of Exodus. Like the other books, its teaching is dispensational. In the Genesis Book, Man is the central thought; in this Exodus Book, it is the Nation of Israel around which the counsels and purposes of God are centered. It opens with the “cry” from the depth of the Ruin and Oppression, as Exodus does; and it ends with the King reigning over the redeemed Nation (Ps. 72), brought “again the second time” from the four corners of the earth (Isa. 11. 11); as it was brought the first time from Egypt; and, at length, made a blessing to all the families of the earth.

Of the Divine names and titles: Elohim occurs 602 times (two of them with Jehovah), El 14 times, and Jehovah only 37 times. Note the references to Sinai, Miriam, and other events in Exodus, in this second Book.

† Psalms 42 and 43 are linked together by a recurring question and answer. See the Structure (p. 759).
‡ As Ps. 32 is the Sin Offering and Ps. 40 the Burnt Offering, so Ps. 69 is the Trespass Offering.
 BOOK II.

42—72 (B^). THE EXODUS BOOK.

For the Structure, see p. 759. It has to do with Israel; as the first book (1—41) had to do with Man.

42—49 (A^, p 759). ISRAEL’S RUIN.

42, 43 (B^, B^; p. 759). THE RUIN REALISED.

(Repeated Alternation.)

1 As the hart panteth after the water brooks, so panteth my soul after Thee, O God.
2 My soul thirsteth for God, for the living God:
   When shall I come and appease before God?
3 My tears have been my meat day and night.
4 When I remember these things, I pour out my soul in me:
   For I had gone with the multitude, I went with them to the house of God,
   With the voice of joy and praise, with a multitude that kept holyday.
5 Why art thou cast down, O my soul?
   And why art thou disquieted in me?
   Hope thou in God: for I shall yet praise Him.
6 O my God, my soul is cast down within me:
   Therefore will I remember Thee from the land of Jordan,
   And of the Hermonites, from the hill of Mizra.
7 Deep calleth unto deep at the noise of Thy waterspouts:
   All Thy waves and Thy billows are gone over me.
8 Yet the Lord will command His loving-kindness in the daytime,
   And in the night His song shall be with me,
   And my prayer unto the God of my life.
9 I will say unto God my rock, ‘Why hast Thou forgotten me?
   Why go I mourning because of the oppression of the enemy?’
10 As with a sword in my bones, mine enemies reproach me;
   While they say daily unto me, ‘Where is thy God?’

11 Why art thou cast down, O my soul?
   And why art thou disquieted in me?
   Hope thou in God: for I shall yet praise Him,
   Who is the health of my countenance, and my God.

my God’: Op. v. 11 and 43. 5. Jordan. The reference is to 2 Sam. 17. 29. Hermonites = the Hermonites = the mountains. Refers to the two peaks. hill = mountain.

8 Yet. Omit this, the. Heb. Jehovah. Ap. 4. II. His loving-kindness ... His song. Fig. Eilapaes (Complex). Ap. 6, by which each is to be repeated in the other = “His loving-kindness [and His song] in the daytime; and in the night His song [and His loving-kindness] shall be with me.”

5 GOD of my life. Some codices, with Syr., read “the living GOD.” Ap. 4. IV. In edition of 1011 this was pr. “My God.”

6 O my God. In some codices this is joined on to the end of v. 5 = “the great deliverance of me, and [praise] the Lord. Heb. Jehovah. Ap. 4. II. His loving-kindness ... His song. Fig. Eilapaes (Complex). Ap. 6, by which each is to be repeated in the other = “His loving-kindness [and His song] in the daytime; and in the night His song [and His loving-kindness] shall be with me.”

10 As with. Some codices read “Like”.

The second Psalm of each book has its subject the enemy. See Ap. 10. 11 health = salvation.
43. 1. Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
2 For art thou the God of my strength:
why dost Thou cast me off?
Why go I mourning because of the oppression of the enemy?
B 3 O send out Thy light and Thy truth:
let them lead me;
Let them bring me unto Thy holy hill,
And to Thy tabernacles.
4 Then will I go unto the altar of God,
Unto God my exceeding joy:
Yea, upon the harp will I praise Thee, O God my God.
C 5 Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in God; for I shall yet praise Him,
Who is the health of my countenance, and my God.

To the chief Musician.

44. 1-8 (D, above). GOD OUR HELP
(Extended Alternation.)

E | F | 9-14. Us.
E' | F | 17-22. Us.

Title. For the sons of Korah. The second of eleven so ascribed. See note on Title, Ps. 42, Ap. 58, VIII, and note on sub-section below.

Maschil = Instruction. The third of thirteen Psalms so named. See note on Ps. 52, Title, and Ap. 65, XI. See note on Ps. 42, Title.

1-3 (D, above). GOD OUR HELP
(Extended Alternation.)

D [a | 1. By Thee our fathers cast out.
b | 2. Not their own sword.
c | 3. Thy right hand.
d | 4. Thou didst drive out the heathen.

E | 5. By Thee will we push down our enemies.
F | 6. thou hast saved us from our enemies.

E | 7. But Thou hast saved us from our enemies,
F | 8. and hast put them to shame that hated us.

E | 9. But Thou hast cast off, and put us to shame;
F | 10. and goest not forth with our armies.

E' | 11. But Thou hast cast off, and put us to shame;
F' | 12. and goest not forth with our armies.

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9-14 (F, above). [For Structure see next page.]
44. 10.

PSALMS.

44, 9-14 (F, p. 762). US. TROUBLE.

(Attentionation.)

F: e | 9. Thou hast cast us off. (Pos. and Neg.)
   f | 10, 11. Enemies' acts.
   e | 12. Thou hast cast us off. (Pos. and Neg.)
   f | 13, 14. Enemies' words.

10 spoil for themselves - have plundered at their will; first occurrence Judg. 2. 14. See Sennacherib's boast on his cylinder. Ap. 67, xi, p. 98. Some codices, with Aram. and Syr., read "plundered us", &c.
16 avenger = him that taketh vengeance. Cp. 8. 2. Here = Sennacherib.

17-22 (F, p. 762). US. TROUBLE.

(Attentionation.)

F: g | 17, 18. Righteousness.
   h | 19. Calamities.
   g | 20, 21. Righteousness.
   h | 22. Calamities.

18 steps = goings. Pl. in many codices, with one early printed edition, Aram., Sept., Syr., and Vulg.; but some codices, with nine early printed editions, read singular.
19 place of dragons = place of jackals. Put by Fig. Metonymy (of Adjunct), Ap. 6, for a desert place.
20 name. See note on 20.1.
22 Yea = Surely. Quoted in Rom. 8. 36.

23-26 (D, p. 762). JEHOVAH OUR HELP.

(Introversion.)

   k | 25. Affliction.

23 Awake ... sleepest. Fig. Anthropopathia, Ap. 6.
   LORD*. Primitive text read "Jehovah". Altered by the Sopherim to "Adonal". See Ap. 32. Some codices, with two early printed editions, read "Jehovah".

mercies' = mercy's, or lovingkindness'.
To the chief Musician. See Ap. 64. Written by Hezekiah for his special circumstances; but on account of vv. 1-8 was handed over for general use at the Feast of the Passover. See note below.
upon = relating to, or concerning.
Shoshannim = Lilies. Put by Fig. Metalepsis for "Spring", and "Spring" put for the great spring festival, the Passover. See Ap. 65, XXI.

45 (E, p. 759). THE DELIVERER. PRAISED.

(Introversion.)

E: H | 1. The Psalmist.
   J | 2-8. The king.
   H | 9-16. The queen.
   I | 17. The Psalmist.

Title. For the sons of Korah = By, &c. The third of nine so ascribed. See Title, Ps. 42, and Ap. 65, VIII.
Maschil = giving instruction. The fourth of thirteen so named. See Title, Ps. 32, and Ap. 65, XI.
A Song. Heb. shir, as in Ps. 18. See Ap. 65, XXIII.

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My heart is = inditing a good matter:
3 speak of the things which I have made known:
My tongue = is the pen of a ready writer.

loves. Probably pl. of majesty - significant love. If in connection with the marriage of Hezekiah (2 Kings 21. 1 and Isa. 38. 4), its place here is accounted for between Ps. 44-48. Significant, because of its fulfilment in Messiah (Rev. 19, 7. Cp. Isa. 54. 5-8). Hephzibah (Isa. 62. 4) was the wife of Hezekiah. 1 inditing = bubbling up: i.e. running over, or overflowing with. matter = theme. ia. Supply Ellipsis: "tongue [is like] the pen", ready: i.e. with readiness of mind in respect of the subject treated of.
2 Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O sword of most mighty,
With thy glory and thy majesty.
And in thy majesty ride prosperously because of truth and meekness and righteousness;
And thy right hand shall teach thee terrible things.
Thine arrows are sharp in the heart of the king’s enemies;
Whereby the people fall under thee.
The sceptre of Thy kingdom is a right sceptre.

9 Kings’ daughters were among thy honourable women:
Upon thy right hand didst thou the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father’s house;
For is he thy Lord; and worship thou him.
And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall incline thy favour.
The king’s daughter is all glorious within:
Her clothing is of wrought gold.
She shall be brought unto the king in raiment of needlework:
The virgins her companions that follow her shall be brought unto thee.
With gladness and rejoicing shall they be brought:
They shall enter into the king’s palace.

Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

To the chief Musician upon Amosoth.

45. 2-8 (J, p. 763). THE KING.
(Introduction and Alternation.)

2 and 4, His reward, “Therefore” (al kem).
3 and 5, His weapons, and his effects.

2 fairer: i.e. in His glory which follows the suffering described in Isa. 52. 14; 53. 2.

2 Thy throne, O God. Quoted in Heb. 1. 8, 9.
Several attempts are made by certain commentators to get rid of this reference to Christ’s Godhead; but not only would Heb. 1. 8, 9 have to go, but Isa. 9, 6, and Jer. 23. 6; 33. 16 as well.

All. Supply Ellipsis (Ap. 6), by repeating “Thy glory”.

Because = On behalf.

7 wickedness = lawlessness. Heb. ἀθάνατος. Ap. 44. x.

8 Thy throne, O God. Quoted in Heb. 1. 8, 9.
Several attempts are made by certain commentators to get rid of this reference to Christ’s Godhead; but not only would Heb. 1. 8, 9 have to go, but Isa. 9, 6, and Jer. 23. 6; 33. 16 as well.


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Kings’ daughters were among thy honourable women:
Upon thy right hand didst thou the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father’s house;
For is he thy Lord; and worship thou him.
And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall incline thy favour.
The king’s daughter is all glorious within:
Her clothing is of wrought gold.
She shall be brought unto the king in raiment of needlework:
The virgins her companions that follow her shall be brought unto thee.
With gladness and rejoicing shall they be brought:
They shall enter into the king’s palace.

Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

To the chief Musician upon Amosoth.

15 gladness. Heb. pl. of majesty = with great gladness.
16 thy . . . thy. Heb. text, these pronouns are masc., but the Syr. reads them fem. In this case they agree with and perfect the Structure above.
17 people = peoples, or nations. To the chief Musician. See Ap. 64. Having been written for the marriage of Hezekiah, the Psalm was hallowed over for public use, as the glorious antitype of the marriage of Messiah in a yet future day (Rev. 19. 7-22).

To the sons, &c. See note on Title, above. This and Ps. 87 are the only two Psalms where the Title is given at the beginning as well as the end. These two Psalms are for a good reason thus discriminated.
46 A Song.

1. God is our refuge and strength, A very present help in trouble.

2. Therefore will we not fear, though the earth be removed, And though the mountains be carried into the midst of the sea;

3. Though the waters thereof roar and be troubled, Though the mountains shake with the swelling thereof. Selah.

4. There is a river, the streams thereof shall make glad the city of God, The holy place of the tabernacles of the Most High.

5. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

6. The heathen raged, the kingdoms were moved:

He uttered His voice, the earth melted. Selah.

7. The Lord of hosts is with us; The God of Jacob is our refuge. Selah.

8. Come, behold the works of the Lord, What desolations He hath made in the earth.

9. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.

10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11. The Lord of hosts is with us; The God of Jacob is our refuge. Selah.

To the chief Musician.

47 A Psalm of the sons of Korah.

1. O clap your hands, all ye people; Shout unto God with the voice of triumph.

2. For the Lord is most high is terrible; He is a great King over all the earth.

moved. Same word as “carried”, in v. 2. morning: i.e. when the morning dawns. See 2 Kings 19, 31-35. Isa. 37, 35, 36. Cp. Ex. 14, 27. heathen were moved = moved. Same word as in v. 5. The Lord of hosts. See note on 1 Sam. 1. 3. Lord = nations. raged. Same word as “roar”, v. 3. Lord of hosts. See note on 1 Sam. 1. 3. Lord = nations. raged. Same word as in v. 1. Selah. Connecting this assured confidence in God’s promise with its fulfilment in the deliverance of Zion from Sennacherib (Ap. 66, II). Ap. 4, II. But some codices, with first printed edition and Syr., read “Elohim”, God. Cp. 66, v. 9. bow... spear... chariot. The weapons of war, corresponding with the preceding line—war. See the Structure above. 10 Be still = Desist; cease your efforts. Heb. rapha = exalted. Selah. Connecting Ps. 46 with Ps. 47 and 45, all three referring to the same events. See Ap. 66, II. To the chief Musician. See Ap. 64.

47 (F1, p. 756) [For Structure see next page].

48. **Psalms.**

**47. 3.**

- **He shall subdue the 1 people under us,** and the nations under our feet.
- **He shall choose our inheritance for us,** the excellency of Jacob whom He loved.

**6.**

- Sing praises to God, sing praises:
  - To the Lord, with the sound of a trumpet.
  - Sing praises unto our King, sing praises.

- For God is the King of all the earth:
  - Sing ye praises with understanding.

- God reigneth over the heathen:
  - God sitteth upon the throne of His holiness.

- The princes of the people are gathered together,
  - Even the People of the 1 God of Abraham:

- For the shields of the earth belong unto 1 God:
  - He is greatly exalted.

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**48.**

- A Song and a Psalm for the sons of Korah.
- Great is the Lord, and greatly to be praised
  - In the city of our God, in the mountain of His holiness.

- Beautiful for situation, the joy of the whole earth,
  - Is mount Zion, on the sides of the north,
  - The city of the great King.

- 1 God is known in her palaces for a refuge.
- For, 1 the kings are gathered together,
  - They passed by together.

- They saw it, and so they marvelled;
  - They were troubled, and fled away.

- Fear took hold upon them there,
  - And pain, as of a woman in travail.

- Thou breakest the ships of Tarshish
  - With an east wind.

- As we have heard, so have we seen
  - In the city of the Lord of hosts, in the city of our God:
  - God will establish it for ever.

- We have thought of Thy lovingkindness, O 1 God,
  - In the midst of Thy temple.

- According to Thy name, O 1 God,
  - So Thy praise unto the ends of the earth:

- Thy right hand is full of righteousness.
- Let 2 mount Zion rejoice,
  - Let the daughters of Judah be glad,
  - Because of Thy judgments.

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**47 (E’, p. 759). PRAISE TO THE DELIVERER.** *(Extended Alternations.)*

**E’**

- V |  t | 1. A call to praise.
  - Z | 1-3. Zion a joy. In her palaces, God known.
  - A | 4-8. The reason. “For”, God’s power shown in her establishment “for ever”.

- Y | 1. Praise.
  - | 9, 10. Praise.

**Title.** A Song. Heb. Shir. See Ap. 65, XVII.

**Psalm.** Heb. Mizmor. See Ap. 65, XVII.

**for the sons of Korah.** See Ap. 63, VIII. The fifth of nine so ascribed; and the last of the four Psalms celebrating the deliverance of Zion and Hezekiah (44, 46-49).

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**48 (E’, p. 759). PRAISE TO THE DELIVERER.** *(Repeated Alternation.)*

**E’**

- V | t | 1. A call to praise.
  - Z | 1-3. Zion a joy. In her palaces, God known.
  - A | 4-8. The reason. “For”, God’s power shown in her establishment “for ever”.

- Y | 1. Praise.
  - | 9, 10. Praise.

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**Title.** A Song. Heb. Shir. See Ap. 65, XVII.

**Psalm.** Heb. Mizmor. See Ap. 65, XVII.

**for the sons of Korah.** See Ap. 63, VIII. The fifth of nine so ascribed; and the last of the four Psalms celebrating the deliverance of Zion and Hezekiah (44, 46-49).

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**Translation Notes.**

- Genitive of Character: 2 situation = elevation, earth = land, mount Zion = Jerusalem.
- The city of the great King = Jerusalem.
- 3 known = hath made Himself known.
- 4 lo. Fig. Asterismos. Ap. 6. the Kings = i.e. the royal kings of Sennacherib.
- Selah. Connecting the demand of Ps. 46, 10, to “be still” and exalt Jehovah, with the “rest” in the thought of His lovingkindness. Connecting also the end of members A and A (v. 14). See Ap. 66, II.
- 9 thought silent (Heb. damah), or stood still (46, 10) and rested in thought, midst. Same word as 46, 10. name. See note on 20, 1.
- 11 daughters = cities. Put by Fig. Metonymy (of Subject).
- Ap. 6, for cities (cp. Num. 21, 22, Josh. 17, 11, 12).
### 48. 12. PSALMS.

| 12 | Walk about Zion, and go round about her; Tell the towers thereof. |
| 13 | Mark ye well her bulwarks, Consider her palaces; That ye may tell it to the generation following. |
| 14 | For this God is our God for ever and ever: 

\[\text{To the chief Musician.}\]

### 49 (B. p. 769). NEED OF REDEMPTION REALIZED. (Alternations and Introductions.)

#### INTRODUCTION.

<table>
<thead>
<tr>
<th>Low.</th>
<th>Mouth.</th>
<th>Ear.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inhabitants.</td>
<td>Poor.</td>
<td>Will.</td>
</tr>
</tbody>
</table>

#### THE THEME

I. v. 1, 2. II. v. 3, 4. I will speak. The Theme announces an Enigma, and the solution is the Incarnation and work of the Redeemer.

#### B: v. 5. Why fear? (two lines.)

- w 6-9. No redemption from man (four lines.)

#### Note.

In the first and third members the Introdution is alternated, the couples in one being answered by quatrains in the other. If written by Hezekiah after his recovery the date would be about 695 b.c.

### Title.

A Psalm. The sixth of nine so ascribed. Heb. pizmur. See Ap. 65. XVII.

Korah. See Ap. 68. VIII.

1. people = peoples.

world = age = transitoriness. Heb. 'eled = the world as transitory, as in 17. 14. Cp. 38. 5, "age"; 59. 47, "time". Job 11. 17. These are all the occurrences.


poor = helpless. Heb. 'eyom. See note on Prov. 6. 11, together = alike.

4. dark = deep.

5. days of evil. His were in Matt. 26. 38, Luke 22. 41, 55. John 13. 27. Heb. 6. 7,


of my heels: or, my footsteps. Put by Fig. Synedcote (of Part), Ap. 6, for the whole person, in order to call attention to, and thus emphasize, the reference to Gen. 3. 12. When our iniquities were laid upon Christ, then He was vulnerable and was wounded for our transgressions.


by any means redeem. Heb. Fig. Polyptoton (Ap. 6) = "redeeming will redeem", redeem = deliver by power. Heb. padath. See notes on Ex. 6. 6 and 13. 12, his brother. Some codices read "surely" instead of "a brother". In this case the two lines read, "Surely no man (Heb. 'ish. Ap. 14. II) can redeem, nor give to God atonement for himself". God. Heb. Elohim. Ap. 4. I.

9. That, &c. Connect this with the end of v. 7. still live for ever = live on continually.

10. precious = costly, or, so costly is it that, &c. it = the redemption of themselves. That, &c. Connect this with the end of v. 7. still live for ever = live on continually.

49. 13.

**PSALMS.**

13 This their way is their folly:
Yet their posterity approve their sayings.
Selah.

14 Like sheep they are laid in the grave;
Death shall feed on them;
And the upright shall have dominion over them in the morning:
And their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave:
For He shall receive me.
Selah.

16 Be not thou afraid when one is made rich.
When the glory of his house is increased;
For when he dieth he carry nothing away:
His glory shall not descend after him.

17 Though while he lived he blessed his soul:
And men will praise thee, when thou dost well to thyself.

18 He shall go to the generation of his fathers;
They shall never see light.

19 Man that is in honour, and understandeth not,
is like the beasts that perish.

50

A Psalm of Asaph.

1 The mighty God, even the LORD, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty,
Our God hath shined.

3 Our God shall come, and shall not keep silence:
A fire shall devour before Him,
And it shall be very tempestuous round about Him.

4 He shall call to the heavens above,
And to the earth, that He may judge His people.

5 Gather My saints together unto Me;
Those that have made a covenant with Me by sacrifice.

6 And the heavens shall declare his righteousness:
For God is judge of the earth.
Selah.

7 Hear, O My People, and I will speak;
O Israel, and I will testify against thee:
I am God, even thy God.

8 I will not reprove thee for thy sacrifices
Or thy burnt offerings, to have been continually before Me.

9 I will take no bullock out of thy house,
Nor he goats out of thy folds.

10 For every beast of the forest is Mine,
And the cattle upon a thousand hills.

11 I know all the fowls of the mountains;
And the wild beasts of the field are Mine.

12 If I were hungry, I would not tell thee:
For the world is Mine, and the fulness thereof.

13 Will I eat the flesh of bulls,
Or drink the blood of goats?
50. 15.  PSALMS.  51. 10.

15 And call upon Me in the day of trouble:  
I will deliver thee, and thou shalt glorify Me.

16 But unto the wicked God saith,  
"What hast thou to do to declare My statutes,  
Or that thou shouldst take My covenant  
in thy mouth?

17 Seeing thou hastest instruction,  
And castest My words behind thee,  
18 When thou wast a thief, then thou consentedst  
with him, and hast been partaker with adulterers,  
19 Thou givest thine mouth to evil,  
And thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother;  
Thou slanderest thine own mother's son.  
21 These things hast thou done, and I kept silence;  
Thou thoughtest that I was altogether such an one as thyself:  
But I will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God,  
Lest I tear you in pieces, and there be none to deliver.

23 Whoso offereth praise glorifieth Me:  
And to him that ordereth his conversation aright  
Will I shew the salvation of My God.  
To the chief Musician.

51  A Psalm of David, when Nathan the prophet  
came unto him, after he had gone in to Bathsheba.

1  Have mercy upon me, O God, according to Thy lovingkindness:  
According unto the multitude of Thy tender mercies blot out my transgressions,  
Wash me throughly from mine iniquity, And cleanse me from my sin.

2  For I acknowledge my transgressions:  
And my sin is ever before me.  
4 Against Thee, Thee only, have I sinned,  
And done this evil in Thy sight:  
That Thou mightest be justified when Thou speakest,  
And be clear when Thou judgest.

5  Behold, I was shapen in iniquity; And in sin did my mother conceive me.

6  Behold, Thou desirest truth in the inward parts:  
And in the hidden part Thou shalt make me to know wisdom.

7  Purge me with hyssop, and I shall be clean;  
Wash me, and I shall be whiter than snow.

8  Make me to hear joy and gladness;  
That the bones which Thou hast broken may rejoice.

9  Hide Thy face from my sins,  
And blot out all mine iniquities.

10  Wicked. Heb. ra'shâ'.  Ap. 44. x.  
Saith - hath said.  
What...? Fig. Erotesés and Apodioxis.  Ap. 6. See Rom. 2. 21, 22.
18 consentedst with = foundest pleasure with. Aram., Sept., Syr., and Vulg., read "ransom";  

20 thine own mother's son. Fig. Periphrasis (Ap. 8), for emphasis.

22 @Ò. Heb. Eloah.  Ap. 4. V.

23 conversation = way. Some codices, with five early printed editions, Sept., Syr., and Vulg., read  
"And there [will be] a way by which I will show to him", &c.

To the chief Musician. See Ap. 64.

51 (G. p. 759).  THE RESPONSE OF HIS PEOPLE.

G J | 1, 2. Prayer.  
K 3-5. Transgression. Confession.  
L | a | 6. What God desires.  
| b | 7, 8. Prayer and resulting praise.  

L | b | 14, 15. What God desires.  
| a | 16-19. Prayer and resulting praise.

Title. A Psalm. Heb. mismor. See Ap. 65. XVII.
when Nathan, &c. See 2 Sam. 11. 2; 12. 1. David's utterance when he lay all night upon the earth as a penitent (2 Sam. 12. 10). Cp. his utterance when he "sat before the Lord " as a worshipper (2 Sam. 7. 18-23), and when he "stood upon his feet " as a servant (1 Chron. 28. 2-10).

1 Have mercy upon me = Be gracious or favourable unto me.  
Lovingkindness = or, grace.  
K blot out = erase, as a debt from a book (Ex. 32. 33, 34. 12. 26).  
Purify = wipe out so as to remove (2 Kings 21. 15. 1 Sam. 42. 24).

2 Wash = as a garment.  
Transgressions.  
Psalm. 44. ix.

3 Acknowledge. Confession is ever the condition of forgiveness. See notes on 82. 5.

4 Only = alone. This is primary, and contains the secondary.

5 Evil. Heb. ru'â'.  Ap. 44. viii.

6 That, &c. Quoted in Rom. 5. 4.  
when Thou speakest = i.e., in Thy word. Some codices, with three early printed editions, Sept., and Vulg., read "in Thy words" (pl.).  
Cp. Rom. 8. 4.

5 Behold, Fig. Astartes.  Ap. 6.
6 in the inward parts. More than the external acts.  
Heb. tuchoth. Only here and Job 38. 11, make me, &c. See note on Job 38. 11.  
We need this washing, for this wisdom is from above.  
Cp. ? Tim. 3. 14, 15.

7 Purge me = Thou wilt sin-cleanse me, or un-sin me: i.e., expiate by the blood of a sin offering.

8 Make me = Thou wilt make me.

10 Create. Heb. bârdâ', as in Gen. 1. 1. The new heart is not the old one changed, but newly created: i.e., "begotten" by God, as in John 3. 1-6.

Right = steadfast.  
Spirtite.  
Put by Fig. Synecdohes (of Part), Ap. 6, for whole character.
11 Cast not away Thy presence; And take not Thy Holy Spirit from me.
12 Restore unto me the joy of Thy salvation; And uphold me with Thy free spirit.

13 Then will I teach transgressors Thy ways; And sinners shall be converted unto Thee.

Deliver me from bloodguiltiness, O God.
Thou God of my salvation:
And my tongue shall sing aloud of Thy righteousness.

O LORD, open Thou my lips; And my mouth shall shew forth Thy praise.

For Thou desirest not sacrifice; else would I give it:
Thou delightest not in burnt offering.

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion:
Build Thou the walls of Jerusalem.

Shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon Thine altar.

To the chief Musician.

52 Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

1 Why boastest thou thyself in mischief, O mighty man? The goodness of GOD endureth continually.

2 Thy tongue deviseth mischief; Like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; And lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O thou deceitful tongue.

5 GOD shall likewise destroy thee for ever, He shall take thee away, and pluck thee out of thy dwelling place, And root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, And shall laugh at him.

7 Lo, this is the man that made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.

8 But I am like a green olive tree in the house of GOD:
I trust in the mercy of GOD for ever and ever.

9 I will praise Thee for ever, because Thou hast done it:
And I will wait on Thy name; for it is good before Thy saints.

To the chief Musician upon Mahalath.
1. The "fool" hath said in his heart, "There is no God."

2. God looked down from heaven upon the children of men. 

3. Every one of them is gone back: they are altogether become filthy; 

4. Have the workers of iniquity no knowledge? 

5. There were they in great fear, where no fear was: 

6. On that the salvation of Israel were come out of Zion! 

7. For He hath delivered me out of all trouble: And mine eye hath seen His desire upon mine enemies.

8. Joseph shall rejoice, and Israel shall be glad.

9. To the chief Musician on Neginoth.

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9. To the chief Musician on Neginoth.
55 (G, p. 570). INSTRUCTION AS TO DEFEAT OF ENEMIES. (Repeated Alternation.)

55 (G1)


55. 1.

PSALMS.

55.

Maschil, A Psalm of David.

1 Give ear to my prayer, O LORD; And hide not Thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise:

3 Because of the voice of the enemy, Because of the oppression of the wicked: For they cast iniquity upon me, And in wrath they hate me.

4 My heart is sore pained within me: And the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, And horror hath overwhelmed me.

6 And I said, "Oh that I had wings like a dove!"

7 Lo, then would I wander far off, And remain in the wilderness. Selah.

8 I would hasting escape From the "windy storm and tempest."

9 Destroy, O LORD, and divide their tongues:

For I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: Mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: Deceit and guile depart not from her streets.

12 For it was not an enemy that reproached me; Then I could have borne it: Neither was it he that hated me that did magnify himself against me; Then I would have hid myself from him:

13 But it was the "a man" mine equal, My guide, and mine acquaintance.

14 We took sweet counsel together, And walked unto the house of God in company.

15 Let death seize upon them, And let them go down quick into hell:

For wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; And the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: And He shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me:

For there were many with me.

19 GOD shall hear, and afflict them, (Even He that abideth of old). Selah. Because they have no changes, Therefore they fear not GOD.

sisid by the double accent Pasek, or "note line" With whom are no changes (for the better): i.e. no change = improvement. See note on "alter" (Lev. 27. 10). Heb. halâph. Cp. Gen. 35. 2.
56 (F, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (Extended Alternation.)

F | U | 1, 2. Complaint.
   V | 3. Trust.
   W | 4. Praise.

Title. Michtam: i.e. Resurgam. See v. 13. One of six Psalms so called. The first is Ps. 16. See Ap. 65. XII. and sub-scription, v. 12.

when, &c. See i Sam. 21. 19; 27. 4; 29. 2-11.
1 Be merciful = Be gracious, or favourable.
   shall swallow me up = thirst for my blood. Heb. shi'ath, used of wild beasts.
   daily = all the day. See v. 5.
   enemies = watchmen, or observers.
   O Thou Most High. Heb. m'drôn, lofty, or exalted (not Btym).
   Flesh. Put by Fig. Synecdoche (of Part), Ap. 6, for man.
5 Every day = all the day. See v. 5.
   evil. Ap. 44. viii.
7 iniquity. Heb. 'osan. Ap. 44. iii.
   people = peoples. (No Art.)
8 tellist = recordist.
9 wandering... bottle Fig. Paronomasia. Ap. 6.
   Thy bottle. Fig. Anthropopathia. Ap. 6. Tears of mourners were thus collected and buried with the dead.
   Hence often found in ancient tombs.
10 When I cry unto Thee = In the day of my cry.
   for = that.
   for me = mine.
11 In God, &c. Fig. Cycloides. Ap. 6. See v. 4.
   the LORD. Heb. Jehovah. Ap. 4. II.
   put my trust = confided. Cp. v. 2.
13 delivered = plucked.
   Wilt thou... ? Fig. Erosites. Ap. 6.
   In the light of the living = in resurrection life.
   Hence the title "Michtam". Cp. Ps. 16, and other Michtam Psalms. See also Job 33. 30; and Ps. 118. 10, 9.; where it is "land of the living".
   To the chief Musician. See Ap. 64.
57

ο Michtam of David, when he fled from Saul in the cave.

1 Be merciful unto me, O God, be merciful unto me:
For my soul trusteth in Thee:
Yea, in shadow of Thy wings will I make my refuge.
Ε Until these calamities be overpast.

2 I will cry unto God Most High;
Unto God That performeth all things for me.

3 He shall send from heaven, and save me From the reproach of him that would swallow me up. Selah.

1 God shall send forth His mercy and His truth.

4 My soul is among lions: And I lie even among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows, And their tongue a sharp sword.

5 Be Thou exalted, O God, above the heavens;
Let Thy glory be above all the earth.

6 They have prepared a net for my steps; My soul is bowed down:
Ο They have digged a pit before me, Into the midst whereof they are fallen themselves. Selah.

7 My heart is fixed, O God, my heart is fixed:
I will sing and give praise.

8 Awake, my soul; awake, psaltery and harp: I myself will awake early.

9 I will praise Thee, O Lord, among the heathen, And Thy truth unto the clouds.

10 For Thy mercy is great unto the heavens, And Thy truth unto the clouds.

11 Be Thou exalted, O God, above the heavens:
Let Thy glory be above all the earth.

2 To the chief Musician, Al-taschith.

58

ο Michtam of David.

1 Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men?

58 (F, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (Interruption.)

F | 1, 1. Man's judgment. Unrighteous.
C | 3-5. The wicked. Their character.
D | 7-9. Imprecation.
C | 10. The righteous. Their rejoicing.

Title. Michtam. See Ap. 65. XII. 1 Do ye indeed ...? Fig. Erotēsis. Ap. 6. Render:

ο congregation: or, O faction. Heb. ἀγαθόν. Occurs only here and in the sub-scription of Ps. 55. = silent. So human judges are dumb when they ought to speak, and deaf when they ought to hear (v. 4).

2 Yea, in heart ye work wickedness; 
Ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: They go astray as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent: They are like the deaf adder that stoppeth her ear;

5 Which will not hearken to the voice of charmers, Charming never so wisely.

6 Break their teeth, O God, in their mouth: Break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters which run continually:
When he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away:
Like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns, He shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily there is a reward for the righteous:
Verily He is a God That judgeth in the earth.

To the chief Musician, Al-tashchith.

Ye weigh = Ye weigh out, or, dispense. 
2 wickedness = lawless. Heb. rādāh'. Ap. 44. x. 
6 cut in pieces = cut down [like grass]. 
7 the thorns. Put by Fig. Metonymy (of Cause), Ap. 6, for the fire caused by them (Ec. 7. 4). 
8 the righteous = the righteous one. 
9 He is a God; or, There is a God, judges in the earth [will say]. Note the Introversion in this verse. 
To the chief Musician. Sol. Ap. 64. 
Al-tashchith = Destroy not. See Ap. 65. III.

59 (F, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (Extended Alternation.)

   F | 4. Comparison to a dog.
   H | 8. 2. Psalmist's trust in God,
   F | 14. Comparison to a dog.
   H | 16-17. Psalmist's trust in God.
   J | 18-17. Reason. "God my defence".

Title. Michtam. See Ap. 65. XII.
   when, &c. Cp. 1 Sam. 19. 11.
      Defend me = set me on high.
   2 iniquity. Heb. 'āven. Ap. 44. iii.
      transgression = rebellion. Heb. pāsha'. Ap. 44. ix.
      sin. Heb. chādā'. Ap. 44. i.
   5 LORD God of hosts = Jehovah Elohim Sabaoth.
   6 LORD God = Jehovah Elohim Sabaoth.
   7 See note on 1 Sam. 1. 3.
   8 heathen = nations.
   9 wicked. Heb. 'āven. Ap. 44. iii.
      transgressors = hypocrites. Heb. bāgōd.
   Selah. Connecting the wicked transgressors with their true character as dogs of the Gentiles; and marking off and connecting the two prayers in vs. 1-6 (E), and vs. 11-18 (E). See Ap. 66. II.
   8 laugh. Cp. Ps. 2. 4.
   9 Because of his strength: or, O my strength, as in v. 17.
   10 mercy = loving-kindness, or grace. prevent = anticipate.
   11 LORD. One of the 154 places where the Spērētim altered "Jehovah" to "Adonai". Ap. 92.
   12 sin. Heb. chādā'. Ap. 44. i.
   13 LORD God of hosts = Jehovah Elohim Sabaoth.
   14 Because of his strength will I wait upon Thee:
      For O God is my defence.
   10 The 1 God of my 1 mercy shall 1 prevent me:
      'God shall let me see my desire upon mine enemies.
   11 Slay them not, lest my People forget:
      Scatter them by Thy power; and bring them down.
      O 2 LORD 2 our shield.
   12 For the 2 sin of their mouth and the words of their lips
      Let them even be taken in their pride:
      And for cursing and lying which they speak.

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59. 13. **PSALMS.**

13 Consume them in wrath, consume them, that they may not be: And let them know that I, God ruleth in Jacob Unto the ends of the earth. *Selah.

14 And at evening let them return; and let them make a noise like a dog, And go round about the city.

15 Let them wander up and down for meat, And grudge if they be not satisfied.

16 But I will sing of Thy power; Yea, I will sing aloud of Thy 10 mercy in the morning:

For Thou hast been my defence And refuge in the day of my trouble.

17 Unto Thee, O my strength, will I sing; For 1 God is my defence, and the 1 God of my 10 mercy.

*To the chief Musician *upon *Shushan-eduth.

60 *Michtam of David, to teach; *when he was hallowed with 1 Aram-naharah and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

1 O God, Thou hast cast us off, Thou hast scattered us, Thou hast been displeased; O turn Thyself to us again.

2 Thou hast made the earth to tremble; Thou hast broken it: Heal the breaches thereof; for it shaketh.

3 Thou hast shewed Thy people hard things: Thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear Thee, That it may be displayed because of the truth. *Selah.

5 That Thy beloved may be delivered; Save with Thy right hand, and hear me.

6 *God hath spoken in His holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

8 Moab is my watchpost; Over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me into the strong city? Who will lead me into Edom?

10 Will not Thou, O 1 God, Which hast cast us off? And Thou, O 1 God, Which didst not go out with our armies?

11 Give us help from trouble; For vain is the help of man.

12 Through God we shall do valiantly: For it is That shall tread down our enemies.

*To the chief Musician *upon *Naginah.

61 (P. 776)

13 Selah. See note on v. 5.

14 wander = prowl about.

15 grudge = stay all night.

16 power = strength, as in v. 5. been = proved.

17 defence = high tower. 17 sing = sing praise.

To the chief Musician. See Ap. 64.

Upon = relating to.

Shushan-eduth. It is "testimony" relating to the second Passover provided for in Num. 9. 6-14, and acted on in 2 Chron. ch. 30. See Ap. 65. XXII. The other of the two Psalms thus used is Ps. 78.

60 (P. 775). **ISRAEL'S REDEEMER, AND HIS WORK.** (Alternative.)

F K 1-5. Prayer. (God, the object.)

L | o | 6, 7. Israel. | (God, the subject.)

K | 10, 11. Prayer. (God, the object.)

L | o | 12. Israel. | (God, the subject.)

Title. Michtam. See Ap. 65. XII.

when, &c. See 2 Sam. 8. 13, 14.

Aram-naharah, &c. = Mesopotamia or Syria. See 1 Chron. 18. 5, and note below on "twelve thousand ", twelve thousand. In 2 Sam. 8. 13, and 1 Chron. 18. 12, it is David's and Abishai's exploit, which was 18,000. Here, it is Joab's exploit, and his share was 12,000, but he took six months longer in finishing up his task (1 Kings 15. 10). David's 22,000 in 1 Chron. 18. 3 were in a Syrian campaign. See notes on 2 Sam. 8. 12, 13.


2 broken = made fissures. Occurs only here.

3 showed = suffered ... to see.

4 astonishment: or confusion, or trembling.

4 the truth: or (Thy) faithfulness. Heb. koresh.

5 Occurs only here in Psalms. Cp. Prov. 22. 21 = certainty, or exact, precise truth. (No Art.)

6 Selah. Connecting the gift, with the great and important object of it. (Ap. 66. II.)

5 hear = answer me. Heb. tex reads "us"; but some codices, with four early printed editions, Aram., Sept., Syr., and Vulg., read "me".

6 hath spoken. Verses 6-3 refer to the promise of the possession of the whole of Canaan, confirmed in 2 Sam. 7. 10. David here encourages himself by it.

6 Shechem ... Succoth. West and east of Jordan.

7 Gilead ... Manasseh. Eastern side.

Ephraim ... Judah. Western side.


8 Moab ... Edom. Spoken of as the chattels of a conqueror (2 Sam. 8. 12-14).

9 the strong city. Probably Sela or Petra, corresponding with Edom (cp. 2 Kings 14. 7). David claims the promise of Num. 24. 18.

10 O God. Some codices omit O God.

11 help from trouble = succour out of trouble.


12 To the chief Musician. See Ap. 64.

Upon = relating to.

Naginah = smiths. Ap. 65. XIV.

61. (For Structure see next page).

Title. Of David: i. e. relating to David and to the true David. 1 God. Heb. Elohim. Ap. 4. I.

2 the earth: or, the land.

that is higher than I = which will prove higher.

61. **A Psalm** of David.

1 Hear my cry, O God; Attend unto my prayer.

2 From the end of the earth will I cry unto Thee, when my heart is overwhelmed; Lead me to the rock that is higher than I.
61. 3. PSALMS. 62. 12.

61.—72 (A, p. 759). ISRAEL'S REDEMPTION.

61 (K, p. 759). WAITED FOR BY ISRAEL. (Introversion.)


3 shelter = refuge. 4 tabernacle. Heb. 'ohel, tent (Ap. 40. 8), i.e. David's tent on Mount Zion. The Psalm probably refers to Absalom's rebellion.

5 They only is my rock and my salvation; He is my defence; I shall not be greatly moved.

6 In God is my salvation and my glory: The rock of my strength, and my refuge, is in God.

7 Trust in Him at all times; ye People, Pour out your heart before Him: God is a refuge for us. Selah.

8 Surely men of low degree are vanity, and men of high degree are a lie: To be laid in the balance, They are altogether lighter than vanity.

9 Trust not in oppression, And become not vain in robbery: If riches increase, set not your heart upon them.

10 I God hath spoken once; Twice have I heard this; That power belongeth unto God.

11 Also unto Thee, O LORD, belongeth mercy:

For Thou renderest to every man according to his work.


63 (K, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (Repeated Alternation.)
K'  
R  (p. 778)

1 Hear my voice, O God, 
S1 1. Assur.
 1. Reason for praise.
 2. Assurance.
 2. Reason for praise.
 11. Reason for praise.

when, &c. See 1 Sam. 22. 5; 23. 14-16.

longeth = fainteth. Occurs nowhere else.
In. Some codices, with Syr., read "like their thirst = weary. Their lovingkindness = grace.
praise = commend, or extol. Heb. shabab; used only by David and Solomon.

And. Supply Ellipsis (Ap. 6) by reading "[I will meditate]."
7 wings. Fig. Anthropophathea. Ap. 6.
rejoice: or, rest.

8 followeth. Supply Ellipsis by reading "[cleaveth to and] followeth." hard = close.
hand. Fig. Anthropophathea. Ap. 6.
2 to destroy it. As Athithophel did (2 Sam. 17. 1-3).
the lower parts: i.e. to Sheol.
10 foxes = jackals.
11 To the chief Musician. See Ap. 64.

64 (K, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (Division.)
K'  
R  (p. 778)

1 Hear my voice, O God, 
S1 1. Enemies.
 2. Mankind in general.
 10. The righteous in particular.

of David = relating to David and the true David.
1-8 (T, above), ENEMIES, (Alternation and Intversion.)
T'  
U | q | 1. The enemies. (Sing.)
 1. Enemies. (PL.)
 3, 4. Their attempt to wound.

U | r | 5, 6. Enemies. (PL.)
 2. The enemy. (Sing.)
 7, 8. Their wounding.

2 Hide: Put by Fig. Metonymy (of Adjunct) Ap. 6. for protection.
secret counsel = conspiracy (2 Sam. 16. 20-22; 17. 1-4).
insurrection. The former, secret; this, open.
shoot... fear. Fig. Parmenasia. Ap. 8. Heb. yorahā... yirā'ū.
7 shoot. Fig. Anthrhopaphathea. Ap. 8.
shall fall. Some codices, with six early printed editions, read "will see." 
10 The righteous = A righteous one.
trust = make his refuge. Heb. ḥaqah. Ap. 69. II.
To the chief Musician. See Ap. 64.

8 So they shall make their own tongue to fall upon themselves:
All that see them shall flee away.
9 And all men shall fear,
And shall declare the word of God;
For they shall wisely consider of His doing.
10 The righteous shall be glad in the LORD,
and shall trust in Him;
And all the upright in heart shall glory.

To the chief Musician.
65. 1.  PSALMS.

65 (L. p. 759).  ISRAEL'S REDEMPTION. ZION WAITS. (Alteration.)

1.  W 1.  Israel.  Zion.
    X 2.  Mankind.


of David—by.  or relating to David and the true David.

1.  waiteth.  As in 62.1, Israel's silent waiting is now passed on to Zion.  All is silent there as yet.


Bion.  See Ap.  68.  David's tabernacle was there.

This spelling with 'S' comes through the Sept. and Vulg.  Heb.  is always 'Z'.

2.  flesh.  Put by Fig.  Synoecoshe (of Part), Ap.  6, for all mankind: i.e., the people.

3–5.  (W, above).  ISRAEL.  ZION.

(Alternation.)

W  s 3–5.  Singular.  "Me".
 t 4.  Plural.  "Our".
 s 4.  Singular.  "He".
 t 5–13.  Plural.  "We".


purge away = cover them by atonement.

4.  Blessed—Happy.  Fig.  Beatitudo.  Ap.  63. VI.

Thou choosest.  Only those whom He calls can truly worship.  See Lev. 1.1, 2.

courts.  Not the temple courts, but David's tabernacle on Zion.  See note on Ex. 3. temple.

Heb.  הַיָּקָל=palace.

8–13 (X, above).  MANKIND.  (Alternation.)

X  Y 8–6.  God the confidence of all afar off  God off.
    Z  6–7.  The power of God.
    Y 4–5.  God the fear of all afar off.  God off.


8–13 (Z, above).  THE GOODNESS OF GOD.

(Alternation.)

Z  u 8–11.  Times.  Morning and evening.
    v 9, 10.  Places.  Earth and water.
    u 11.  Time.  The year.

8 and evening.  Supply Ellipsis (Ap.  6) from preceding clause: "and [the incomings of the] evening".

to rejoice = to shout for joy.


10.  makes it soft = dissolve it.  Until the early rains fall, the ground is as hard as a rock.

13.  To the chief Musician.  See Ap.  64.

66 (M. p. 759).  PRAISE PROMISED. TROUBLE REMEMBERED.  (Repeated Alternation.)

M  A 1, 2.  Exhortation to praise.
    B 3.  Address.  God's works in the world.
    C 4.  Address.  Promise for the world.
    Selah.

A 8, 9.  Exhortation to praise.
    Selah.

Title.  Song.  Heb.  שִׁיר.  See Ap.  65. XXIII.

ye lands = the earth; its inhabitants.  2  Make His praise glorious.


earth being put by Fig.  Metempsy (of Subject).  Ap.  6, for Arm. and Syr. read "Celebrate the glory of His praise".

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3 Say unto  

God, “How terrible art Thou  

in Thy works!

Through the greatness of Thy power  
shall Thine enemies submit themselves unto Thee.

4 All  

the earth shall worship Thee,  
And shall sing unto Thee;  
They shall “sing to Thy name.”  
Selah.

5 Come and see the works of  

God:  
He is terrible in His doing toward the  
children of  
men.  
He turned  
the sea into dry land:  
They went through  
the flood on foot:  
There did we rejoice in Him.  
7 He ruleth by His power for ever;  
His eyes behold the nations:  
Let not the rebellious exalt themselves.  
Selah.

O bless  

our  

God, ye  
people,  
And make the voice of His praise to be heard:
9 Which holdeth  
our soul in life,  
And suffereth not our  
feet to be moved.

For Thou,  

God, hast proved us:  
Thou hast tried us, as silver is tried.
11 Thou broughtest us into the net;  
Thou laidst  
affliction upon our loins.
12 Thou hast caused  
men to ride over our  
heads;  
We went through fire and through water:  
But Thou broughtest us out into a  
wealthy place.

I will go into Thy house with burnt offerings:  
I will pay Thee my vows,
14  

Which my lips have  
uttered,  
And my mouth hath spoken, when I was in trouble.

I will offer unto Thee burnt sacrifices of fatlings,  
With the incense of rams;  
I will offer bullocks with goats.  
Selah.

Come and hear, all ye that fear  

God, And I will declare what He hath done for  
my soul.

17 I cried unto Him with my mouth,  
And He was exalted with my tongue.
18 If I regard  
iniquity in my heart,  

The  

will not  

hear me:
19 But verily  

God hath heard me;  
He hath attended to the voice of my prayer.
20 Blessed be  

God,  
Which hath not  

turned away my prayer,  
or His  

mercy from me.  
To the chief Musician  
on  
Neginoth.

A  

Psalm or  

Song.

1  

God be  
merciful unto us, and bless us;  
And cause His face to shine upon us;  
Selah.

2 That Thy  

way may be known upon earth,  
Thy  
saving health among all nations.

4 the earth.  
See note on “ye lands”, v. 1.

Selah. Marking the Structure by showing that the 
member D (vv. 5-7) corresponds with the member D  
(v. 16); and connecting the exhortation of vv. 1-4  
with the reason for it in v. 5. See Ap. 66. II.

8 Come and see. Note the correspondence of v. 16,  
“Come and hear”,  
children = sons.

9 the sea; i.e. the Red Sea.

7 the flood: i.e. the river Jordan.

11 affliction = a heavy burden: i.e. in Egypt.  
Heb. m’údakh. Occurs only here.

12 hast caused = didst cause.


15 offer = prepare.  
Heb. ’tsāh.  
Ap. 43. I. iii.

Selah. Connecting the members D and D.  
See note on v. 4, and Ap. 66. II.

16-20 (D, p. 779). INVITATION: “COME AND  
HEAR.”  
(Introversion).

my soul = me (emph.).  
Heb. nakhesh.  

iniquity.  
Heb. ‘āven.  
Ap. 44. iii.

The  

One of the 134 places where the  
Sopherim say they altered Jehovah to Adonai.  
Ap. 32.

hear = answer.

turned away = turned away [from Himself].  
Fig. Ellipsis.  

mercy = lovingkindness, or grace.

To the chief Musician.  
See Ap. 64.

Neginoth = smittings: i.e. the smittings of Israel’s  
enemies by God.  
See Ap. 65. XV.

67 [For Structure see next page].

Title. Psalm.  
Heb. mizmor.  
Ap. 65. XVII.

Song.  
Heb. shir.  
Ap. 65. XXIII.  
Some codices, with  
Sept. and Vulg., add “of David”.

1 God.  
Heb. Elohim.  
Ap. 4. I.

merciful = favourable, or gracious.

Selah. Connecting the prayer (v. 1) with the object  
of it (v. 2).  
See Ap. 66. II.

2 way = dealings.  
See note on 103. 7.

saving health = salvation, or saving help.
3 Let the people praise Thee, O God; 
   Let all the people praise Thee.

4 O let the nations be glad and sing for joy:
   For Thou shalt judge the people righteously,
   And govern the nations upon earth.  

5 Let the people praise Thee, O God; 
   Let all the people praise Thee.

6 Then shall the earth yield her increase;
   And God, even our own God, shall bless us.

7 God shall bless us; 
   And all the ends of the earth shall fear Him.

To the chief Musician.

A Psalm of David.

1 Let them arise, let them enemies be scattered:
   Let them also that hate Him flee before Him.

2 As smoke is driven away, so drive them away: 
   As wax melteth before the fire, 
   So let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: 
   Yea, let them exceedingly rejoice.

Sing unto God, 
   Sing praises to His name: 
   Extol Him That rideth upon the heavens 
   By His name "Jah", and rejoice before Him.

A father of the fatherless, and a judge of the widows, 
   Is God in His holy habitation.

God setteth the solitary in families: 
   He bringeth out those which are bound with chains: 
   But the rebellious dwell in a dry land.


4-35 (H2, above). THE PSALM ITSELF. (Introversion and Extended Alteration.)

H2 | 4. Exhortation to praise (four lines).
   L N | 5. 6. Mercies to His People.
   O | 7. Enemies judged.
   P | 8-10. Goings in the wilderness (nine lines).
   O | 21-23. Enemies judged.
   P | 24-27. Goings in the sanctuary (nine lines).
   K | 32-35. Exhortation to praise (four verses).

4 JAH. See Ap. 4. III. Cp. Ex. 15, 2. The Divine Titles enrich this Psalm: Elohim occurs twenty-six times, because the Psalm has to do with the scattering of His enemies. The first occurrence of JAH is in Ex. 15, 2, and in the Psalms this first occurrence is in the second, or Exodus book. Holy habitation: i.e. which David had prepared for the Ark on Zion. 6 setteth the solitary in families = bringeth absent ones home. the rebellious = rebellious ones. dwell = have (ever) dwell.
7 O God, when Thou wentest forth before Thy People, when Thou didst march through the wilderness; Selah.

8 The earth shook, the heavens also dropped at the presence of God: Even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: Thou, O God, hast prepared of Thy goodness for the poor.

11 The Lord gave the word, Great was the company of those that published it.

12 Kings of armies did flee apace: And she that tarried at home divided the spoil.

13 Though ye have lien among the pots, ye shall yet be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, It was white as snow in Salmon.

15 The hill of God is as the hill of Bashan: An high hill as the hill of Bashan.

16 Why leap ye, ye high hills? This is the hill which God desired to dwell in; Yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: The Lord is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men: Yea, for the rebellious also, that THE LORD our God might dwell among them.

19 Blessed be the Lord, Who daily loadeth us with benefits, Even the God of our salvation. Selah.
20 "He that is " our 13 GOD is the 13 GOD of salvation;  
And unto  " GOD the Lord belong " the issues from  " death.

21 But 1 GOD shall wound the head of His  
  enemies,  
And  the hairy scalp of such an one as  
goeth on still in his  " trespasses.  
22 " The LORD " said,  " I will bring again from  
Bashan,  
I will bring  " My people again from  
the depths of the sea:  
23 That thy foot may be  " dipped in the blood  
of thine enemies,  
And the tongue of thy  " dogs in the same."

24 They have seen Thy  " goings, O 1 GOD;  
" Even the " goings of my 15 GOD, my King,  
in the sanctuary.  
25 The singers  " went before, the players on  
instruments " followed after;  
" Among them were  " damsels playing with  
timbrels.

26 Bless ye 1 GOD in the  " congregations.  
" Even 11 the LORD, " from the  " fountain of  
Israel.

27 There is little  " Benjamin with their ruler,  
The princes of Judah  " and their council,  
The princes of  " Zebulun, and the princes of  
Naftali.

28 " Thy 1 GOD hath commanded thy  " strength;  
" Strengthen, O 1 GOD, that which Thou hast  
wrought for us.

29 " Because of Thy temple  " at Jerusalem  
Shall kings bring presents unto Thee.  
30 Rebuке " the company of speakers,  
" The multitude of the bulls, with the calves of  
the  " people,  
Till every one submit himself with  " pieces of  
silver:  
" Scatter Thou the  " people that delight in  
war.

31 Princes shall come out of Egypt;  
" Ethiopia shall soon " stretch out her hands  
unto 1 God.

32 Sing unto 1 GOD, ye kingdoms of the  
earth;  
O sing praises unto 11 the LORD*;  " Selah:  
33 To Him That 6 rideth upon the heavens  
of heavens, which 6 were 6 of old;  
Lo, He doth send out  " His voice, and  that  
a mighty voice.
34 Ascribe ye strength unto 1 God:  
His excellency is over Israel,  
And His strength 6 in the clouds.
35 1 1 GOD.  " Thou art terrible out of  " Thy  
holy places:  
The 6 GOD of Israel 5t That giveth strength  
and power unto  " His people.  
Blessed be 1 GOD.

" To the chief Musician 6 upon 6 Shoshannim.
69  

1 Save me, O God;  
For the waters are come in unto my soul.  
2 I sink in deep mire, where there is no standing:  
I am come into deep waters, where the floods overflow me.  
3 I am weary of my crying: my throat is dried:  
Mine eyes fail while I wait for my God.  
4 They that hate me without a cause are more than the hairs of mine head:  
They that would destroy me, being mine enemies wrongfully, are mighty:  
Then I restored that which I took not away.  
5 O God, Thou knowest my foolishness,  
And my sins are not hid from Thee,  
6 Let them that wait on Thee, O Lord God of hosts, be ashamed for my sake:  
Let not those that seek Thee be confounded for my sake, O God of Israel.  
7 Because for Thy sake I have borne reproach;  
Shame hath covered my face.  
8 I am become a stranger unto my brethren,  
And an alien unto my mother's children,  
9 For the zeal of Thine house hath eaten me up:  
And the reproaches of them that reproach Thee are fallen upon me.  
10 When I wept, and chastened my soul with fasting,  
That was to my reproach,  
11 I made sackcloth also my garment;  
And I became a proverb to them,  
12 They that sit in the gate speak against me;  
And I was the song of the drunkards.  
13 But as for me, my prayer is unto Thee, O Lord,  
in an acceptable time:  
O Lord, in the multitude of Thy tender mercies  
Hear me, in the truth of Thy salvation.  
14 Deliver me out of the mire, and let me not sink:  
Let me be delivered from them that hate me, and out of the deep waters.  
15 Let not the waterflood overflow me,  
Neither let the deep swallow me up,  
And let not the pit shut her mouth upon me.  
16 Hear me, O Lord; for Thy lovingkindness is good:  
Turn unto me according to the multitude of Thy tender mercies.  
17 And hide not Thy face from Thy servant;  
For I am in trouble: hear me speedily.  
18 Draw nigh unto my soul, and redeem it:  
Deliver me because of mine enemies.  
19 For hast known my reproach, and my shame, and my dishonour:  
Mine adversaries are all before Thee.
69. 20.

PSALMS.

20 Reproach hath broken my heart; and I am full of heaviness:
And I looked for *some to take pity, but there was none;
And for comforters, but I found none.

21 They *gave me also gall for my *meat;
And in my thirst they gave me vinegar to drink.

22 *Let their table become a snare before them:
And *that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not:
And make their loins continually to shake.

24 Pour out Thine indignation upon them,
And let Thy wrathful anger take hold of them.

25 *Let their habitation be desolate:
And let none dwell in their tents.

26 For they persecute him whom Thou hast smitten;
And they talk to the grief of *those whom Thou hast wounded.

27 *Add *iniquity unto their *iniquity:
And let them not come into Thy righteousness.

28 Let them be blotted out of the book of *the living,
And not be written with the righteous.

29 But *I am poor and sorrowful:
*Let Thy salvation, O *God, set me up on high.

30 *I will *praise the *name of *God *with a song,
And will magnify Him with thanksgiving.

31 *This also shall please *the LORD better than *an ox
Or bullock that hath *horns *and *hoofs.

32 The humble shall see *this, *and be glad;
And your *heart *shall live that seek *the LORD.

33 *For *the LORD *heareth the *poor,
And *hespeth not His prisoners.

34 *Let the *heaven and earth praise the *poor,
And every thing that moveth therein.

35 *For *God will save *Zion, and *will build the cities of Judah:
That they may *dwell there, and *have it in possession.

36 The seed also of *His servants shall inherit it:

And they that love His *name shall dwell therein.

*To the chief Musician.

70

A Psalm *of David, *to bring to remembrance.

1 *Make haste, O *God, to deliver me;
Make haste to help me, O *LORD,

20 some. Aram., Sept., Syr., and Vulg. read "one.
gave = put. See note on Matt. 27. 34.
gall = something bitter, probably the poppy. Heb.
or. In Deut. 29. 18; 32. 33, it is rendered "venom"; in Job 20. 15, "poison"; in Hos. 10. 4, "hemlock".
for = into.
meat = choice food. Occurs only here. A kindred form in 2 Sam. 13. 5, 7, 10.

69. 22-29 (Rv. p. 784). IMPRECA TION.

(Alternation.)

Rv. q 22-25. Imprecation. "They".
q 27, 28. Imprecation.
r 29. Contrast. Thou savest Thine oppressed.

22 Let, &c. Imprecation. Suitable for a dispensation of Law and Judgment; not for this Day of Grace. See Rom. 11. 5, 10.

23 Let, &c. Quoted in Acts 1. 20.

24 Habitatio = palace; a place surrounded by a wall. Occurs only here in Psalms.

26 those whom Thou hast wounded = Thwy wounded ones.


Iniquity. Heb. "aphish. Ap. 44. iv. Put here by Fig. Metonymy (of Effect), Ap. 6, for the punishment deserved by it.

28 the living = life. See note on Lev. 16. 5.


Not the same word as in v. 33. Constantly used of Christ in the Psalms. Cp. 22. 24 (afflicted); 24. 6; 35. 10; 40. 17; 70. 5; 109. 16, 22.


(Alternation and Introdution.)

Rv. W 36, 31. "I will praise"
X s 32. Promise to God's servants.
W 34. Let creation praise.
X t 34. Reason. God's dealings.
| 34. Promise to God's servants.


name: i.e. God Himself. Cp. Ps. 20. 1.

with a song. Heb. beshir. Fig. Paronomasia (Ap. 6) with mishshir, an ox, in v. 31.

31 better. Praise is the truest sacrifice.

32. See note on "song" (v. 30).

33. Praise is the truest sacrifice.

34. See note on "song" (v. 30).

35. Praise is the truest sacrifice.

36. Let creation praise.

and. So some codices, with two early printed editions, Sept., Syr., and Vulg.; but not in current printed Heb. text.

hoofs = divided hoof, showing it to be ceremonially clean (Lev. 11. 5).
32 and be glad = they rejoice.
heart. Put by Fig. Synedcche (of the Part), Ap. 6, for the whole being.

shall live: i.e. live again in resurrection. See note on Lev. 18. 5.


35 Zion. See Ap. 68.
will build. This is prophecy; for David was "a prophet, (Acts 2. 30).
dwelt, &c. Not merely dwell and possess, but inherit and hand down.

have it in possession = inherit it. Note the Introdversion.

36 To the chief Musician. See Ap. 64.

70 [For Structure see next page].

Title. of David = relating to David. to bring to remembrance: what is written in Ps. 40. 13-17.

Repeated here to complete the Structure of this second book (see p. 750).


Ap. 4. II.
2 Let them be ashamed and confounded
That seek after my soul:
Let them be turned backward, and put to
confusion,
That desire my hurt.
3 Let them be turned back for a reward of their shame
° That say, “Aha, aha.”

4 Let all those that seek Thee rejoice and
be glad in Thee:
And let such as love Thy salvation say
continually,
“Let God be magnified.”

5 But I am poor and needy;
Make haste unto me, O God:
Thee art my help and my deliverer;
° O LORD, make no tarrying.

6 By Thee have I been holden up ° from the womb:
Thou hast me out of my mother’s bowels:
My praise shall be continually of Thee.
7 ° I am as a wonder unto many;
But thou art my strong refuge.
8 Let my mouth be filled with Thy praise
And with Thy honour all the day.
9 Cast me not off in the time of old age;
Forsake me not when my strength faileth.
10 For mine enemies speak against me;
And they that lay wait for ° my soul take
counsel together,
11 Saying, “° God hath forsaken him:
Persecute and take him; for there is none to deliver him.”
12 ° God, be not far from me:
O my God, make haste for my help.
13 Let them be confounded and consumed that are adversaries to ° my soul;
Let them be covered with reproach and
dishonour that seek my hurt.
14 But ° I will hope continually,
And will yet praise Thee more and more.
15 My mouth shall shew forth Thy righteous-
ness
And Thy salvation all the day;
For I know not ° the numbers thereof.
16 I will go in ° strength of the ° Lord
God:
I will make mention of Thy righteousness,
even of Thine only.
18 Now also, when I am old and gray-headed, O God, forsake me not; Until I have shewed "Thy strength unto this generation.
And Thy power to every one that is to come.

19 Thy righteousness also, O God, is very high,
Who hast done great things:
O God, who is like unto Thee!

20 Thou, Who hast shewed me great and sore troubles,
Shalt quicken me again, And shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, And comfort me on every side.

22 I will also praise Thee with the psaltery,
Even Thy truth, O my God:
Unto Thee will I sing with the harp,
O Thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto Thee;
And my soul, which Thou hast redeemed.

24 My tongue also shall talk of Thy righteousness all the day long:
For they are confounded, for they are brought unto shame, that seek my hurt.

A Psalm for Solomon.

1 Give the king thy judgments, O God, And Thy righteousness unto the king's son.

2 He shall judge Thy People with righteousness, And Thy poor with judgment.

3 The mountains shall bring peace to the people, And the little hills, by righteousness.

4 He shall judge the poor of the People, He shall save the children of the needy, And shall break the pieces of oppressor.

5 They shall fear Thee as long as the sun and moon endure, Throughout all generations.

6 He shall come down like rain upon the mown grass:
As showers that water the earth.

7 In his days shall the righteous flourish; And abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, And from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: The kings of Sheba and Seba shall offer gifts.
12 For he shall deliver * the needy when he crieth; The * poor also, and * him that hath no helper.
13 He shall spare the * poor and *  needy, And shall save the * souls of *  the needy. He shall * redeem * their soul from deceit and violence; And precious shall their blood be in his sight.
14 And * he shall * live, And to him shall be * given of the * gold of Sheba:
         Prayer also shall be made * for him continually; And * daily shall he be praised.
15 There shall be an * handful of corn in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth.
16 His name shall endure for ever: His name shall be continued as long as the sun: * And men shall be * blessed * in him: All nations shall call him * blessed.
17 * Blessed be * the LORD * God, the * 1 God of Israel, Who only doeth wondrous things.
18 * Blessed be * His glorious * name for ever; And let the whole earth * be filled with * His glory; Amen, and Amen.

13 the needy—a helpless one. Heb. 'ehyôn. See note on Prov. 6:17.
15 shall live. The accent (âbâk) on "he" marks it as emphatic, and as to be distinguished from the plurals of the preceding verses, and rendered "they", as it is in R.V. See the Structure, and note the mem- bers "G" and "G", which treat of Messiah's goodness to the poor. It is in v. 10 ("H d") and in v. 15 ("H d") that we have them, and their gifts to Him. He, the Head, delivers and saves them; and they, in v. 15, bring to Him a liberal hand, a praying heart, and a praising tongue.
16 handful—abundance. corn—fine corn.
17 And men shall be blessed in him: All nations shall call him blessed = Yea, all nations shall be blessed in him—shall call him happy. "Blessed" is not the same word as in the preceding line. Heb. cognate with 'ashrâgî. See Ap. 83, VI. in him. Thus confirming the promise to Abraham. See Gen. 12:3; 18:18; 22:18; 26:4; 28:14.
18 Blessed, &c. This doxology closes the second book of the Psalms. Heb. bâkî, not 'asher.
19 name=self. See note on 20:1.
20 are ended—accomplished. When this Psalm is realised, all prophecy concerning Israel will be fulfilled: according to Dan. 9:24, and see 2 Sam. 23:1, where cp. the title, "son of Jesse ".

EPILOGUE.

20 The prayers of David the son of Jesse "are ended."
73—89 (c, p. 720). THE THIRD OR LEVITICUS BOOK *
THE SANCTUARY.
(Division.)

C A1 73—83. THE SANCTUARY IN RELATION TO MAN.
A2 84—89. THE SANCTUARY IN RELATION TO JEHovah.

73—83 † (A1, above). THE SANCTUARY IN RELATION TO MAN.
(Extended Alternation.)

A1 B 73. THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH OTHERS, AND CONSEQUENT DISTRACTION.
C 74. THE ENEMY IN THE SANCTUARY.
D 75. GOD'S ANOINTED IN THE SANCTUARY.
E 76. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

B 77 (B1), 78 (B2). THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH SELF, AND CONSEQUENT MISERY. 78 IS INSTRUCTION (Maschil;) AS TO 73 AND 77, SHOWING HOW JEHovah FORSOOK "SHILOH" (v. 69), AND CHOSE NOT JOSEPH (v. 67); BUT CHOSE ZION (vv. 68, 69), AND CHOSE DAVID (vv. 70—72).

C 79. THE ENEMY IN THE SANCTUARY.
D 80 (D), 81 (D), 82 (D). GOD IN THE SANCTUARY.
E 83. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

84—89 § (A2, above). THE SANCTUARY IN RELATION TO JEHovah.
(Repeated Alternation.)

A2 F1 84 (F1), 85 (F). THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.
G1 86. PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION THE SECRET AND SOURCE OF THE BLESSING.

F2 87. THE BLESSEDNESS OF DWELLERS IN ZION.
G2 88. PRAYER BEFORE GOD. INSTRUCTION (Maschil;) AS TO MESSIAH'S HUMILIATION, AS THE SECRET AND SOURCE OF THE BLESSING.
F3 89. THE BLESSEDNESS OF THOSE WHO "KNOW THE JOYFUL SOUND" (v. 10). GOD IN THE ASSEMBLY OF HIS SAINTS (v. 7). INSTRUCTION † AS TO GOD'S DEALINGS IN HIS SANCTUARY, AND AS TO THE WHOLE BOOK.

* Leviticus is the title which man has given to the third book of the Pentateuch, because of its subject-matter: viz. the ordinances, &c., pertaining to the Levites. The title in the Hebrew Canon is קדמך נדנ נד (rappidna'), "and he called." It is emphatically the Book of the Sanctuary. It tells how God is to be approached; and teaches us that none can worship except such as are "called" (65. 4), and whom "the Father seeks to worship Him" (John 4. 23, 24). In Lev. 1. 1, 2, we see the exemplification of the words: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thine house, even of Thy holy temple" (65. 4). The types in Leviticus are types of the Sanctuary; i.e. of Access and Worship.

In this Leviticus-Book of the Psalms we find the corresponding thought. Its teaching is Dispensational, as in the other books; but, in this, the counsels of God are seen, not in relation to Man (as in Genesis), not in relation to the Nation (as in Exodus), but in relation to the Sanctuary, which is mentioned or referred to in nearly every Psalm of this third book. The Sanctuary is seen from its ruin, to its establishment in the fullness of blessing.

In the first Division (73—83, A1) Elohim (Ap. 4. 1) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (84—89, A2) Jehovah occurs fifty times, and Elohim only twenty-eight times (four of which are with Jehovah). El (Ap. 4. IV) occurs five times.
† All the Psalms in the first Division (A1) are Psalms of Asaph.
‡ Maschil. See Ap. 65, XI.
§ All the Psalms (except 86 and 89) in the second Division (A2) are Psalms of the sons of Korah.
BOOK III.

73—89 (C, p. 789). THE LEVITICUS BOOK.

73—83 (A, p. 789). THE SANCTUARY IN RELATION TO MAN.

This Third Book has to do with the Sanctuary; as the first Book (1—41) had to do with Man; and the Second Book (42—72) had to do with Israel.

D | 4—12. The wicked. Their prosperity.
F | 17. Remedy. The Sanctuary.
D | 19—20. The wicked. Their end.
B | 32. Occupation with others. My error.

Title. A Psalm. Heb. mismor. See Ap. 65. XVII. of Asaph. The second of Asaph's twelve Psalms, Ps. 50 being the first. See Ap. 63. VIII.

1 Truly, &c. Nothing but good is God to Israel. Occurs three times in this Psalm: here, rendered "Truly"; v. 13, "Verily"; v. 18, "Surely". The uniform rendering would be "Only" or, "After all".

God. Heb. Elohim. Ap. 4. I. good. The conclusion is stated before the direction of mind caused by occupation with others is described.

Israel. This links on Book III with Book II.

Note. The emphasis on this (or repetition of the first Person), which is the key to the Psalm. almost=quickly. See note on Prov. 5, 14. gone = stumbles. foolish = arrogant, or boasters.

wicked = lawless. Heb. rasha'. Ap. 44. x.

4—12 (D, above). THE WICKED. THEIR PROSPERITY. (Introversion.)

D | 4, 5. Their prosperity. (Negative.)
G | a | 6, 7. Their pride and fulness.
b | 4, 5. Their speech.
G | a | 10. Their pride and fulness.
b | 11. Their speech.
F | 12. Their prosperity. (Positive.)

4 bands: or pangs. The Musaroth calls attention to this Homonym (harsuboth) as occurring not only twice, but in two different senses. The other case is Isa. 58. 6. 'in ex.'

is. Supply Ellipsis by "continues".

5 in trouble as other = in the trouble of. Used first of Joseph (Gen. 41. 51.)


6 chain = necklace.

7 stand out = protrude.

8 wickedly. Heb. râ'â'. Ap. 44. viii.

9 the heavens. tongue walketh. Fig. Prosp. 20. 14. (Negative.)

10 His People. God's people. (Spoken by the wicked.) are = shall be. There = there is.

11 How . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . ? is there . . . }
18 Surely Thou didst set them in slippery places; Thou castest them down into destruction.

19 How are they brought into desolation, as in a moment! They are utterly consumed with terrors.

20 As a dream when one awaketh; So, O Lord, when Thou awakest, Thou shalt despise their image.

21 Thus my heart was grieved, And I was pricked in my reins.

22 So foolish was I, and ignorant: I was as a beast before Thee.

23 Nevertheless am continually with Thee: Thou hast holden me by my right hand.

24 Thou shalt guide me with Thy counsel, And afterward receive me to glory.

25 Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee.

26 My flesh and my heart faileth: But God is the strength of my heart, and my portion for ever.

27 For, lo, they that are far from Thee shall perish:

28 But it is good for me to draw near to God; I have put my trust in the Lord God, That I may declare all Thy works.

74 Maschil of Asaph.

1 O God, why hast Thou cast us off for ever?

2 Remember Thy congregation, which Thou hast purchased of old;
The rod of Thine inheritance, which Thou hast redeemed;

3 Lift up Thy feet unto the perpetual desolations;

4 Even all that the enemy hath done wickedly in the sanctuary.

5 Thine enemies roar in the midst of Thy congregations;

6 They set up their ensigns for signs.

7 A man was famous according as he had lifted up axes upon the thick trees.

8 But now they break down the carved work thereof at once with axes and hammers.

73. 18. PSALMS. 74. 6.

18 Surely. See note on "Truly", v. 1. didst set = wilt set.

19How are they = How [is it that] they are. They are = [How is it that] they are.

20 Lord*. One of the 134 emendations of the Septuagint by which they changed Jehovah, of the primitive text, to Adonai. Ap. 32. awaketh = ariseth. Fig. Anthropopatheia. Ap. 6. image = image of which they dreamt.

21 Thus. Cp. the Structure "C" (v. 3) and "C" (v. 21).

22 foolish = brutish.

73. 23-28 (A, p. 790). OCCUPATION WITH GOD. (Introversion.)


b | 27-. They. Far from Thee.

c |-27. They. Departing from Thee.

A c | 28. I (emphatic).

23 Nevertheless. Note the emphasis on Pronoun, according to the Structure, "e" (v. 23) and "c" (v. 28), "As for me, I".

25 Whom have I? This is ever the cry of God's saints. Fig. Erotésis. Ap. 6. See note on Ex. 15. 11.

26 strength. Heb. gâr = rock, or refuge.

27 whoring from. Supply Ellipsis (Ap. 6) thus: whoring [in departing] from. Refers (spiritually) to idolatry, or anything that takes us from God.

28 it is good for me. The Heb. accent (pasekh) emphasizes the Pronoun "me". Others may go "far from Thee" (v. 27), but "as for me, I will draw near to Thee" (cp. v. 29). The "good" is seen in the twofold result: (1) I find a refuge in Him; (2) I tell forth His praises, put my trust = flee for refuge. Heb. ἀνευρέσασθαι. Ap. 68. II. The Lord God = Adonai Jehovah. Ap. 4. VIII. 2, and II.

74 (C, p. 789). THE ENEMY IN THE SANCTUARY. (Introversion.)

C H K (p. 791).

1-11 (H, above). PRAYER.

1-11 (Introversion.)

H K | 1. Expostulation.

L | 2. Prayer. Memory. "Of old".

M | 3. Enemies.

M | 4-8. Enemies.


Title. Maschil = Instruction. The ninth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI.

of Asaph. The third of the twelve Asaph Psalms. See Ap. 65. VIII. Not David's Asaph, but a successor bearing the same name.


2 cast us off. Cp. 43. 2; 44. 9.


Sheep of Thy pasture. Óκεανα frequently in the Asaph Psalms (79. 13); also in Jer. 33. 1. Exek. 34. 21.

2 congregation = assembly. The subject of Book II. purchased = acquired as a possession. Heb. ἀναπτύκτης.

Cp. 78. 64. Ex. 15. 16. Ruth 4. 10.

of old = aforetime. Refers to Ex. 15. 16.


This. Shows that the writer wrote while the scenes described were enacted. Cp. 79 and Lam. 2. 1-9.

mount Zion. See Ap. 68.

3 Lift up Thy feet unto = Hasten to [and see]. Cp. Idiom (Gen. 29. 1). feet. Fig. Anthropopatheia.


5 was = used to be [considered]. The contrast is with "now" in the next line. Axes. Op. Jer. 46. 22. 22.
7 They have cast fire into Thy sanctuary.
They have defiled by casting down the dwelling place of Thy name to the ground.

8 They said in their hearts, "Let us destroy them together;"
They have burned up all the synagogues of God in the land.

9 We see not our signs:
There is no more any prophet:
Neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach?
Shall the enemy blaspheme Thy name for ever?
Why withdrawest Thou Thy hand, even Thy right hand?
Pluck it out of Thy bosom.

12 For is my King of old,
Working salvation in the midst of the earth.

13 Thou didst divide the sea by Thy strength:
Thou brakest the heads of the dragons in pieces,
And gavest him to be meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood:
Thou didst make mighty rivers.

16 The day is Thine, the night also is Thine:
Thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth:
Thou hast made summer and winter.

18 Remember this, that the enemy hath reproached, O LORD,
And that the foolish people have blasphemed Thy name.

19 O deliver not the soul of Thy turtledove unto the multitude of the wicked:
Forget not the congregation of Thy poor for ever.

20 Have respect unto the covenant:
For the dark places of the earth are full of the habitations of cruelty.

21 Let not the oppressed return ashamed:
Let the poor and needy praise Thy name.

22 Arise, O God, plead Thine own cause:
Remember how the foolish man reproacheth Thee daily.

23 Forget not the voice of Thine enemies:
The tumult of those that rise up against Thee increaseth continually.

*To the chief Musician, *Al-taschith.
75. 1. PSALMS.

75 A Psalm or Song of Asaph.
1 Unto Thee, O God, do we give thanks, Unto Thee do we give thanks: for that Thy name is near Thy wondrous works declare.
2 When I shall receive the congregation 3 I will judge uprightly.
3 The earth And all the inhabitants thereof are disposed:
3 ¶ Bear up the pillars of it. Selah.
4 I said unto the fools, Deal not foolishly:
And to the wicked, Lift not up the horn:
5 Lift not up your horn on high: Speak not with a stiff neck.
6 For promotion cometh neither from east, nor from the west, Nor from the south. But God; the judge: He putteth down one, and setteth up another.
7 For in the hand of the LORD there is a cup, and the wine is red; It is full of mixture; and He poureth out of the same:
But the dregs thereof, all the wicked of the earth shall wring them out, and drink them.
9 But I will declare for ever; I will sing praises to the God of Jacob.
10 All the horns of the wicked also will I cut off; But the horns of the righteous shall be exalted.

76 A Psalm or Song of Asaph.
1 In Judah is God known: His name is great in Israel.
2 In Salem also is His tabernacle, And His dwelling place in Zion.
3 There brake He the arrows of the bow, The shield, and the sword, and the battle. Selah.
4 They are more glorious and excellent than the mountains of prey.
5 The stouthearted are spoiled, they have slept their sleep:
And none of the men of might have found their hands.

The members U', V', U', V' are in the third person. The members V', V', V' are in the second person. The Structure is determined by the two Selahs; and points to the historic event, the taking of Jebus by David (2 Sam. 5. 4-9; 6-10) 660 B.C. 

1 Judah Great emphasis on the locality. Note the three terms, Judah, Salem, Zion, and "there" (p. 3). God. Heb. Elohim. Ap. 4. I. Known = made known, or making Himself known. Israel. Named because the taking of Jebus was in connection with David's taking of the throne of Israel. 

2 Salem. The ancient Jebusite name for Jerusalem. Cp. Gen. 14. 18. Heb. 7. 1, 2. Isaiah come, or is set up. tabernacle: i.e. David's tabernacle on Zion. In 18. 11 pavilion, or dwelling. Heb. sukka, not skalah. Zion. This is where David's tabernacle was set up after the taking of Jebus. Cp. 2 Sam. 5. 8-12; 6. 7. 1, 2, &c. See Ap. 68. Zion had no place in history till this event. 

3 There. Emphatic. He hath He brake He hath broken in pieces. Battle. Put by Fig. Metonymy (of Adjunct), Ap. 6, for other weapons used in battle. Selah. Connecting the Jebusite defeat with God Who gave it; and passing on from the third person to the second. See Ap. 68. II. Note the emphasis on "zion."

4 mountains of prey. The great mountain (Zion) which had become a prey: i.e. a prey seized, as in next verse: the mighty men had become a spoil, or been plundered. none . . . found their hands. Idiom for helplessness. Like losing heart or finding heart (2 Sam. 7. 27).

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6 At Thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.

7 Then, even then, art to be feared:
And who may stand in Thy sight when once Thou art angry?

8 Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
When Thou didst arise to judgment,
To save all the meek of the earth.

10 Surely the wrath of a man shall praise Thee:
The remainder of wrath shalt Thou restrain.

11 Vow, and pay unto the Lord your God:
Let all that be round about Him bring presents unto Him that ought to be feared.

12 He shall cut off the spirit of princes:
His soul is terrible to the kings of the earth.

A Psalm of Asaph.

I cried unto God with my voice, 
Even unto God with my voice; and He gave ear unto me.
In the day of my trouble I sought the Lord;
My soul refused to be comforted.
I remembered God, and was troubled:
I complained, and my spirit was overwhelmed.
I thought holiest mine eyes waking:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.

Will the Lord cast off for ever?
And will He be favourable no more?
Is His mercy clean gone for ever?
Doth His promise fail for evermore?
Hath God forgotten to be gracious?
Hath He in anger shut up His tender mercies?

And I said, "Thy ways, O God, is in the sanctuary:
Who is so great a God as our God?"

Psalm 76

(Repeated Alternation.)

6. DESTRUCTION OF THE ENEMIES
OF THE SANCTUARY.

E (p. 780).

6. [p. 780].

B. [p. 794].

77. 6. PSALMS.

A Psalm of Asaph.

1 I cried unto God with my voice;
Even unto God with my voice; and He gave ear unto me.

2 In the day of my trouble I sought the Lord;
My soul refused to be comforted.
I remembered God, and was troubled:
I complained, and my spirit was overwhelmed.

4 Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.

6 I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.

7 Will the Lord cast off for ever?
And will He be favourable no more?
Is His mercy clean gone for ever?
Doth His promise fail for evermore?
Hath God forgotten to be gracious?
Hath He in anger shut up His tender mercies?

X (Ap. VIII. 2).

10 And I said, "Thy ways, O God, is in the sanctuary:
Who is so great a God as our God?"

X Y I (p. 795).

13 the sanctuary. Only here, in God's presence, is found peace and happiness.

Who...? Fig. Erotetois (Ap. 6), for emphasis. This is the cry resulting from occupation with God.

13-30 [For Structure see next page].

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Who...? Fig. Erotetois (Ap. 6), for emphasis. This is the cry resulting from occupation with God.

E (p. 780). DESTRUCTION OF THE ENEMIES
OF THE SANCTUARY. (Repeated Alternation.)

B. [p. 794].

77. 6. PSALMS.

A Psalm of Asaph.

1 I cried unto God with my voice;
Even unto God with my voice; and He gave ear unto me.

2 In the day of my trouble I sought the Lord;
My soul refused to be comforted.
I remembered God, and was troubled:
I complained, and my spirit was overwhelmed.

4 Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.

6 I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.

7 Will the Lord cast off for ever?
And will He be favourable no more?
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13 the sanctuary. Only here, in God's presence, is found peace and happiness.

Who...? Fig. Erotetois (Ap. 6), for emphasis. This is the cry resulting from occupation with God.
B  A  N  r
(p. 796)

14 Thou art the 9 GOD That doest wonders:
Thou hast 9 declared Thy strength among
the 9 people.
15 Thou hast with Thine arm redeemed Thy
people,
The sons of Jacob and 9 Joseph. 9 Selah.
18 The waters saw Thee, O God,
The waters saw Thee; they were afraid:
The depths also were troubled.
17 The 9 clouds poured out water:
The skies sent out a sound:
Thine 9 arrows also went abroad.
19 Thy way 9 is in 9 the sea,
And Thy 9 path in the great waters,
And Thy 9 footsteps are not known.
20 Thou leddest Thy People like a flock
By the hand of 9 Moses and Aaron.

"Maschil" of Asaph.

1 Give ear, O my People, to my law:
Incline your 9 ears to the words of my
mouth.
2 9 I will open my mouth in a 9 parable:
I will utter 9 dark sayings of old:
3 Which we have heard and 9 known,
And our fathers have told us.
4 We will not hide them from their 9 children,
Shewing to the generation to come the
praises of 9 the LORD,
And His strength, and His 9 wonderful works
that He hath done.
5 For He established a testimony in Jacob,
And appointed a law in Israel,
Which He 9 commanded our fathers,
That they should make them known to their
9 children:
6 That the generation to come might know
them, even the 9 children which should
be born;
Who should arise and declare them to
their 9 children:
7 That they might set their hope in 9 God,
And not forget the works of 9 GOD,
But keep His commandments:
8 And might not be as their fathers,
A stubborn and 9 rebellious generation;
A generation 9 that set not their heart
aright,
And whose 9 spirit was not steadfast 9 with
9 GOD.
9 The 9 children of 9 Ephraim, being armed,
and 9 carrying bows,
Turned back in the day of battle.
10 They 9 kept not the covenant of 9 God,
And refused to walk in His law;
11 And forgot His works,
And His 9 wonders that He had shewed
them.
12 Marvellous things did He in the sight of their fathers,
   In the land of Egypt, in the field of Zoan.

13 He divided the sea, and caused them to pass through;
   And He made the waters to stand as an heap.
14 In the daytime also He led them with a cloud,
   And all the night with a light of fire.
15 He clave the rocks in the wilderness,
   And gave them drink as out of the great depths.
16 He brought streams also out of the rock,
   And caused waters to run down like rivers.

17 And they sinned yet more against Him
   By provoking the MOST HIGH in the wilderness.
18 And they tempted 7 GOD in their heart
   By asking meat for their 7 lust.
19 Yea, they spake against 7 God;
   They said, “Can 7 GOD furnish a table in the wilderness?
20 Behold, He smote the rock, that the waters gushed out,
   And the streams overflowed;
   Can He give bread also?
   Can He provide flesh for His people?”

21 Therefore 7 the LORD heard this, and was wrath:
   So a fire was kindled against Jacob,
   And anger also came up against Israel;
22 Because they believed not in 7 God,
   And trusted not in His salvation:
23 Though He had commanded the clouds from above,
   And opened the doors of heaven,
24 And had rained down 7 manna upon them to eat,
   And had given them of the corn of heaven.
25 Man did eat 7 angels’ food:
   He sent them meat to the full.
26 He caused an east wind to blow in the heaven:
   And by His power He brought in the south wind.
27 He rained flesh also upon them as dust,
   And feathered fowls like as the sand of the sea;
28 And He let it fall in the midst of their camp,
   Round about their habitations.
29 So they did eat, and were well filled:
   For He gave them their own desire;
30 They were not estranged from 7 their lust.

But while their meat was yet in their mouths,
31 The wrath of 7 God came upon them,
   And slew the fattest of them,
   And smote down the chosen men of Israel.
32 For all this they 17 sinned still,
   And believed not for His 7 wondrous works.
78.33. PSALMS.

33 Therefore their days did He consume in vanity, And their years in trouble.

34 When He slew them, then they sought Him; And they returned and enquired early after "GOD.

35 And they remembered that God was their rock, And "THE HIGH GOD Their °redeemer.

36 Nevertheless they did flatter Him with their mouth, And they lied unto Him with their °tongues.

37 For their heart was not right with Him, Neither were they stedfast in His °covenant.

38 But °f, °f being full of compassion, forgave their °iniquity, and °destroyed them not: Yea, many a time turned He His anger away, And did not stir up all His wrath.

39 For °He remembered that they were but °flesh: °A wind that passeth away, and cometh not again.

40 °How oft did they provoke Him in the wilderness, And grieve Him in the desert!

41 Yea, they °turned back and tempted °GOD, And °limited °the Holy One of Israel.

42 °They remembered not His hand, Nor the day when He °delivered them from the enemy.

43 How He had wrought His °signs in Egypt, And His wonders in the field of °Zoan:

44 And had °turned their rivers into blood; And their floods, that they could not drink.

45 He sent divers sorts of °flies among them, which devoured them;

46 °He gave also their increase unto the °caterpillar, And their °labour unto the locust.

47 °He °destroyed their vines with °hail, And their sycomore trees with °frost.

48 He gave up their cattle also to the °hail, And their flocks to °hot thunderbolts.

49 He cast upon them the fierceness of His anger, Wrath, and indignation, and trouble, By °sending °evil angels among them.

50 He °made a way to His anger; He spared not their °soul from death, But gave their life over to the pestilence;

51 °And smote all the firstborn in °Egypt; The chief of °their °strength in °the tabernacles of °Ham:

But the sea °overwhelmed their enemies.

52 But made His own People to go forth like sheep, And guided them in the °wilderness like a flock.

53 And °He °led them on safely so that they feared not:

54 °And He °brought them to the border of °His sanctuary,

Even to °this mountain, which °His right hand had purchased.
55. He cast out the "heathen also before them, 
And divided them an inheritance "by line, 
And made the tribes of Israel to dwell in 
their tents.

56. Yet they tempted and provoked "the MOST 
HIGH God, 
And kept not His testimonies:
57. But "turned back, and dealt unfaithfully 
like their fathers:
They were turned aside like "a deceitful 
bow.
58. For they provoked Him to anger with their 
high places, 
And moved Him to jealousy with their "graven images.

59. "When God heard this, He was wroth, 
And greatly abhorred Israel:
60. So that He forsook the "tabernacle of 
Shiloh, 
The tent which He placed among "men; 
61. And delivered His "strength into captivity, 
And His "glory into the enemy's hand.
62. He gave His People over also "unto the 
sword;
And was wroth with His inheritance, 
The fire consumed their young men; 
And their maidens "were not given to marriage.
63. Their "priests fell by the sword; 
And their widows made no lamentation.

64. Then "the LORD* awaked "as one out of 
sleep, 
And like a mighty man that shouteth by 
reason of wine.
66. And He smote His enemies in "the hinder 
parts:
He put them to a perpetual reproach.

67. Moreover He refused the "tabernacle of 
Joseph, 
And "chose not the tribe of Ephraim:
68. But chose the tribe of Judah, 
The mount Zion "which He loved.
69. And He built His "sanctuary like high 
palaces, 
"Like the earth which He hath established for 
ever.
70. He "chose David also His servant, 
And took him from the sheepfolds:
71. From following the ewes great with young 
He brought him 
"To feed Jacob "His people, and "Israel 
His inheritance.
72. So he fed them according to the integrity of 
his heart; 
And guided them by the "skilfulness of his 
hands.

79. A Psalm of Asaph.

1. O "God, the "heathen are come into Thine 
inheritance; 
Thy "holiness have they defiled; 
They have laid Jerusalem "on heaps.
2. The dead bodies of Thy servants have 
they given to be meat unto the fowls of 
the heaven, 
The flesh of Thy "saints unto the beasts of 
the earth.
Their blood have they shed like water round about Jerusalem; and there was none to bury them.

We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

How long, LORD? wilt Thou be angry for ever?

Shall Thy jealousy burn like fire?

Pour out Thy wrath upon the heathen that have not known Thee, and upon the kings of those that have not called upon Thy name.

For they have devoured Jacob, and laid waste his dwelling place.

Remember not against us former iniquities;

Let Thy tender mercies speedily prevent us;

For we are brought very low.

Help us, O God of our salvation, for the glory of Thy name: and deliver us, and purge away our sins, for Thy name’s sake.

Wherefore should the heathen say, “Where is their God?”

Let Him be known among the heathen in our sight

By the revenging of the blood of Thy servants which is shed.

Their reproach, wherewith they have reproached Thee, O LORD.*

So we Thy people and sheep of Thy pasture

Will give Thee thanks for ever;

We will shew forth Thy praise to all generations.

To the chief Musician upon Shoshannim-Eduth.

A Psalm of Asaph.

Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock; Thou That dwellest *between* the cherubims, shine forth.

Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us.

Turn us again, O God, And cause Thy face to shine; and we shall be saved.

O LORD God of hosts, *How long wilt Thou be angry against the prayer of Thy people?*

A Psalm of Asaph.

Give ear, O LORD, To the voice of my supplication.

If Thou wilt perceive the sufferings of Thy people, If Thou wilt redeem Thy heritage.

Remember the congregation which Thou hast purchased of old, Which hast redeemed Israel.

Thou hast redeemed Thine people, O God, the remnant of Israel.

Glory to the LORD in the land of Israel.

If only Thy saving health were seen among us, The pride of them that rise up against us

That the name of our God would not be put to shame.

Turn us again, O God, And cause Thy face to shine; and we shall be saved.

How long wilt Thou be angry against the prayer of Thy people?
80. 5. | PSALMS. | 81. 5.

5 Thou feedest them with the bread of tears; And givest them tears to drink in great measure.
6 Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
7 Turn us again, O God of hosts,
And cause Thy face to shine; and we shall be saved.
8 Thou hast brought a vine out of Egypt:
Thou hast cast out the heathen, and planted it.
9 Thou preparedst room before it,
And didst cause it to take deep root, and it filled the land.
10 The hills were covered with the shadow of it,
And the boughs thereof were like the goodly cedars.
11 She sent out her boughs unto the sea,
And her branches unto the river.
12 Why hast Thou then broken down her hedges,
So that all they which pass by the way do pluck her?
13 The boar out of the wood doth waste it,
And the wild beast of the field devoureth it.
14 Return, we beseech Thee, O God of hosts:
Look down from heaven, and behold, and visit this vine;
15 And the vineyard which Thy right hand hath planted,
And the branch that Thou madest strong for Thyself.
16 It is burned with fire, it is cut down:
They perish at the rebuke of Thy countenance.
17 Let Thy hand be upon the man of Thy right hand,
Upon the son of man whom Thou madest strong for Thyself.
18 So will we not go back from Thee:
Quicken us, and we will call upon Thy name.
19 Turn us again, O Lord God of hosts,
Cause Thy face to shine; and we shall be saved.
20 To the chief Musician upon Gittith.

81 A Psalm of Asaph.

1 Sing aloud unto God our strength;
Make a joyful noise unto the God of Jacob.
2 Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
3 Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast day.

4 For this was a statute for Israel,
And a law of the God of Jacob.
5 This He ordained in Joseph for a testimony,
When He went out through the land of Egypt:
6 laugh among themselves. Some codices, with Sept., Syr., and Vulg., read "have mocked at us".
7 to shine. C p. Num. 6. 25.
heathen = nations.
9 the goodly cedars = mighty cedars. H e b. "cedars of E l". Ap. 4. IV.
10 the sea: i.e. the Mediterranean.
branches = roots, or suckers.
the river: i.e. the Euphrates.
12 Why...? Fig. E r o t T i o s ( Ap. 6), for emphasis.
13 the wood = forest. The Heb. word for forest here (m i y y 'a r), has the letter Ayin (c) suspended (see note on Judg. 18. 30). This is the second of four such suspended letters (the other two being Job 38. 13). Read with this letter, the word means "forest:" without it, and with an Aleph (a) instead, it is m i y y 'a r, "river". The ancient Jewish interpreters took this suspended letter as denoting that, when innocent, Israel would be assailed only by a power weak as a river animal; but, when guilty, it would be destroyed by a power as strong as a land animal. Until the Roman power arose (whose military ensign was the "boar"), it was understood as "river" (meaning Egypt); but after the Sept., Chald., and Vulg. read "forest".
14 Return. C p. vv. 5, 7, 13, and see the Structure above.
and. Note the Fig. Polygynadetos (Ap. 6) for emphasis.
Almost an Ellipsis = "(once more) look down, (once more) behold, (once more) visit".
15 And the. Supply the Ellipsis (Ap. 6). "And (protect) the".
branch = son. Some codices, with Sept., Syr., and Vulg., read "son of man", as in v. 17.
18 Quicken = make alive, restore, revive.
19 O Lord, & c. See note on vv. 3 and 7.
To the chief Musician. See Ap. 65. 18. Read upon Gittith = relating to the (Art.) wine-press, or the autumn Festival of Tabernacles; or to the vine and the vineyard, which are the subjects of the Psalm. See Ap. 65. IV.

81 (D'), p. 789. | GOD IN THE SANCTUARY. (Division.)

82 (S1) 1-10. Israel: God's call to praise and hearken. (Extended Alternation.)
83 (S1) 11-16. Israel: Refusal and consequence.


1-10 (S1, above). ISRAEL: GOD'S CALL TO PRAISE AND HEARKEN. (Extended Alternation.)

2 Take a psalm = Raise a song.
2 Take a psalm = Raise a song.
timbal. Heb. tabph. See note on Ex. 15. 20. psaltery = lute.
3 trumpet. Heb. shophar. See note on Num. 10. 2. day. Some codices, with two early printed editions, Aram., and Syr., read "days" (pl.) i.e. festivals.
5 This. No Heb. for "This".
He: i.e. God. out=forth.
through = before; i.e. in the sight of. C p. Num. 83. 3.
I = 1 [Israel].

Where I heard a language that I understood not.
81. 6. PSALMS

6 I removed his shoulder from the burden: His hands were delivered from the "pots."

Thou calledst in trouble, And I delivered thee; I answered thee in the secret place of thunder:

proved. Cp. Ex. 17. 6. Num. 20. 1-13, Selah. Connecting the merciful deliverance with the reason why Israel should hearken. See Ap. 66. II. strange = foreign, or foreigner's. strange god = god of the foreigner. Not the same as above. For the former, see 44. 20. Isa. 43. 12; for the latter, Deut. 32. 19.

God. Heb. 'el. Ap. 4. IV.


82 (D', p. 789). GOD IN THE SANCTUARY. (Introduction.)

D' Y | 1. God, the righteous Judge.

Z | 2-4. Earthly judges indicted.

A | 5. Their wrong judgment. (Negative.)

A | 6. Their wrong judgment. (Positive.)

Z | 6, 7. Earthly judges condemned.

Y | 8. God, the righteous Judge.


standeth: i.e. officially, the congregation of the mighty = GOD'S (Heb. El. Ap. 4. IV) assembly (in its civil aspect).

gods. Elohim: used of earthly judges as representing Him. Cp. Ex. 21. 6; 22. 4, 9, 28 (quoted in Acts 22. 6). Hence, Moses is so spoken of (Ex. 7. 1). (It is used also of idols as representing even a false god.) See John 10. 34, 35.


Selah. Connecting the indictment with the command to judge rightly. See Ap. 66. II.

3 Defend = Vindicate. Cp. vv. 1, 2. the poor = oppressed. Heb. 'ephôn = a helpless or expectant one. See note on Prov. 6. 11.

5 They = the oppressed. will -can.

6 They are = gods: And all of you are = children of = the MOST HIGH.

7 But ye shall die like = men, And fall like one of the = princes."

8 Arise, O 1 God, 2 judge the earth: For Thou shalt inherit all 2 nations.
83  A Song or Psalm of Asaph.

1 Keep not Thou silence, O God:
   Hold not Thy peace, and be not still, O God.

2 For, lo, Thine enemies make a tumult:
   And they that hate Thee have lifted up the head;

3 They have taken crafty counsel against Thy People,
   And consulted against Thy hidden ones.

4 They have said, "Come, and let us cut them off from being a nation;
   That the name of Israel may be no more in remembrance."

5 For they have consulted together with one consent:
   They are confederate against Thee:

6 The tabernacles of Edom, and the Ishmaelites;
   Of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek;
   The Philistines with the inhabitants of Tyre;

8 Assur also is joined with them:
   They have holpen the children of Lot.

9 Do unto them as unto the Midianites;
   As to Sisera, as to Jabin, at the brook of Kison:

10 Which perished at En-dor:
   They became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb:
   Yea, all their princes as Zebah, and as Zalmunna:

12 Who said, "Let us take to ourselves
   The houses of God in possession."

13 O my God, make them like a wheel;
   As the stubble before the wind,

14 As the fire burneth a wood,
   And as the flame setteth the mountains on fire;

15 So persecute them with Thy tempest,
   And make them afraid with Thy storm.

16 Fill their faces with shame;
   That they may seek Thy name, O LORD.

17 Let them be confounded and troubled for ever;
   Yea, let them be put to shame, and perish:

18 That men may know that Zebu, Whose name alone is JEHOVAH,
   Art the MOST HIGH over all the earth.

57 A Psalm for the sons of Korah.

1 How amiable are Thy tabernacles,
   O LORD of hosts!

84 [For Structures see next page]
2 My soul longeth, yea, even fainteth for the courts of the LORD. My heart and my flesh crieth out for the living GOD.

3 (Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young.)

4 Blessed are they that dwell in Thy house: They will be still praising Thee. Selah.

5 Blessed is the man whose strength is in Thee;

In whose heart are the ways of them.

6 Who passing through the valley of Baca make it a well; The rain also filleth the pools.

7 They go from strength to strength, Every one of them in Zion appeareth before God.

8 O LORD God of Hosts, hear my prayer: Give ear, O God of Jacob. Selah.

9 Behold, O God our shield, And look upon the face of Thine Anointed.

10 For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God Than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield: The LORD will give grace and glory: No good thing will He withhold from them that walk uprightly.

12 O LORD of hosts, Bless the man that trusteth in Thee.

To the chief Musician.
85 A Psalm for the sons of Korah.

1 LORD, Thou hast been favourable unto Thy land:
Thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of Thy People,
Thou hast covered all their sin. Selah.

3 Thou hast taken away all Thy wrath:
Thou hast turned thyself from the fierceness of Thine anger.

4 Turn us, O God of our salvation,
And cause Thine anger toward us to cease.

5 wilt Thou be angry with us for ever?
Wilt Thou draw out Thine anger to all generations?

6 wilt Thou not revive us again:
That Thy people may rejoice in Thee?

7 Shew us Thy mercy, O LORD,
And grant us Thy salvation.

8 I will hear what God the LORD will speak:
For He will speak peace unto His People,
and to His saints:
But let them not turn again to folly.

9 Surely His salvation is nigh them that fear Him;
That His glory may dwell in our land.

10 Mercy and truth are met together;
Righteousness and peace have kissed each other.

11 Truth shall spring out of the earth;
And righteousness shall look down from heaven.

12 Yea, the LORD shall give that which is good;
And our land shall yield her increase.

13 Righteousness shall go before Him;
And shall set us in the way of His steps.

86 A Prayer of David.

1 Bow down Thine ear, O LORD, hear me:
For I am poor and needy.

2 Preserve my soul; for I am holy:
O Thou my God, save Thy servant that trusteth in Thee.

3 Be merciful unto me, O LORD:
For I cry unto Thee daily.

4 Rejoice the soul of Thy servant;
For unto Thee, O LORD*, do I lift up my soul.

5 For Thou, O LORD*, art good, and ready to forgive;
And plenteous in mercy unto all them
that call upon Thee.

6 Give ear, O LORD, unto my prayer;
And attend to the voice of my supplications.

7 In the day of my trouble I will call upon Thee:
For Thou wilt answer me.

8 Among the gods there is none like unto Thee, O LORD*;

85 (F) p. 780. PRAYER FOR THE LAND OF THE SANCTUARY. (Introversion and Alternation.)

H | 1-3. Mercies to the Land.
J | g | 4. Prayer.
J | h | 5, 6. Questions.
J | g | 7. Prayer.
J | h | s. Answer.


2 Thy land. Cp. connection with "People" (v. 2), as in
Deut. 92. 43. Note "our" in v. 12.
3 brought back the captivity - restored the fortunes,
as in 126. 1. Job 42. 10. No reference to the Babylonian
captivity, but to the restoration of David's fortunes
after Absalom's revolt.

Jacob. Refers to the natural seed, and to the earthly
and material standpoint. See notes on Gen. 32. 32; 45. 6;
49. 26, 28.

covered = concealed. Heb. kîshîth; not kaphar, to
stone.

3 sin. Heb. châ'ath. Ap. 44. i.
Selah. Connecting forgiveness with (as being the basis of) millennial blessing. See Ap. 66. II.

4 Turn us. Cp. "Thou hast turned" (vv. 2, 3).


7 mercy = loving-kindness, or grace.

8 GOD. Heb. El. Ap. 4. IV.

peace. Referring to the war with Absalom.
saints = graced ones.
not turn again : i.e. rebel, as in Absalom's case.
9 glory may dwell: i.e. the glory of Jehovah's presence
in the Shekinah, in the Tabernacle.
10 met = kissed. Fig. Prosopopeia. Ap. 6.
11 earth = land. Same word as ev. 1, 3, 12.

86 (G) p. 780. PRAYER IN THE SANCTUARY.
MESSIAH'S HUMILIATION. THE SECRET OF THE BLESSING. (Introversion and Alternation.)

G | K | 1-6. Prayer.

L | i | 7. "I will call",
L | k | 7. Reason. "For",
M | s. Jehovah incomparable.
M | s. His works incomparable.
L | i | 9. "All nations shall worship",
L | k | 10. Reason. "For",
K | 11-17. Prayer.

Title. A Prayer = An Intercession, or Hymn. Cp.
75. 20, referring to the whole of Book 11. Heb. Taphil-
See Ap. 63. I.
of David. The only Psalm in this third book
ascribed to David. Refers to David's Son and Lord.

hear = answer.
poor = helpless. Heb. 'apaôn. See note on Prov. 6. 11.
holy = one whom Thou favourest.
Be merciful = show me favour, or be gracious.
LORD*. One of the 134 places where the Sopherim
say they changed Jehovah to Adonai. See Ap. 32.
daily = all the day.
5 plenteous. Cp. Ex. 34. 6.
mercy = loving-kindness, or grace.
8 gods. Heb. Elohim = judges. See note on Ex. 21. 6;
22. 8, 9.

Neither are there any works like unto M
Thy works.

9 All nations whom Thou hast made shall come and worship before Thee, O
LORD*;

and O shall glorify Thy name.
For thou art great, and dost wondrous things:

And thou art God alone.

Teach me Thy way, O LORD; I will walk in Thy truth:

Unite my heart to fear Thy name.

I will praise Thee, O LORD, my God, with all my heart:

And I will glorify Thy name for evermore.

For great is Thy mercy toward me:

And thou hast delivered my soul from the lowest hell.

And have not set Thee before them,

But thou, O LORD, art a GOD full of compassion, and gracious,

Longsuffering, and plenteous in mercy and truth.

O turn unto me, and have mercy upon me;

Give Thy strength unto Thy servant, and save the son of Thine handmaid.

Shew me a token for good;

That they which hate me may see it, and be ashamed:

Because thou, O LORD, hast holpen me, and comforted me.

A Psalm or Song for the sons of Korah.

His foundation is in the holy mountains.

The LORD loveth the gates of Zion more than all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God.

I will make mention of Rahab and Babylon to them that know me:

Behold Philistia, and Tyre, with Ethiopia;

This man was born there.

And of Zion it shall be said, "This and that man was born in her:

And the HIGHEST Himself shall establish her."

The LORD shall count, when He writeth up the people,

That this man was born there.

As well the singers as the players on instruments shall be there:

All my springs are in thee.

A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth.

For. Cp. v. 1 in the Structure. doest = a doer.

PRAYER.

( Introversion.)


I 16. Prayer, and object.

Unite my heart. Sept., Syr., and Vulg. read "Let my heart rejoice".

The lowest hell = Sheol beneath.

full of compassion, &c. Cp. Ex. 34. 6.

have mercy upon = show favour, or be gracious to.

THE BLESSEDNESS OF THE DWELLERS IN ZION. (Repeated Alternations)


Israel viewed in connection with the natural seed, and with material blessings. See notes on Gen. 32, 24; 43, 6; 45, 26, 28.


Israel. Connecting the first alternation with the second, showing that it is to be a repeated alternation.

Rahab = pride, or haughtiness. Used as name for Egypt (by Fig. Polygymnia, Ap. 6), as in 89, 19; Isa. 51, 9; Cp. Job 5, 13 and 26, 12, not the same word as in Joshua 2.

Ethiopia. Supply Ellipsis of the verb "say": "Tyre with Ethiopia [say]" this, &c.


the HIGHEST = the Most Hon. Heb. 'Elyon. Ap. 4. VI.

writeth up = enrolleth.

people = peoples.

That. Instead of "That", supply "[and say] this one", &c.

Sah. Connecting the last repetition of the alternation, and completing the Structure. Thus, both the Selahs in this Psalm are structural. (Ap. 66, II.)

the singers = they that shout.

the players on instruments = they that dance, as in bringing up the Ark. See note on the sub-scription.

shall be there. Supply Ellipsis (Ap. 6): "[shall say of Zion]."

springs = fountains: i.e. fountains of delight.

A Song, &c. Repeated from the title. Cp. 45 for a similar repetition.

to the chief Musician. See Ap. 64.

upon Mahalath Leannoth = relating to the shewings with dancing in bringing up the Ark to Zion (2 Sam. 6, 12-15; and 1 Chron. 15, 23-29). As in Judg. 21, 21, 23 (cp. R.V.), and see Ap. 65, X.


88

Maschil of Heman the Ezrahite.

1 O LORD, God of my salvation,
   I have cried day and night before Thee:
   Incline Thine ear unto my cry;
   For my soul is full of troubles:
   And my life draweth nigh unto the grave.

2 Thou hast laid me in the lowest pit,
   In darkness, in the deeps.

3 Thy wrath lieth hard upon me,
   And Thou hast afflicted me with all Thy waves.

4 I am counted with them that go down into the pit:
   I am as a man that hath no strength:
   Free among the dead,
   Like the slain that lie in the grave,
   Whom Thou Rememberest no more:
   And they are cut off from Thy hand.

5 Thou hast made me an abomination unto them:
   I am shut up, and I cannot come forth.

6 Mine eye mourneth by reason of affliction:

7 Lord, I have called daily upon Thee,
   I have stretched out my hands unto Thee.

8 Wilt Thou shew wonders to the dead?
   Shall the dead arise and praise Thee?

9 Shall Thy lovingkindness be declared in the grave?
   Or Thy faithfulness in destruction?

10 Shall Thy wonders be known in the dark?
   And Thy righteousness in the land of forgetfulness?

11 But unto Thee have I cried, O LORD;
   And in the morning shall my prayer prevent Thee.

12 LORD, why castest Thou off my soul?
   Why hidest Thou Thy face from me?

13 I am afflicted and ready to die from my youth up:
   While I suffer Thy terrors I am distracted.

14 Thy fierce wrath goeth over me;
   Thy terrors have cut me off.

15 They came round about me daily like water;
   They compassed me about together.

16 Lover and friend hast Thou put far from me,
   And mine acquaintance into darkness.

89

Maschil of Ethan the Ezrahite.

1 I will sing of the mercies of the LORD for ever:
   With my mouth will I make known Thy faithfulness to all generations.


G² P | 1, 2. Prayer.
Q R | 3-6. Dissolution near.
Q R | 15. Dissolution near.
T | 18. Dissolution.

Title. Maschil—Instruction. The eleventh of thirteen so named. See note on Title, Ps. 25, and Ap. 85, XI.

The title, rearranged as above, removes the difficulty of this Psalm being ascribed to two different writers.

Ezrahite. Put for Zerahite. Probably the name of a district. Cp. the case of Elkanah (1 Sam. 1:1). The Psalm is prophetical of Messiah's humiliation, corresponding with Ps. 86. See the Structure, p. 786.


4 am—have been.
   I am—am I become.

5 Free—Set free: i.e. by death, so as to be free from the law (according to the Talmud, Shabbath, fol. 161 B), the grave = sepulchre. Heb. geber. See Ap. 36.

7 upon me. Same word as "over me", v. 14, with which the member corresponds.

Selah. Connecting v. 6 with its amplification in vv. 8, 9.

10 dead. Heb. Rephaim, who have no resurrection. See note on Isa. 26, 14, where it is rendered "deceased"; and 13, where it is rendered "the dead". Cp. Ap. 23 and 25.


13 prevent—come before.

14 face. Fig. Anthropopathia. Ap. 6.

15 over me. Same word as "upon me", v. 7.

17 daily—all the day.

18 put far from me. Cp. v. 8, the corresponding member.
2 For I have said, "Mercy shall be built up for ever:
Thy faithfulness shalt Thou establish in the very heavens."

3 I have made a covenant with My chosen,
I have sworn unto David My servant,
And I will establish his seed for ever,
And build up thy throne to all generations. Selah.

5 And the heavens shall praise Thy wonders,
O LORD; Thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD?
Who among the sons of the mighty can be likened unto the LORD?

7 To Thee 1 faithfulness round about
And to be had in reverence of all them that are about Him.

8 O LORD 2 God of hosts,
Who is a strong LORD, like unto Thee? Or to Thy faithfulness round about Thee?

9 Thou rulest the raging of the sea:
When the waves thereof arise, Thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered Thine enemies with Thy strong arm.

11 The heavens are Thine, the earth also is Thine:
As for the world and the fulness thereof,
Thou hast founded them.

12 The north and the south 3 Thou hast created them:
Tabor and Hermon shall rejoice in Thy name.

13 Thou hast a mighty arm:
Strong is Thy hand, and high is Thy right hand.

14 Justice and judgment are the habitation of Thy throne:
Mercy and truth shall go before Thy face.

15 Blessed is the People that know the joyful sound:
They shall walk, O LORD, in the light of Thy countenance.

16 In Thy name shall they rejoice all the day:
And in Thy righteousness shall they be exalted.

17 For 4 Thou art the glory of their strength:
And in Thy favour our horn shall be exalted.

18 For the LORD is our defence;
And the Holy One of Israel is our king.

19 Then Thou spakest in vision to Thy Holy One;
And saidst, "I have laid help upon one that is mighty;
I have exalted one chosen out of the People.

20 I have found David My servant;
With My holy oil have I anointed him:

2 I have said. Some codices, with Sept. and Vulg., read "Thou hast said". Cf. v. 19 (W., below). The words of Ethan, reminding Jehovah of His covenant with David.

Mercy = Lovingkindness, or grace. Note "Mercy" (v. 2); "covenant" (v. 9); "seed" (v. 4); repeated in W., below (vv. 19-22 and vv. 33-37).

3 made = solemnised.

4 covenant. See 2 Sam. 7, where Jehovah, being the only party, the covenant is unconditional, and a "promise" among "the sure mercies of David", &c. But it looks beyond David.

5 sworn. See 2 Sam. 7, 11, &c.; the word is not used there, but the terms of the oath are given.

Selah. Connecting the recital of Jehovah's covenant with the praise offered for it. See Ap. 66. 11.

5-18 (X, p. 806). PRAISE FOR JEHOVAH'S FAITHFULNESS. (Alternation.)

X q 5 Jehovah addressed.


| r | 18. Reason. "For". |

8 saints = holy ones, or angels. See preceding line, &c.

6 who. Fig. Erotësis. Ap. 6. This is the cry of all His saints. See note on Ex. 15. 11.

7 heaven = sky. Same word as v. 7.

8 sons of the mighty = sons of Elhim, the angels.


10 assembly = secret conclave.

11 the world. Heb. tebél = the world or inhabited.

12 Tabor and Hermon. West and east of the Holy Land; and, with north and south, completing the four points of the compass.

13 hand. Fig. Anthropopatheia. Ap. 6.

14 Justice = Righteousness.

15 habitation = foundation.

16 Blessed = Happy. Fig. Beatitudo. Ap. 6. See Ap. 63. VI.

17 the joyful sound. Of the trumpet's assembling sound. Lev. 25.

countenance = face. See v. 14.

18 defence = shield. Heb. gízeh, to cover, or protect.

19-37 (W., p. 806). ETHAN REMINDS JEHOVAH OF HIS COVENANT WITH DAVID. (Extended Alternation.)


| t | 26. Covenant (v. 3). |

| u | 29-32. Seed (v. 4). |

| s | 33. David. "Faithfulness" (v. 2). |

| t | 34, 35. Covenant (v. 3). |

| u | 36, 37. Seed (v. 4). |

20 I have found, &c. Quoted in Acts 13. 22.

22 wickedness. Heb. 'avvîl. Ap. 44. VI.

23 foes = adversaries.

21 With whom My hand shall be established:
Mine arm also shall strengthen him.

22 The enemy shall not exact upon him;
Nor the son of wickedness afflict him.

23 And I will beat down his foes before his face,
And plague them that hate him.

24 But My faithfulness and My mercy shall be with him:
And in My name shall his horn be exalted.
25 I will set his hand also in the sea, and his right hand in the rivers.

26 If shall cry unto Me, 4I will show him My covenant broken, and My covenant My 7GOD, and the rock of my salvation, shall keep and make him My firstborn, higher than the kings of the earth.

28 My 2mercy will I keep for him for evermore, and My covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the days of heaven.

30 If his 5children forsake My law, and walk not in My judgments; if they 6break My statutes, and keep not My commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail.

34 My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness, that I will not lie unto David.

35 But Thou hast cast off and abhorred, Thou hast been wroth with Thine anointed.

36 His seed shall endure for ever, and his throne as the sun before Me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But Thou hast made void the covenant of Thy servant; Thou hast profaned all his hedges; Thou hast brought his strongholds to ruin.

41 All that pass by the way spoil him: He is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversary; Thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of thy youth hast Thou shortened; Thou hast covered him with shame. Selah.

46 How long, 1 LORD? wilt Thou hide thyself for ever? Shall Thy wrath burn like fire?

47 Remember how short my time is: Wherefore hast Thou made all men in vain?
**NOTES ON THE STRUCTURE OF THE FOURTH BOOK (p. 810).**

The name of the book is that given to the fourth book of the Pentateuch, on account of the numbers recorded in chapters 1-3 and 26. The name is from the Latin Vulgate (Numbers), which is again a translation of the name given by the Septuagint Translators (Arithmoi). The title in the Hebrew Canon is פִּסְמָדָבָא, "The Book of the Wilderness" (the fifth word in v. 1, Hebrew). This title covers all the events recorded in this book. "Numbers", therefore, is the Book of the Wilderness; and its types are wilderness types, or types of our pilgrimage.

In the Numbers-Book of the Psalms we find the corresponding subject. It opens with Psalm 90, "A Prayer of Moses"—the man of the wilderness! Its teaching, like that of the other books, is Dispensational, with the Emphasis on its central thought. God's counsels and purposes are celebrated with regard to the earth, and the nations of the earth, from the ruin to the glory; as we have seen them set forth in the other books with regard to (1) Man, (2) Israel, and (3) the Sanctuary.

Sin has come into the world, and ruined, not merely man, but the earth itself: "Cursed is the ground for thy sake." Sin has made the paradise of God a wilderness, and death has filled it with sorrow and sadness. There is no hope for the earth, no hope for the nations of the earth, and no hope for creation, apart from Jehovah. The first and second Psalms (90 and 91) set this forth, and give, as it were, the key-note and epitome of the whole book. Its figures are from this wilderness-world; as mountains, hills, floods, grass, pestilence, trees, &c., which the reader will notice for himself. Happiness for the world will be found only when He, "Whose right it is", shall come again to reign and "judge the world in righteousness". In Christ, the coming King, not only Israel, but all the nations of the earth, will be blessed. This is the theme of the book. (See note on Psalm 96, II.)

It consists, like Book III, of seventeen Psalms, all of which are anonymous (though not all without titles) except 90 (and 91), Moses's, and 101, 108, which are David's.

Of the Divine Titles in this Fourth Book, Jehovah (Ap. 4. II) occurs 126 times, and Elohim (Ap. 4. I), 31 (10 of which are with Jehovah).

Psalms 90 and 91 1 are evidently one Psalm in two parts, written by Moses at the beginning of the thirty-eight years of penal wanderings in the wilderness (in 1490 B.C.), which are the subject of this Fourth Book.

Psalms 90 is suggested by, and occupied with, the sorrows of the vast multitude (associated with the 603,550 "men of war") in the wilderness, numbered, and sentenced to death; all from 20 years old and upward (Num. 14: 29).

It is of these that verses 9 and 10 speak.

If a man was 20 when he was numbered (for the war) he died at or before 60

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The average age would be 50, hence verse 10.

Psalms 91, on the other hand, presents the contrast of those under "the shadow of the Almighty." The deliverance of "the Church in the wilderness", from the causes and instrumentalities of death for the countless condemned thousands (in Psalm 90) whose carcasses were to fall in the wilderness, is set forth at length.

If a man was 19 when the penal wanderings began, he would be 57 (19 + 38) at the close.

If a lad of 10, he would be 48; and so on.

This Psalm was therefore written for the comfort of "the Church in the wilderness" during the 40 years. Towards the close, myriads must have been cut off by the various agencies named:

- The terror by night.
- The arrow that flieth by day.
- The pestilence in darkness.
- The destruction (contagion) at noonday.
- The lion and adder.

With regard to the latter, in the night journeys (Num. 9. 21) they would be exposed to danger and death from the adders which infest the district, and from the attacks of wild beasts. From all of these the trusters would be delivered.

They would see with their eyes "the reward of the wicked"—thousands dying around, yet nothing permitted to assail them.

If tent is right in verse 10, this is confirmation that Moses wrote this Psalm, and at, or about, the time suggested—viz. 1490 B.C.

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1 If 91 be a Psalm of Moses (following Psalm 90), then all the Scriptures quoted in our Lord's temptation (even that which the evil one tried to quote) were from the writings of Moses!

(Division, with Prologue and Epilogue.)

Prologue | 90. THE REST. LOST, AND NEEDED.

E² A¹ 91—94. REST FOR THE EARTH DESIRED. No hope for it till "the wicked cease from troubling".

A² 95—100. REST FOR THE EARTH ANTICIPATED. Note the central verse of the Psalter (96. 11) and the reason (96. 13).

A³ 101—105. REST FOR THE EARTH CELEBRATED. Jehovah's throne in the heavens, and His kingdom over all (103. 19).

Epilogue | 106. THE REST. HOW LOWEST, AND VALUED.

91—94 (A¹, above). REST FOR THE EARTH DESIRED.

(Aalternation.)

A¹ B 91. REST, ONLY IN JEHOVAH IN A PERISHING WORLD; AND, THE SECRET PLACE OF THE MOST HIGH THE ONLY PLACE OF SAFETY IN IT.

C 92. PRAYER FOR THAT "SABBATH-KEEPING" (YET TO COME, Heb. 4. 9) WHEN ALL "WORKERS OF INIQUITY" SHALL BE CUT OFF (vv. 7, 9), AND THE RIGHTEOUS SHALL FLOURISH (v. 12) IN JEHOVAH THEIR "ROCK" AND "DEFENCE" (v. 16).

B 93. REST, ONLY IN JEHOVAH. HIS THRONE WHEN ESTABLISHED WILL BE THE PLACE OF SAFETY. (See note on 93. 5.)

C 94. PRAYER FOR REST, TO JEHOVAH, "THE JUDGE OF THE EARTH", TO CUT OFF ALL "WORKERS OF INIQUITY" (vv. 4, 16, 23), AND TO GIVE THE RIGHTEOUS REST (vv. 13-15) IN JEHOVAH, THEIR "ROCK" AND "DEFENCE" (v. 22).

95—100 (A², above). REST FOR THE EARTH ANTICIPATED.

(Alternation and Alternation.)

A² D 95. WORSHIP, IN VIEW OF REST ANTICIPATED. HIS "PEOPLE" AND "SHEEP" (v. 7) TO "COME BEFORE HIS PRESENCE WITH THANKSGIVING" (v. 2). REASON: "JEHOVAH IS GREAT" (v. 3).

E | F 96. A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).

G 97. THE NEW SONG. "JEHOVAH REIGNETH".

E | F 98. A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).

G 99. THE NEW SONG. "JEHOVAH REIGNETH".

D 100. WORSHIP, IN VIEW OF REST ANTICIPATED, HIS "PEOPLE" AND "SHEEP" (v. 3), TO "COME BEFORE HIS PRESENCE WITH SINGING" (v. 2). REASON: "JEHOVAH IS GOOD" (v. 5).

101—105 (A³, above). REST FOR THE EARTH CELEBRATED.

(Alternation.)

A³ H¹ 101. THE COMING KINGDOM. ITS PRINCIPLES: "MERCY AND JUDGMENT" (v. 1), THE WICKED CUT OFF (vv. 5, 8).

J¹ 102. THE KING IN HIS HUMILIATION AND COMING GLORY AS THE ETERNAL CREATOR (vv. 12, 24-27). ALL ELSE PERISHING (v. 26).

H² 103. THE COMING KINGDOM. ITS MERCIES AND JUDGMENTS (vv. 4, 6, 17, 18).

J² 104. THE KING IN HIS COMING GLORY AS THE ETERNAL CREATOR (v. 31). ALL ELSE PERISHING (vv. 27-29).

H³ 105. THE COMING KINGDOM. BASED ON THE COVENANT (vv. 8-12; 42-45) OF "MERCY AND JUDGMENT" (vv. 5-7).

* For notes, see p. 806.
BOOK IV.

90—106 (B, p. 720). THE NUMBERS BOOK
For the Structure, see p. 810. The book has to do
with the Earth and the Nations, as the first book
(1—41) had to do with Man; the second book (42—72)
with Israel; and the third book (73—89) with the SANC-
TUARY.

90 (p. 810). PROLOGUE.
REST, LOST, AND NEEDED. (Division.)

91 A1, 1. 2. The eternity of Jehovah-El.
A2 3—11. The frailty of man.

1, 2 (A1, above). THE ETERNITY OF JEHOWAH-
EL. (Introduction.)

A1 a | 1. Jehovah our dwelling-place.
| b | 2. In time.
| c | 2. Before the mountains.
| d | 2. Before the earth and the world.
| e | 2. In eternity.


Moses: the man of the wilderness. Hence
the wilderness, and works of creation, referred to,
the man of God. See Ap. 69. There are seven
specifially so called: Moses (Deut. 33:1): Samuel
(1 Sam. 9, 6—10); cp. p. 14: David (1
Kings 17, 18); Elissa (2 Kings 4, 7); Shemaiah (2 Chron. 11, 2);
Igdeliah (Jer. 55, 4); and four unnamed (Sam. 2, 27, 1
Kings 13, 1); 20, 2. 2 Chron. 25, 7).

God, Heb. Elohim (with Art.): i.e. the true God, Ap. 4, I.

specially in relation to the earth. This is why
this fourth book commences with this title, denoting
the Sovereign Lord.

2 Or = Ere. Positive, not comparative. Anglo-Saxon
er, from which we have our modern “ere”; found
formerly as “er”, “ear”, and “yer”. In A.V., 1611,
Num. 11, 33 read “yer it was chewed”.

the world = the habitable world. Heb. tabel.
art: or wast.


3—11 (A2, above). THE FRAILTY OF MAN.
(Repeated Alternation.)

A2 d d 3. Declaration.
| e | 4. Reason. “For”.
| f | 5. Declaration.
| g | 7. Reason. “For”.
| h | 9. Declaration.
| i | 10. Reason. “For”.
| j | 11. Declaration.


Return. Either to dust; or, in resurrection.


4 a thousand years. Cp. 2 Pet. 3, s.


secret. Heb. is sing.; hence we cannot supply “sins”

but “sin”.


12 number our days. See note on “threescore”, p. 10, above.

13 Return. That we may apply our hearts unto wisdom.

10—16 [For Structure see next page].

12 number our days. See note on “threescore”, p. 10, above.

13 Return. That we may apply our hearts unto wisdom.

13 Return. Same word as 12. LORD.


how long. Supply Ellipsis: “how long [shall we wait for Thy return]?”

811
O satisfy us  
That we may rejoice and be glad all our days.

Make us glad according to the days 
wherein Thou hast afflicted us,
And the years wherein we have seen evil.

Let Thy work appear unto Thy servants, 
And Thy glory unto their children.

And let the beauty of the LORD our God be upon us: 
And establish Thou the work of our hands upon us: 
Yea, the work of our hands establish Thou it.

He that dwelleth in the secret place of the MOST HIGH 
Shall abide under the shadow of THE ALMIGHTY.

I will say of the LORD, "He is my refuge and my fortress: 
My God; in Him will I trust."

Surely shall deliver thee from the snare of the fowler, 
And from the noisome pestilence.

He shall cover thee with His feathers, 
And under His wings shalt thou trust:
"His truth shall be thy shield and buckler."

Thou shalt not be afraid for the terror by night; 
Nor for the arrow that dieth by day;
Nor for the pestilence that walketh in darkness; 
Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, 
And ten thousand at thy right hand; 
But it shall not come nigh thee.

Only with thine eyes shalt thou behold 
And see the reward of the wicked.

Because thou hast made the LORD 
"Which is my refuge;"

"Even" the MOST HIGH, thy habitation; 
There shall no evil befall thee, 
Neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee, 
To keep thee in all thy ways.

They shall bear thee up in their hands; 
Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon Me, 
therefore will I deliver him: 
I will set him on high, because he hath known My name.
He shall call upon Me, and I will answer him:
I will be with him in trouble; 
I will deliver him, and honour him.

early = in the morning.
mercy = lovingkindness, or grace.
according to the days = years; i.e. the forty years in the wilderness.

Our days. Numeration.
Thy servants. Favour.
Our works. Establishment.

early = in the morning.
mercy = lovingkindness, or grace.
according to the days = years; i.e. the forty years in the wilderness.

With long life will I satisfy him, 
And shew him My salvation.
92 (C. p. 810). PRAYER AND PRAISE FOR SABBATH REST. (Introduction; and Alternations)

1 It is a good thing to give thanks unto the LORD, And to sing praises unto Thy name, O Most High:
2 To shew forth Thy lovingkindness in the morning, And Thy faithfulness every night,
3 Upon an instrument of ten strings, and upon the psaltery; Upon the harp with a solemn sound.
4 For Thou, Lord, hast made me glad through Thy work; I will triumph in Thy works of Thy hands.
5 O Lord, how great are Thy works! And Thy thoughts are very deep.
6 A brutish man knoweth not; Neither doth a fool understand this.

7 When the wicked spring as the grass, And when all the workers of iniquity do flourish; It is that they shall be destroyed for ever:
8 But Thou, Lord, art most high for evermore.

9 For, lo, Thine enemies, O Lord, for, lo, Thine enemies shall perish;

All the workers of iniquity shall be scattered.

10 But my horn shalt Thou exalt like the horn of an unicorn:
I shall be anointed with fresh oil.

11 Mine eye also shall see my desire on mine enemies,
And mine ears shall hear my desire of the wicked that rise up against me.

12 The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the Lord
Shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age;
They shall be fat, and flourishing;

15 To shew that the Lord is upright:
He is my rock, and there is no unrighteousness in Him.

93 (B. p. 810). THE REST DESIRED.
(Intersession)

1 The Lord reigneth, He is clothed with majesty;
The Lord is clothed with strength, wherein He hath girded Himself:
The world also is established, that it cannot be moved.
2 Thy throne is established of old:
Then art from everlasting.

3 The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.

4 The Lord on high is mightier
Than the noise of many waters,
Yea, than the mighty waves of the sea,

15. His attributes. Greatness.

E m 6. A wicked individual. (SING.)
F o. Thine enemies.
G 10. Workers of iniquity.
H 10. Favour to me.
(Past.)

F o 11. Mine enemies.

M e 12. A righteous individual. (SING.)

K 11, 14. The righteous. (Plural.)

D j 15. What He is to me.
 l 15. His attributes. Righteousness.


The sabbath day. Looking forward to the Day and Rest of Messiah's reign. May it not also have reference to the wilderness time, the cause being recorded in Num. 15. 32-41?


2 every = in the.


work = act. Heb. pabal. Some codices, with two early printed editions and Sirr., read "acts" (pl.).
works = labours. Heb. 'asok.

(v. 6). Heb. 1sh.

(v. 7). Heb. reshah.


art most high = (art enthroned) on high. Not as e. 1.

10 the horn of. Supply Ellipsis (Ap. 6), by "those of".

unicorn = buffalo, or wild ox.

11 hear = hear [of the destruction of] the wicked.


12 The righteous = A righteous one (sing.).

palm. In barren soil, watered deep at the roots. An Endogen.
cedar. In mountain snows and storms, the roots em- bedded in the rocks. An Exogen. (Past.)


14 fruit. The righteous for fruit, the wicked for fuel.

93 (B. p. 810). THE REST DESIRED.
(Intersession)


The Lord reigneth. Three Psalms commence thus (93, 97, 99): they each end with the thought of "holliness" (the last has the word "holy" three times), indicating that, when He reigns, "all will be holy" (Isa. 23, 18. Zech. 14, 20, 21). This explains the cry of the Zoria (Rev. 4, 8), because His judgments will prepare the way for His reign.

1 clothed ... girded. Fig. Anthropopatheia. Ap. 6.


3 The floods. Note the Fig. Anaphora (Ap. 6), for emphasis. Generally applied to rivers.


waves = breakers.

813
5 Thy testimonies are very sure: 
Of Holiness becometh Thine house, 
O LORD, for ever.

94 O GOD, to Whom vengeance belongeth; 
O GOD, to Whom vengeance belongeth, 
"show Thyself.

2 Lift up Thyself, Thou judge of the earth: 
Rend a reward to the proud.

3 O LORD, "how long shall the wicked, 
How long shall the wicked triumph?

4 How long shall they utter and speak hard things?
And all the workers of iniquity boast themselves?

5 They break in pieces Thy People, O LORD, 
And afflict Thine heritage.

6 They slay the widow and the stranger, 
And murder the fatherless.

7 Yet they say, "O LORD shall not see, 
Neither shall the "God of Jacob regard it."

8 Understand, ye brutish among the People: 
And ye fools, when will ye be wise?

9 He that planted the ear, shall He not hear?
He that formed the eye, shall He not see?

10 He that chastiseth the heathen, shall not 
He correct?

11 He that teacheth man knowledge, shall 
not He know?

12 Blessed is the man whom Thou chasten-
est, O LORD,
And teachest him out of Thy law;

13 That Thou mayest give him rest from the 
days of adversity,
Until the pit be digged for "the wicked.

14 For the LORD will not cast off His People, 
Neither will He forsake His inheritance.

15 But judgment shall return unto righte-
ousness:
And all the upright in heart shall follow it.

16 Who will rise up for me against the evildoers? 
Or who will stand up for me against the workers of iniquity?

17 Unless the LORD had been my help, 
My soul had almost dwelt in silence.

18 When I said, "my foot slippeth;"
Thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me 
Thy comforts delight my soul.

20 Shall the throne of iniquity have fellow-
ship with Thee,
Which frameth mischief by a law?

21 They gather themselves together against 
the soul of the righteous,
And condemn the innocent blood.

22 But the LORD is my defence; 
And my God is the rock of my refuge.

23 And He shall bring upon them their own 
iniquity,
And shall cut them off in their own 
wickedness;
Yea, the LORD our God shall cut them off.

Holiness. Cp. 97, 12; 89, 9; and see note on v. 1, above.

94 (C, p. 810). PRAYER FOR REST FOR THE EARTH. 
(Repealed Alternation.)

C [K] [1-7. Address to Jehovah.
2 GOD. Heb. El. Ap. 4, IV. Note the Fig. Anaphora 
(Ap. 6) in this verse. 
3 Address to Jehovah.
4 judge of the earth. This is in keeping with the subject of Book IV. See notes on p. 809.
5 how long. Note the Fig. Anaphora. Ap. 6.
the same word as in v. 19.
7 iniquity. Heb. "âven. Ap. 44, iii. Same word as in 
v. 16, 23; not v. 20.
9 planted the ear. Consult works on physiology 
for the wonders of this expression.
10 heathen =nations.
12 Blessed = Happy. See Ap. 68, VI.
13 the wicked = a wicked one. Same word as v. 3.
14 For the LORD. See Rom. 11, 1, 2.
16 Who...? Fig. Erottias. Ap. 6.
18 mercy =loving-kindness, or grace.
19 held me up. Cp. 91, 12.
20 thoughts = perplexities.
21 the righteous = a righteous one (sing. no Art.).
22 blood. Put by Fig. Syneddoche (of Part), Ap. 6, for man.

95-100 (A, p. 810). REST FOR THE EARTH 
ANTICIPATED.

95 (D, p. 810). WORSHIP IN VIEW OF REST 
ANTICIPATED. (Introversion and Alternation.)

D M1 [1-7. Rest to be found in true worship. People 
speak.

1-7 (M1, above). REST TO BE FOUND IN TRUE 
WORSHIP. (Introversion and Alternation.)

1 r 3. Reason. = For-
O 4. The earth is His.
P 6. The sea is His.
P 6. He made the sea.
O 5. He formed the earth.
N 6. Exultation to praise.
1 r 7. Reason. "For",

The Psalm has two distinct parts, see Structure, above; not two independent Psalms strung together. The latter part is the complement of the former.

1 the LORD. Heb. Jehovah. Ap. 4, II.

95 O come, let us sing unto the LORD: 
Let us make a joyful noise to the rock 
of our salvation.

D M1 N (p. 814)
2 Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.
3 For the LORD is a great GOD, and a great King above all gods.
4 In His hand are the deep places of the earth; the strength of the hills is His also.
5 The sea is His,
And by His hands the dry land.
6 Come, let us worship and bow down; let us kneel before the LORD our maker.
7 For is our God; and we are the People of His pasture, and the sheep of His hand.

To day if ye will hear His voice,
8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted Me, provoking Me to be angry, and saw My work.
10 Forty years long was I grieved with this generation, and said, "It is a People that do err in their heart, and are no things known My ways;"

Unto whom I spake in My wrath, That they should not enter into My rest.

Sing unto the LORD a new song; Sing unto the LORD, all the earth.
2 Sing unto the LORD, bless His name; Shew forth His salvation from day to day.
3 Declare His glory among the heathen, His wondrous works among all people.

For the LORD is great, and greatly to be praised; He is to be feared above all gods.
5 For all the gods of the nations are idols:
But the LORD made the heavens.
6 Honour and beauty are ascribed to Him;
Strength and beauty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
8 Give unto the LORD the glory due unto His name:
Bring an offering, and come into His courts.
9 O worship the LORD in the beauty of holiness;

Fear before Him, all the earth.
Say among the heathen that the LORD reigneth:
The world also shall be established that it shall not be moved;
He shall judge the people righteousness.

PSALMS.

2 presence. Heb. face. See note on Ex. 23:15; 34:20. Hence the word "before" (v. 1; 98:6, 9, 13; 92:3, 6, 8, 100:2; 102:2, 10, 24, &c.) This is the essence of all true worship.
5 hands. Fig. Anthropopatheia. Ap. 6.

-7-11 (M, p. 814). REST LOST THROUGH UNBELIEF. (Alteration.)

8 in the provocation = at Meribah (Num. 20:13). temptation = Massah (Ex. 17:7).
9 When. Heb. isher=where.
10 this. Supply the Ellipsis by substituting "that".
11 Unto whom = Where: as in v. 9 (see note on "When", v. 9). Heb. isher.
rest. The rest, thus lost, is to be yet found in the future (according to Heb. 3:7-11, 15; 4:3, 7).

SUMMONS TO SING THE NEW SONG. (Alteration.)

Sing unto the LORD a new song; Sing unto the LORD, all the earth.
2 Sing unto the LORD, bless His name; Shew forth His salvation from day to day.
3 Declare His glory among the heathen, His wondrous works among all people.

For the LORD is great, and greatly to be praised; He is to be feared above all gods.
5 For all the gods of the nations are idols:
But the LORD made the heavens.
6 Honour and beauty are ascribed to Him;
Strength and beauty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
8 Give unto the LORD the glory due unto His name:
Bring an offering, and come into His courts.
9 O worship the LORD in the beauty of holiness;

Fear before Him, all the earth.
Say among the heathen that the LORD reigneth:
The world also shall be established that it shall not be moved;
He shall judge the people righteousness.

The Massorah (Ap. 80) has a special rubric calling attention to this acrostic.

Then shall. Ginsburg thinks this should be "Yes, let".

Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein:

Then shall all the trees of the wood rejoice.

Yisre'ha Haasajahagym Vethigiel Hol'varez. The Massorah (Ap. 80) has a special rubric calling attention to this acrostic.

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Then shall all the trees of the wood rejoice.
96. 13. \textbf{PSALMS.} 98. 6.

13 Before \textit{the LORD}:
\begin{itemize}
\item For \textit{He cometh}, \textit{He cometh to judge the earth}:
\item He shall \textit{judge} \textit{the world with righteousness},
\item And \textit{the people} with \textit{His truth}.
\end{itemize}

97 The \textit{LORD} reigneth;
\begin{itemize}
\item Let \textit{the earth} rejoice;
\item Let the multitude of islands be glad thereof.
\end{itemize}

2 Clouds and darkness \textit{are} round about \textit{Him}:
\begin{itemize}
\item Righteousness
\item And judgment
\item Are the \textit{habitation} of His throne.
\end{itemize}

3 A fire goeth \textit{before} \textit{Him},
\begin{itemize}
\item And burneth up \textit{His} enemies round about.
\end{itemize}

4 His lightnings enlightened \textit{the world}:
\begin{itemize}
\item The earth saw, and trembled.
\end{itemize}

5 The hills melted like wax at \textit{the presence} of \textit{the LORD}:
\begin{itemize}
\item At \textit{the presence} of \textit{the whole earth}.
\end{itemize}

6 The heavens declare \textit{His righteousness},
\begin{itemize}
\item And all the \textit{people} see \textit{His glory}.
\item Confounded be all they that serve \textit{graven images},
\item That boast themselves of \textit{idols}:
\item Worship Him, all ye \textit{gods}.
\end{itemize}

8 Zion heard, and was glad;
\begin{itemize}
\item And \textit{the daughters} of Judah rejoiced
\item Because of \textit{Thy judgments}, \textit{O \textit{LORD}}.
\end{itemize}

9 For \textit{the \textit{LORD}}, \textit{art} \textit{HIGH} above all \textit{the earth}:
\begin{itemize}
\item Thou art exalted far above all \textit{gods}.
\item Ye that love \textit{the \textit{LORD}}, hate \textit{evil}:
\item He preserveth the \textit{souls} of \textit{His saints}:
\item He delivereth them out of the hand of the \textit{wicked}.
\end{itemize}

11 Light is sown for \textit{the righteous},
\begin{itemize}
\item And gladness for \textit{the upright} in \textit{heart}.
\item Rejoice in \textit{the \textit{LORD}}, ye righteous;
\item And give thanks at \textit{the remembrance} of \textit{His} bountiness.
\end{itemize}

98 \textit{A Psalm}.

1 \textit{O sing unto \textit{the \textit{LORD}} a new song;}
\begin{itemize}
\item For \textit{He hath done marvellous things}:
\item His \textit{right hand}, and \textit{His holy arm}, hath gotten \textit{Him} the victory.
\end{itemize}

2 \textit{The \textit{LORD}} hath made known \textit{His salvation}:
\begin{itemize}
\item His righteousness hath \textit{He} openly shewed in the sight of \textit{the heathen}.
\end{itemize}

3 \textit{He hath remembered \textit{His} mercy and \textit{His} truth toward the house of Israel}:
\begin{itemize}
\item All the ends of \textit{the earth} have seen the salvation of our \textit{God}.
\end{itemize}

4 Make a joyful noise unto \textit{the \textit{LORD}}, all \textit{the earth}:
\begin{itemize}
\item Make a loud noise, and rejoice, and \textit{sing} praise.
\end{itemize}

5 \textit{Sing unto \textit{the \textit{LORD}} with the harp;}
\begin{itemize}
\item With the harp, and the voice of \textit{a Psalm}.
\end{itemize}

6 \textit{With trumpets and sound of cornet}
\begin{itemize}
\item Make a joyful noise \textit{before \textit{the \textit{LORD}}, the King}.
\end{itemize}
7 Let the sea roar, and the fulness thereof;  
8 The world, and they that dwell therein.
9 Let the floods clap their hands:  
   Let the hills be joyful together
8 Before the Lord;
9 The Lord reigneth; let the people tremble:  
    He sitteth between the cherubims; let the earth be moved.
2 The Lord is great in Zion;  
     And he is high above all the nations.
3 Let them praise thy great and terrible name;  
     For it is holy.
4 The king's strength alsoloveth judgment;  
    Thou dost establish equity,  
       Thou executest judgment and righteousness in Jacob.
5 Exalt ye the Lord our God,  
     And worship at His footstool;  
        For He is holy.
6 Moses and Aaron among His priests,  
     And Samuel among them that call upon His name;  
        They called upon the Lord, and He answered them.
7 He spake unto them in the cloudy pillar:  
     They kept His testimonies, and the ordinance that He gave them.
8 They answeredst them, O Lord our God:  
    Thou hast a GOD that forgavest them,  
       Though Thou tookest vengeance of their inventions.
9 Exalt the Lord our God,  
     And worship at His holy hill;  
        For the Lord our God is holy.

100 A Psalm of praise.
1 Make a joyful noise unto the Lord, all the earth.
2 Serve the Lord with gladness;  
    Come before His presence with singing.
3 Know ye that the Lord is God:  
     It is 
8 That hath made us, and not we ourselves;  
    We are His people, and the sheep of His pasture.
4 Enter into His gates with thanksgiving,  
   And into His courts with praise:
5 For the Lord is good; His mercy is everlasting;  
    And His truth endureth to all generations.

99 (G p. 810). THE NEW SONG.  
(Alterations.)
A | Y | x | 1-4. Of Jehovah.  
   y | 4. Of Jehovah.  
   Z | 5. Exalt ye, &c.
Y | x | 6, 7. Of Jehovah.  
   y | 6, 8. Of Jehovah.  
   Z | 5. Exalt ye, &c.
1 The Lord.  
   Ap. 4. 11.  
   reigneth hath taken a kingdom.  
   See note on 96. 1.  
   people peoples.
cherubims. See Ap. 41. The Psalm was therefore written while the Ark was in existence.
the earth. The subject of Book IV.  
   See notes on p. 809.
2 Zion.  
    See Ap. 68.  
    the people the peoples.  
    A.V., 1811, omitted "the".  
    holy.  
   See notes on 93. 1, 5 and Ex. 3. 5.
4 Judgment and righteousness.  
   See 2 Sam. 8. 15 and 1 Chron. 18. 14.  
   Cp. with 1 Kings 10. 9.
5 God.  
    Heb. Elohim.  
    Ap. 4. 1.  
    &c.  
    Cp. Ps. 3 and 9, and see note on 93. 1, 5.
6 Moses.  
   He was the grandson of Levi, and exercised priestly functions before Aaron (Ex. 24. 6-8);  
   even consecrating him (Ex. 28).  
   He and Aaron are both included "among His priests".  
   Samuel.  
    Cp. 1 Sam. 7. 9, 10; 12. 18.
   They called.  
    Omit "They", which obscures the sense, by leaving Moses and Aaron without a predicate.  
   Cp. Ex. 15. 25; 32. 11-13; 38. 18-19; Num. 11. 2; 21. 7,  
   Deut. 9. 25, 26.  
   Ps. 106. 12.
7 unto them: i.e. to Moses and Aaron.
8 them Moses and Aaron.  
    GOD.  
    Heb. El.  
    Ap. 4. 1V.
   them their the People.
   tookest veneration.  
   Num. 20. 12.  
   Deut. 3. 24,  
   Ps. 106. 33, 34.

100 (D p. 810). WORSHIP, IN VIEW OF REST ANTICIPATED.  
(Alteration and Introversion.)
A | a | 1, 2. Exhortation to worship.  
   b | 2. Entrance into His presence.
B | 3. What Jehovah is. (Three declarations.)  
   A | 4. Entrance into His presence.  
   b | 4. Exhortation to worship.
B | 5. What Jehovah is. (Three declarations.)
Title. A Psalm.  
   Heb. mizmor.  
   Ap. 65. XVII.  
   praise thanksgiving.
1 the Lord.  
    Ap. 4. 11.  
   ye lands.  
    Heb. the land; Israel in the land.
2 the Lord Jehovah's self.  
    Heb. Jehovah with'eth presence.  
    See note on 95. 2.
3 God.  
    Heb. Elohim.  
    Ap. 4. 1.  
    The Heb. accent places the chief pause on "God"; the minor pauses on "know" and "made"; i.e. the knowledge of Jehovah as our God reveals to His people that He made them such, and that they are His "sheep" and His care.  
    and not we ourselves.  
    Some codices, with six early printed editions, read l'ov ("not") but other codices, with one early printed edition, Aram., read l'ov (for Him or His), i.e. and the people we are", as in A.V. marg.  
    The difference arises from spelling Heb. l'ov with an Aleph (q= = o') or with a Vav (h= = o).  
    The Massorah notes several such passages where the same variation occurs (Ex. 21. 4.  
    Lev. 11. 21; 26. 20.  
    1 Sam. 2. 2 Sam. 10. 16; 19. 7.  
    Isa. 9. 2; 49. 5; 63. 9.  
    Job 5. 21; 13. 16.  
    Ps. 100. 3.  
    Prov. 19. 17; 26. 2.
   People sheep.  
    Note the correspondence between Ps. 100 and 95 (p. 810).
4 His name.  
    See note on Ps. 20. 1.
5 good.  
    Cp. Ps. 95. 3, "great" (p. 810).  
    mercy loving-kindness, or grace.
101 "A Psalm of David.

1 I will sing of mercy and judgment:
   Unto Thee, O LORD, will I sing.
2 I will behave myself wisely in a perfect way.
   O when wilt Thou come unto me?
   I will walk within my house with a perfect heart.
3 I will set no wicked thing before mine eyes:
   I hate the work of them that turn aside;
   It shall not cleave to me.
4 A froward heart shall depart from me:
   I will not know a wicked person.
5 Whoso privily slandereth his neighbour,
   him will I cut off:
   §am that hath an high look and a proud heart
   will I not suffer.
6 Mine eyes shall be upon the faithful of the land,
   that they may dwell with me:
   He that walketh in a perfect way, his shall serve me.
7 He that worketh deceit shall not dwell within my house:
   He that telleth lies shall not tarry in my sight.
8 I will cut off all wicked doers from the city of the LORD.

102 A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LorD.

1 Hear my prayer, 0 LORD, And let my cry come unto Thee.
2 Hide not Thy face from me in the day I am in trouble;
Incline Thine ear unto me: In the day when I call answer me speedily.
3 For my days are consumed like smoke, And my bones are burned as an hearth.
4 My heart is smitten, and withered like grass;
So that I forget to eat my bread.
5 By reason of the voice of my groaning My bones cleave to my skin.
6 I am like a pelican of the wilderness: I am like an owl of the desert.
7 I watch, and am As a sparrow alone upon the house top.
8 Mine enemies reproach me all the day; And they that are mad against me are sworn against me.
9 For I have eaten ashes like bread, And mingled my drink with weeping,
10 Because of Thine indignation and Thy wrath:
For Thou hast lifted me up, and cast me down.
11 My days are like a shadow that declineth; And 3 am withered like grass.

101-105 (A, p. 810). REST FOR THE EARTH CELEBRATED.

101 (C, p. 810). THE COMING KING AND HIS RULE. (Alternation.)

1 mercy = lovingkindness, or grace.
2 perfect = blameless.
3 wicked thing = thing of Belial.
hate = have always hated.
4 froward = perverse (from what is right).
wicked. Heb. râ'â'. Ap. 44. viii.
5 cut off = destroy. See v. 8.
proud heart = broad of heart: i.e. large and blatant.
6 the land: i.e. Palestine, as in 100. 1.
7 early = morning by morning: i.e. the judgments of a day dealt with within the day. No prisons needed.
Land kept clean.
8 wicked. Heb. râ'â'. Ap. 44. x.
9 wicked doers = workers of iniquity. Heb. 'amen'.
Ap. 44. iii.
the city of the LORD: i.e. Zion. See Ap. 68.

102 (F, p. 810). THE KING, IN HIS HUMILIA-

Title. A Prayer, &c. This refers to Messiah's humiliation.
before. See note on "presence" (95. 2).
face. See note on "presence" (95. 2).
2 like smoke. So some codices, with Aram., Sept., and Vulg.; other codices read "in smoke".
an hearth = charred wood.
4 bread. Put by Fig. Synecdoche (of Part), Ap. 6, for food in general.
5 skin = flesh.
6 a pelican ... owl: both unclean birds.
alone. Some codices, with one early printed edition, read "fluttering to and fro".
8 are sworn against me = are sworn [together] against me; as in Acts 23. 12-21.
10 Because of = from the face of. See note on 95. 2.
12 But 2f)ou. Emphasising the great consolation.
shall endure. Sittest, or wilt sit [enthroned].
Thy remembrance. Some codices read "Thy throne".

12 But Thou, O LORD, shalt endure for ever;
And Thy remembrance unto all generations.
13 Thou shalt arise, and have mercy upon Zion: For the time to favour her, yea, the set time, is come.

14 For Thy servants take pleasure in her stones, And favour the dust thereof.

15 So the heathen shall fear the name of the LORD, And all the kings of the earth Thy glory.

16 When the LORD shall build up Zion, He shall appear in His glory.

17 He will regard the prayer of the destitute, And not despise their prayer.

18 This shall be written for a generation to come:

And the people which shall be created shall praise THE LORD.

19 For He hath looked down from the height of His sanctuary; From heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; To loose those that are appointed to death.

21 To declare the name of the LORD in Zion, And His praise in Jerusalem;

22 When the people are gathered together, And the kingdoms, to serve the LORD.

23 He weakened my strength in the way; He shortened my days.

24 I said, “O my God, take me not away in the midst of my days: ”

25 Of old hast Thou laid the foundation of the earth; And the heavens are the work of Thy hands.

26 They shall perish, but Thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt Thou change them, and they shall be changed;

27 But art the same, And Thy years shall have no end.

28 The children of Thy servants shall continue, And their seed shall be established before Thee.

Title of David: i.e. relating to the true David.

1 Bless the LORD, O my soul; And all that is within me, bless His holy name.

2 Bless the LORD, O my soul, And forget not all His benefits:

3 Who forgiveth all thine iniquities; Who healeth all thy diseases;

4 Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; That thy youth is renewed like the eagle's.

Title of David: i.e. relating to the true David.

1 Bless, Fig. Apostrophe. Ap. 6.

2 the LORD. Heb. Jehovah, with "th" = Jehovah Himself. Ap. 4. II.

3 holy. See note on Ex. 3. 15. name. See note on 20. 1.

4 any of. benefits = dealings.

5 forgiveth = passeth over. This verb, with its adj. and subs., is never used but of God. Lit. That is the Forgiver. Cp. e. 14 and note there.

6 iniquities. Heb. 'adam. Ap. 44. iv. So some codices, with one early printed edition, Sept., and Vulg. (pl); other codices read singularly.

7 redeemeth = i.e. as a kinsman. Heb. gadal. See note on Ex. 6. 6; 18. 12.

8 tender mercies = Compassions.
103. 6.

**PSALMS.**

7 ways: i.e. the reasons of His acts (esoteric) to Moses.
acts: i.e. the acts (esoteric) visible to the People.
children = sons.
8 merciful = compassionate, or pitiful. Cp. u. 11.
9 His anger. The BETH is properly connected from the preceding line.
10 sins. Heb. chajd. Ap. 44. i.
11 great = mighty, or hitherto prevalent.
13 frame = formation.
14 He remembereth. Ap. Isa. 29. 18; 45. 9. 10: i.e. God remembers what man forgets (i.e. our infirmities); and He forgets what man remembers (i.e. our sins). See Isa. 43. 25; 44. 22. Jer. 31. 34. Cp. Isa. 59. 8.
dust. See Gen. 2. 7; 8. 19. Ecc. 12. 7.
17 But. Blessed contrast. Note the Structure, “N”.
18 prepared = established.
19 ye. Some codices, with Sept. and Vulg., read “all ye”.
20 That excel = That are mighty.
22 dominion = sovereignty.

104 (J2, p. 810). THE KING IN HIS COMING

(Power and Glory.

(Involution and Repeated Alternation.)

J2 Q | 1. Jehovah to be praised.
R | S1 | 1. 2. Thou.
T0 | T1 | 3. 5. He. Who. Day I. Earth.
S0 | S1 | 6. 9. Thou. Day II. Waters.
T2 | 10. 12. He. Who. Day III. IV.
S2 | 20. Thou.
T3 | 22. They.
| T4 | 26. 28. He.
Q | 32. 35. Jehovah to be praised.

1 Bless. Fig. Apostrophe. Ap. 6.
2 the LORD. Heb. Jehovah, with 'eth = Jehovah Himself. Ap. 4. II.
4 the LORD. Heb. Jehovah. Ap. 4. II.
5 great. The conception of Deity is grand; and the cosmogony is neither Hebrew nor Babylonian, but Divine.
6 clothed. Fig. Anthropopatheia. Ap. 6. So throughout the Psalm.
7 curtain. Of the fifty-three occurrences of this word, only one (here) in the Psalms. No less than forty-seven of them have to do with the Tabernacle; forty-three of them being in Ex. 26. 31.
8 the clouds = the thick clouds.
9 chariot. Fig. Anthropopatheia. Ap. 6.
12 Who coverest Thyself with light as with a garment: Who stretchest out the heavens like a curtain: Who layeth the beams of His chambers in the waters: Who maketh the clouds His chariot: Who walketh upon the wings of the wind: Who maketh His angels spirits; His ministers a flaming fire: Who laid the foundations of the earth. That it should not be removed ever for ever.

6 Thou coverestd it with the deep as with a garment:
7 The waters stood above the mountains.
7 At Thy rebuke they fled; 
At the voice of Thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys
Unto the place which Thou hast founded for them.
9 Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
10 He sendeth the springs into the valleys,
Which run among the hills.
11 They give drink to every beast of the field;
The wild asses quench their thirst.
12 By them shall the fowls of the heaven
have their habitation,
Which sing among the branches.
13 He watereth the hills from His chambers: 
The earth is satisfied with the fruit of Thy works.
14 He causeth the grass to grow for the cattle, 
And herb for the service of man: 
The He may bring forth 
food out of the earth;
15 And wine that maketh glad the heart of man, 
And oil to make his face shine, 
And bread which strengtheneth man's heart.
16 The trees of the Lord are full of sap; 
The cedars of Lebanon, which He hath planted;
17 Where the birds make their nests: 
As for the stork, the fir trees are her house.
18 The high hills are a refuge for the wild goats; 
And the rocks for the conies.
19 He appointed the moon for seasons: 
The sun knoweth his going down,
20 Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth:
21 The young lions roar after their prey, 
And seek their meat from the Lord:
22 The sun ariseth, they gather themselves together, 
And lay them down in their dens:
23 Man goeth forth unto his work; 
And to his labour until the evening.
24 O Lord, how manifold are Thy works!
In wisdom hast Thou made them all: 
The earth is full of Thy riches.
25 So is this great and wide sea, 
Wherein are things creeping innumerable, 
Both small and great beasts.
26 There go the ships: 
There is that leviathan, whom Thou hast made to play therein.
27 These wait all upon Thee;
That Thou mayest give them their meat in due season.
28 That Thou givest them they gather: 
Thou openest Thine hand, they are filled with good.
29 Thou hidest Thy face, they are troubled: 
Thou takest away their breath, they die, 
And return to their dust.

8 hast founded = didst prepare.
11 The wild ass: are provided with water. Cp. n.15.
food. Heb. bread. Put by Fig. Synecdoche (of Part), Ap. 6, for all food. Note the three, "grass", "herb", "food".
27. I.
18 conies. Heb. shaphan. Not rabbits, which can burrow; but about their size, having smooth feet; therefore dwelling among the rocks, and not in the ground.
19 knoweth. Fig. Prosopopeia. Ap. 6.
24 how manifold. Fig. Apostrophe. Ap. 6.
26 ships: or naphth, the "spirit" of v. 25.
leviathan = sea monster, or the "great" of v. 25. made = formed. play = sport.
28 hand. Fig. Anthrropopathia. Ap. 6.
29 troubled = dismayed.
earth = ground. Heb. 'adamah.
31 his works. His own works.
the wicked = lawless ones. Heb. riuchah. Ap. 44. x.
be no more = be there no sign of them. Cp. 108. 16.
Praise ye THE LORD (Heb. Jah. Ap. 4. III.), Heb. Halith-jah. This is the first "Hallelujah" in the T. The Talmud and the Midrash call attention to the fact that it is connected with the overthrow of the wicked. We may note that it is the same with the first Hallelujah in the N.T. (Rev. 19. 1, 2).

105 [For Structure see next page.]

For circumstances see note to 1 Chron. 16. 7.
name. See note on 20. 1. people = peoples.
3 holy. See note on Ex. 3. 5.
4 face. Fig. Anthrropopathia. Ap. 6.
evermore = at all times, or continually.

30 Thou sendest forth Thy spirit, they are created:
And Thou renewest the face of the earth.
31 The glory of the Lord shall endure for ever:
The Lord shall rejoice in His works.
32 He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
33 I will sing unto the Lord as long as I live;
I will sing praise to my God while I have my being.
34 My meditation of Him shall be sweet:
I will bless the Lord of my soul, 
O praise ye the Lord.

105 O give thanks unto the Lord; call upon His name:
Make known His deeds among the peoples.
2 Sing unto Him, sing psalms unto Him: 
Talk ye of all His wondrous works.
3 Glory ye in His holy name:
Let the heart of them rejoice that seek the Lord.
4 Seek the Lord, and His strength:
Seek His face evermore.
5 Remember His marvellous works.  
  His wonders, and the judgments of His mouth;  
  His wonders, and the judgments of His mouth;  
  O ye seed of Abraham His servant,  
  Ye children of Jacob His chosen.  
  My word which He commanded to a thousand generations.  
  And a confirmed unto Isaac;  
  And to Israel for an everlasting covenant.

11 Saying, "Unto thee will I give the land of Canaan,  
  The lot of your inheritance:"  
12 When they were but a few men in number;  
  Yea, very few, and strangers in it.

13 When they went from one nation to another,  
  From one kingdom to another people;  
14 He suffered no man to do them wrong:  
  Yea, He reproved kings for their sakes;  
15 Saying, "Touch not Mine anointed,  
  And do My prophets no harm."  
16 Moreover He called for a famine upon the land;  
  He brake the whole staff of bread.

17 He sent a man before them,  
  Even Joseph, who was sold for a servant;  
18 Whose feet they hurt with fetters;  
  He was laid in iron;  
19 Until the time that His word came;  
  The word of the Lord He tried him,  
20 The king sent and loosed him;  
  Even the ruler of the people, and let him go free.

21 He made him lord of his house,  
  And ruler of all his substance;  
22 To bind his princes at his pleasure;  
  And teach his senators wisdom.

5. **Exhortation**

105. **PSALMS**

105. 5. 5. **Exhortation**

**5 Remember** His marvellous works,  
that He hath done;  
His wonders, and the judgments of His mouth;  
O ye seed of Abraham His servant,  
Ye children of Jacob His chosen.

**7** Be is the Lord our God:  
His judgments are in all the earth.

**8** He hath remembered His covenant for ever,  
The word which He commanded to a thousand generations.  
(Which covenant He made with Abraham,  
And His oath unto Isaac;)  
And to Israel for an everlasting covenant:

**11** Saying, "Unto thee will I give the land of Canaan,  
The lot of your inheritance:"  
When they were but a few men in number;  
Yea, very few, and strangers in it.

**13** When they went from one nation to another,  
From one kingdom to another people;  
He suffered no man to do them wrong:  
Yea, He reproved kings for their sakes;  
Saying, "Touch not Mine anointed,  
And do My prophets no harm."  
Moreover He called for a famine upon the land;  
He brake the whole staff of bread.

**17** He sent a man before them,  
Even Joseph, who was sold for a servant;  
Whose feet they hurt with fetters;  
He was laid in iron;  
Until the time that His word came;  
The word of the Lord He tried him,  
The king sent and loosed him;  
Even the ruler of the people, and let him go free.

21 He made him lord of his house,  
And ruler of all his substance;  
To bind his princes at his pleasure;  
And teach his senators wisdom.

This could not be said of the Patriarchs.

13 When they went.  
15 Prophets: i.e. those who were men of God, and His spokesman. Abraham so called (Gen. 20.7). See Ap. 46.

**17-22** (m, above).  
**18-41** (m, above).  
**17--22** (m, above).  
**18 Whose feet**.  
**19 his word**: i.e. Joseph's word; i.e. his interpretation of the dreams.  
**20 The people**: peoples.  
The people = peoples.  
22 at his pleasure = according to senators = elders.
23 Israel also came = So Israel came. Cp. v. 13 and Gen. 46. 1.
24 enemies = adversaries.
28 land of Ham; i.e. Egypt. Cp. 78: 51; 106. 22.
29 darkness. This was the ninth plague (Ex. 10. 21).
30 brought forth = swarmed with.
31 = [And there came].
32 coast = borders, or boundaries.
33 coast = boundary tree.
36 chief = firstlings.
- strength. Put by Fig. Metonymy (of Effect), Ap. 6, for those produced by their strength or manly vigour.
37 their = his; i.e. Israel's (or Jehovah's).
38 Egypt. Put by Fig. Metonymy (of Adjunct), Ap. 6, for Egyptians; the People (masc), not "Land" (fem).
39 promise. Same word as in v. 8, "word".
40 And His chosen. Pl. = Even His chosen [People].
41 gave. Cp. v. 11, "will I give", and see Structure.
42 labour. Put by Fig. Metonymy (of Cause), Ap. 6, for that which is produced by it.
43 people = peoples.

106 \(X\) (p. 810). EPILOGUE. REST. HOW LOST, AND VALUED.
(Introduction and Alternation.)

\(X\) A | \(1\) . Hallelujah.
B | \(-1-3.\) Exhortation to praise.
C | 4. 5. Prayer.
D | 6. 7. Sin.
u | \(8-12.\) NEVERTHELESS.
E1 \(v1\) | 13-16. Sin.
w1 \(v2\) | 17, 18. Punishment.
v2 \(v3\) | 19-22. Sin.
w2 \(w2\) | 23-. Punishment.
F1 | 25-. DELIVERANCE. Moses.
E2 \(v3\) | 24, 25. Sin.
w3 \(v4\) | 26, 27. Punishment.
v4 \(v5\) | 28, 29-. Sin.
w4 \(w3\) | 30, 31. DELIVERANCE. Phinehas.
E3 \(v6\) | 32-. Sin.
w5 \(v7\) | 33, 34. Punishment.
v6 \(v8\) | 35-39. Sin.
w6 \(w4\) | 40, 42, 43-. DELIVERANCE. "He".

\(D\) | \(-43.\) Sin.
\(u\) | \(44-46.\) NEVERTHELESS.
C | 47. Prayer.
B | 48-. Exhortation to praise.
A | \(-49.\) Hallelujah.

1 Praise ye THE LORD. Heb = Hallelu-jah.
mercy = lovingkindness, or grace.
2 Who can utter the mighty acts of the LORD? Who can shew forth all His praise?

3 Blessed are they that keep judgment, And they that do righteousness at all times.

4 Remember me, O LORD, with the favour that Thou bestowest upon Thy People; O visit me with Thy salvation;

5 That I may see the good of Thy chosen, That I may rejoice in the gladness of Thy nation, That I may glory with Thine inheritance.

6 We have sinned with our fathers, We have committed iniquity, we have done wickedly.

7 Our fathers understood not Thy wonders in Egypt; They remembered not the multitude of Thy mercies;

8 Nevertheless He saved them for His name's sake, That He might make His mighty power to be known.

9 He rebuked the Red sea also, and it was dried up; So He led them through the depths, as through the wilderness.

10 And He saved them from the hand of them that hated them, And redeemed them from the hand of the enemy.

11 And the waters covered their enemies: There was not one of them left.

12 Then believed they His words; They sang His praise.

13 They soon forgat His works; They waited not for His counsel:

14 But lusted exceedingly in the wilderness, And tempted the LORD in the desert.

15 And He gave them their request; But sent leanness into their soul,

16 They envied Moses also in the camp, And Aaron the saint of the LORD.

17 The earth opened and swallowed up Dathan, And covered the company of Abiram.

18 And a fire was kindled in their company; The flame burned up the wicked.

19 They made a calf in Horeb, And worshipped the molten image.

20 Thus they changed their glory Into the similitude of an ox that eateth grass.

21 They forgat GOD their saviour, Which had done great things in Egypt; Wondrous works in the land of Ham, And terrible things by the Red sea.

22 Therefore He said that He would destroy them,

23 Had not Moses His chosen stood before Him in the breach, To turn away His wrath, lest He should destroy them.

24 Yea, they despised the pleasant land, They believed not His word:

25 But murmured in their tents, "And hearkened not unto the voice of the LORD.

26 Therefore He lifted up His hand against them, To overthrow them in the wilderness:

27 To overthrow their seed also among the nations, And to scatter them in the lands.

28 They joined themselves also unto Bal-peor, And ate the sacrifices of the dead.

29 Thus they provoked Him to anger with their inventions:

30 And the plague brake in upon them.
30. Then stood up Phinehas, and executed judgment:
And so the plague was stayed.
31. And that was counted unto him for righteousness
Unto all generations for evermore.

32. They angered Him also at the waters of strife,
So that it went ill with Moses for their sakes:
33. Because they provoked his spirit,
So that he spake unadvisedly with his lips.

34. They did not destroy the nations,
Concerning whom the Lord commanded them:
35. But were mingled among the heathen,
And learned their works.
36. And they served their idols:
Which were a snare unto them,
37. Yea, they sacrificed their sons and their daughters unto devils,
And shed innocent blood, even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And the land was polluted with blood.
39. Thus were they defiled with their own works,
And went a whoring with their own inventions.

40. Therefore was the wrath of the Lord kindled against His People,
Insomuch that He abhorred His own inheritance.
41. And He gave them into the hand of the heathen;
And they that hated them ruled over them.
42. Their enemies also oppressed them,
And they were brought into subjection under their hand.

43. Many times did He deliver them;
But they provoked Him with their counsel,
And were brought low for their iniquity.
44. Nevertheless He regarded their affliction,
When He heard their cry:
45. And He remembered for them His covenant,
And repented according to the multitude of His mercies.
46. He made them also to be pitied
Of all those that carried them captives.

47. Save us, O LORD our God,
And gather us from among the heathen,
To give thanks unto Thy holy name,
And to triumph in Thy praise.
48. Blessed be the Lord God of Israel
From everlasting to everlasting:
And let all the People say, "Amen."

Praise ye the LORD.
107—150 (A², p. 720). THE FIFTH, OR DEUTERONOMY BOOK*.

GOD'S WORD THE ONLY GOOD.

"He sent His Word, and healed them,
And delivered them from all their destructions."

(107. 20; 147. 15, 18.)

(Alternations and Introversion.)

A² | 107. DELIVERANCE BY THE HEALING WORD.

B² | C | E | 108 (E), 109 (E), 110 (E). THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND EXALTATION (106. c).

F | 111 (E), 112 (E), 113 (E). PRAISE. THREE HALLELUJAH PSALMS, THE FIRST TWO BEGINNING, AND THE THIRD, BOTH BEGINNING AND ENDING, WITH "HALLELUJAH". (Ps. 111 being PRAISE FOR JEHovaH's WORKS; 112, FOR HIS WAYS; AND 113, FOR HIMSELF.)

D | G¹ | 114 (G), 115 (G). DELIVERANCE FROM EGYPT, AND EGYPT'S IDOLS.

H¹ | 116 (H), 117 (H), 118 (H). PRAISE. THREE PSALMS. THE FIRST TWO ENDING WITH "HALLELUJAH", AND THE THIRD BEGINNING AND ENDING WITH "O GIVE THANKS".

A² | 119. QUICKENING AND SUSTAINING BY THE REVEALING WORD.

B² | D | G² | 120 (G)—134 (G). DELIVERANCE FROM SENNACHERIB TYPICAL OF ISRAEL'S FUTURE DELIVERANCE. FIFTEEN PSALMS ARRANGED IN FIVE TRIADS. (See Ap. 67.)

H² | 135 (H), 136 (H). PRAISE. TWO PSALMS LINKED TOGETHER BY ONE COMBINED STRUCTURE.

G³ | 137. DELIVERANCE OF CAPTIVES. SENNACHERIB'S CAPTIVES (See notes)

H³ | 138. PRAISE.

G⁴ | 139. DELIVERANCE FROM AN EVIL HEART. (Compare Ezek 36. 26. Jer. 81. 33.)

H⁴ | 140 (H)—144 (H). PRAYER AND PRAISE.

C | E | 145. THE TRUE DAVID LEADING THE PRAISES OF HIS PEOPLE (144. 9).

F | 146 (F)—150 (F). PRAISE. FIVE HALLELUJAH PSALMS, EACH BEGINNING AND ENDING WITH "HALLELUJAH".

* For notes, see p. 827.
NOTES ON THE STRUCTURE, PAGE 826.

*Deuteronomy* is man's name for this book. It comes from the Greek Septuagint, and means "the second Law". It was given because Deuteronomy was a repetition of the Law, with variations, to suit the needs of the new generation in the Land. The title in the Hebrew Canon is שֵׁבֶט הַדֶּבָּרִים, Shēḇēt ha-Dēḇārīm, "These are the Words". It is the book which contains the words of God; and consists almost wholly of the testimonies, statutes, judgments, &c., of Jehovah. It was from this book that the Saviour made His three quotations, when He met the tempter with the threefold "It is written". It follows the Book of the Wilderness; and gives the reason for all the trials of the pilgrimage: "The Lord thy God led thee these forty years... that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8, 3). The natural life, the giving of which is recorded in Genesis, is nothing worth if man be not begotten by the Word, and if the new nature thus given be not nourished by the Word. For only thus can man be truly said to "live".

Hence, in this Deuteronomy-Book of the Psalms we have the same leading subject. Its teaching, like that of the other books, is Dispensational; and it is grouped around the Word. All blessing for Man (Book I), all blessing for Israel (Book II), all blessing for Zion (Book III), all blessing for the Earth and its Nations (Book IV), is bound up in the Word and Law of God. The breaking of that Law had been the source of Man's sorrow, Israel's dispersion, the Temple's ruin, and the Earth's misery. It will yet be seen that all blessing for Man, the gathering of Israel, the building of Zion, and restoration for the earth, is bound up with the Word of God, and with His Law written by His Spirit on the fleshy tablets of the heart (Jer. 31, 31-34; Ezek. 36, 24-34).

What a wonderful thing for one to be brought to say "O how I love Thy Law!" (Psalm 119, 97), when the breaking of that Law had brought in all the suffering! But it will be noted that this is said only after (in Psalm 119) the Resurrection of the Righteous Magnifier of that Law has been celebrated.

This is the theme of the Deuteronomy-Book of the Psalms. It consists of forty-four Psalms, in which the title Jehovah occurs 208 times; and Jah, 13; while Elohim occurs only 41 times (4 of which are with Jehovah); El, 10 times; Eloha, twice.

While the structure of the other books consists of two or three sections, this book, like the Law of God itself, is a perfect whole. It is the only book which has an even number of Psalms. Its first Psalm (107), as is the case with the first Psalms of the other books, is at once its key-note and epitome.

† Heb. Shāḇāth = graves, or pits (from Shāḇāth - to destroy), occurs only here and in Lam. 4, 20. The two passages, taken together, tell us that it is not merely the written Word which delivers from deep afflictions, but that the Living and Divine Word, Who was "taken in their pits", is the alone Deliverer of His People from their graves.

‡ It will be noted that Ps. 119 is characteristic of the Deuteronomy Book of the Psalms; while Ps. 84 is characteristic of the Levitical Book, and Ps. 90 of the Numbers Book. We cannot imagine these as being appropriate to any other Books.

The Quickening and Sustaining Word. This is characteristic of Ps. 119. Cp. vv. 25, 34, 40, 50, 88, 93, 107, 149, 154, 155, 156 (eleven occurrences). Moreover, the verb hāḇāth (= to breathe, to live, to continue to live) is used sixteen times in this Psalm, always in the sense of keeping alive, or continuing in life. See K.J. (Future), v. 17, 77, 116, 144, 175. Psal. (Pref.), v. 26, 83. Psal. (Imperative), vv. 24, 37, 49, 88, 107, 149, 154, 155, 156.

In this connection, how suitable to Hezekiah. See Ap. 67, and note the Distress, which is the subject of the first Psalm of each of the five groups of "the songs of the Degrees"; and Hezekiah's earnest prayer. Ap. 67 (iv and xiv).

§ The Songs of the Degrees are 15 in number (129-134, 42, above). They correspond in number with the 15 years added to Hezekiah's life. Ten are by Hezekiah (corresponding with the number of "the Degrees" by which the shadow of the sun went backward on the sun-dial of Ahaz, 2 Kings 20, 8-11). Five are by others (4 by David and 1 by Solomon). Solomon's Psalm occupies the centre (127); and, of the 7 on either side, 2 in each 7 are by David; and 10 (5 in each 7) by Hezekiah.

In each 7 the name of Jehovah occurs 24 times, and Jah once in the third Psalm of each 7. In the central Psalm Jehovah occurs 3 times.

The fifteen Psalms are arranged in five groups of 3 each. In each group, the subject of the first is Distress; the second is Trust in Jehovah; while the third speaks of Blessing and Peace in Zion.

They are here in fulfilment of Hezekiah's promise recorded in Isa. 38, 20. (For further information see Ap. 73, and Dr. J. W. Thirlwall's Old Testament Problems. London, Henry Frowde.)

¶ The last five Hallelujah Psalms (146-150, F, p. 820) are an echo and reminiscence of the whole of the five books of the Psalter:—

**F** J | 148. GENESIS. Compare v. 4 with Gen. 2, 7; v. 5 with Gen. 28; v. 6 with Gen. 1.
K | 147. EXODUS. Compare v. 4 ("names") with Ex. 1, 1; vv. 2, 20 with the building up of the nation (Ex. 1, 7-29); and vv. 16, 19 with Ex. 20.
L | 148. LEVITICUS. Compare v. 14 ("a People near unto Him") with Lev. 10, 3.
K | 149. NUMBERS. Compare v. 5-9 with Num. 14, 21; 34, 17-24. The nations ruled and blessed by the Saints.
J | 150. DEUTERONOMY. Compare v. 2 with Deut. 3, 24.
BOOK V.

107—150 (H, p. 720). THE DEUTERONOMY BOOK.

GOD’S WORD: THE ONLY GOOD.

181 (p. 898). THE DELIVERING AND HEALING, OR LIVING WORD. (Introduction.)

A

1 | A | 1-3, Praise for Jehovah’s lovingkindness.
B 1 | 4-32, Distress and Deliverance.
A | 44, 45, Praise for Jehovah’s lovingkindness.

The first Psalm of Book V. This book contains fifteen by David, one by Solomon (127), and the rest anonymous (probably by Hezekiah, see Ap. 67), certainly not later than his day. See notes on passages supposed to prove a later date.

1 the LORD. Heb. Jehovah. Ap. 4, II. mercy = lovingkindness, or grace; as in v. 43.

redeemed. Heb. ""Ö, to redeem by purchase. See notes on Ex. 6, 6, and cp. Ex. 13, 13. hand. Put by Fig. Metonymy (of Cause), Ap. 6, for the power exercised by it.

enemy = adversary, or straitnesses.
3 gathered. This is the subject of this last book. Gathered by His Word; and according to His Word. See the Structure, p. 826, and note, p. 827.

the lands, &c. Fig. Topographia (Ap. 6), for emphasis. The Psalm looks forward to the final ingathering of Israel.

south = sea; i.e., the Red Sea.

4-32 (B, above). DISTRESS AND DELIVERANCE. (Repeated and Extended Alternation.)

B

C 1 | a 1 | 4-5. Trouble. Wanderers. (Wilderness.)
| b 1 | 6-7. Cry.
| c 2 | 8-7. Deliverance.
| c 4 | 21-22. Praise, and Injunction.
| b 4 | 28-29. Cry.
| c 5 | 30-36. Deliverance.
| d 4 | 37-41. Praise, and Injunction.

4 a solitary way = a trackless waste. city to dwell in = city of habitation, as in v. 7.


7 He led them forth. When this case, the way is always "right": it is His way: not the shortest, or most direct, or most pleasant; but it is the way of Grace and Favour. It is the way of Trial (Deut. 8, 2-4); the way of Safety; the way of Divine Provision and Miraculous Supplies; and it ends "right.

6 goodness = lovingkindness, or grace; same word as "mercy" in v. 1.

children = sons.


9 filleth the hungry soul. Quoted in Luke 1. 53.

affliction = oppression. 11 rebelled. This marks the subject of C. words = sayings, utterances.


12 none to help = no sign of a helper. 17 Fools = the Pervisors, depending on their own wisdom, which is foolishness with God (1 Cor. 1, 20-25). Cp. Prov. 1. 7; 12. 13; 14. 9; 15. 5; 27. 22.

Heb. "death. Ap. 44, iv. Not the same word as in v. 42. are afflicted = bring affliction on themselves.

contemned = despised. the MOST HIGH. Heb. 'Elyon. Ap. 4, VI.

[Note: The text is a detailed transcription of the biblical Hebrew and Greek, focusing on the Book of Psalms, particularly Psalms 107-150, with extensive notes and references to the Deuteronomy book and other biblical passages.]
19. Then they cry unto 1 the LORD in their trouble,
And He saveth them out of their distresses.
20. He sent His Word, and healed them,
And delivered them from their destructions.

21. Oh that men would praise 1 the LORD for His goodness,
And for His wonderful works to "the children of men!
22. And let them declare the sacrifices of thanksgiving,
And declare His works with rejoicing.
23. They that go down to the sea in ships,
That do business in great waters;
24. He maketh the stormy wind,
Which lifteth up the waves thereof.
25. They mount up to the heavens, they go down again to the depths;
The soul is melted because of trouble.
26. They reel to and fro, and stagger like a drunken man,
And 2 are at their wit's end.

28. Then they cry unto 1 the LORD in their trouble,
And He bringeth them out of their distresses.
29. He maketh the storm a calm,
So that the waves thereof are still.
30. Then are they glad because they be quiet;
So He 3 bringeth them unto their desired haven.
31. Oh that men would praise 1 the LORD for His goodness,
And for His wonderful works to "the children of men!
32. Let them exalt Him also in the "congregation of the people,
And praise Him in the "assembly of the elders.
33. He turneth rivers into a wilderness,
And the watersprings into dry ground;
34. A fruitful land into barrenness,
For the "wickedness of them that dwell therein.
35. He turneth the wilderness into a standing water,
And dry ground into watersprings.
36. And there He maketh the hungry to dwell,
That they may prepare a city for habitation;
37. And sow they fields, and plant vineyards,
Which may yield fruits of increase.
38. He blesseth them also, so that they are multiplied greatly;
And "suffereth not their cattle to decrease.
39. Again, they are ministered and brought low
Through oppression, affliction, and sorrow.

40. He poureth contempt upon princes,
And causeth them to wander in the "wilderness, where there is no way.
41. Yet setteth He "the poor on high from affliction,
And maketh him families like a flock.
42. The righteous shall see it, and rejoice:
And all "iniquity shall stop her mouth.
43. Whoso is wise, and will observe these things,
Even they shall understand the "loving-kindness of 1 the LORD.

38. He sent His Word = He senteth. This is the key-note to the whole book. All blessing is bound up in this. Note the prophetic reference to Christ, the "Living Word (John 1.1, 1, 14), and contrast with the written Word (Ps. 119). See the Structure, p. 826.
39. sent = senteth. healed = healeth.
d. (Judas =) delivered = delivereth.
d. (Judas =) destructions = graves. Heb. shâkâth. Occurs only here and Lam. 4.20. The Divine Deliverer was "taken in their pits"; and He alone can deliver from the grave.
40. They that go down, &c. In the Heb. text, vv. 23-28 are marked by "inverted Nêma" i.e. the letter Nêm (N), inverted C). There are nine altogether (see Ginzberg's Massorah, Letter 2, §15, Vol. II, p. 259). There are two in Num. 10.35, 36 (see note there), and seven in this Psalm. Verses 23-28 each have one; also v. 40. These inverted letters are used as our "brackets", in order to indicate that, in the opinion of the Sopherim, the verses so marked should be transposed. But this is only an opinion, arrived at from not seeing the Structure of the Psalm, which, when examined, leaves nothing "inexplicable", as the transition from v. 35 to v. 36 is said to be.

24. works. Some codices, with two early printed editions, read "work" (sing.).
30. bringeth = guideth: or, will gently guide.
32. congregation = assembly, or convocation.
33. assembly = session, or seated company.

107. 33-41. (B, p. 826). JUDGMENT AND BLESSING. (Alternation.)
B | e | 33, 34. Judgment.
   | f | 35-38. Lovingkindness.
   | e | 39, 40. Judgment.
   | f | 41. Lovingkindness.
34. wickedness. Heb. ra'a'. Ap. 44. viii.
35. And. Note the Polyglossion (Ap. 6) in vv. 35-38, emphasising each item which goes to make up the fulness of blessing.
38. suffereth not, &c. Fig. Tapeinosis (Ap. 6)=will abundantly multiply.
39. Again, &c. So far from the transition from v. 38 to 39 being "inexplicable", or v. 39 being an "interpolation", the perfection of the repetition of the subject ("judgment") is shown by the Structure above.
40. in the wilderness, where there is no way = a pathless waste.
41. the poor = a needy one. Heb. 'ebôn. See note on Prov. 6.11.
42. iniquity. Heb. 'a'el. Ap. 44. v1.

43. these. The edition of A.V., 1611, reads "these", lovingkindness = lovingkindnesses (pl). Same word as "mercy", in v. 1. A, thus corresponding with A, in Heb., though not in A.V.

40. He poureth contempt upon princes,
And causeth them to wander "in the "wilderness, where there is no way.
41. Yet setteth He "the poor on high "from affliction,
And maketh him families like a flock.
42. The righteous shall see it, and rejoice:
And all "iniquity shall stop her mouth.
43. Whoso is wise, and will observe "these things,
Even they shall understand the "loving-kindness of 1 the LORD.
108.  A Song or Psalm of David.

1 O God, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

3 I will praise Thee, O LORD, among the people:
And I will sing praises unto Thee among the nations.

4 For Thy mercy is great above the heavens:
And Thy truth reacheth unto the clouds.

5 Be Thou exalted, O God, above the heavens:
And Thy glory above all the earth.

6 That Thy beloved may be delivered:
Save with Thy right hand, and answer me.

7 I will sing praises unto Him in my melody:
I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasseh is mine:
Ephraim also is the strength of mine head:
Judah is my lawgiver;

9 Moab is my washpot;
Over Edom will I cast out my shoe;
Over Philistia will I triumph.

10 Who will bring me into the strong city?
Who will lead me into Edom?

11 Wilt not Thou, O God, Who hast cast us off?
And wilt not Thou, O God, go forth with our hosts?

12 Give us help from trouble:
For vain is the help of man.

13 Through God we shall do valiantly:
For it is Thou that shalt tread down our enemies.

*To the chief Musician.


1 Hold not Thy peace, O God of my praise;

2 For the mouth of the wicked and the mouth of the deceitful are opened against me:
They have spoken against me with words of hatred;
And fought against me without a cause.

3 For my love they are my adversaries:
But I will give myself unto prayer.

4 And they have rewarded me evil for good,
And hatred for my love.

5 Set Thou a wicked man over him:
And let Satan stand at his right hand.

6 When he shall be judged, let him be condemned:
And let his prayer become sin.

7 Let his days be few;
And let another take his office.
9 Let his children be fatherless, and his wife a widow.
10 Let his children be continually vagabonds, and beg.
Let them seek their bread also out of their desolate places.
11 Let the extortioner catch all that he hath;
And let the strangers spoil his labour.
12 Let there be none to extend mercy unto him:
Neither let there be any to favour his fatherless children.
13 Let his posterity be cut off;
And in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembered with the LORD;
And let not the sin of his mother be blotted out.
15 "Let them be before the LORD continually,
That he may cut off the memory of them from the earth."

16 Because that he remembered not to shew mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
17 As he loved cursing, so let it come unto him:
As he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment,
So let it come into his bowels like water,
And like oil into his bones.
19 Let it be unto him as the garment which covereth him,
And for a girdle wherewith he is girded continually.
20 "Let this be the reward of mine adversaries from the LORD,
And of them that speak evil against my soul."

But do upon me, O God the LORD, for Thy name's sake:
Because Thy mercy is good, deliver Thou me.
22 For I am poor and needy,
And my heart is wounded within me.
23 I am gone like the shadow when it declineth:
I am tossed up and down as the locust.
24 My knees are weak through fasting;
And my flesh faileth of fatness.
25 "Let them be also a reproach unto them:
When they looked upon me they shook their heads.

26 Help me, O LORD my God:
O save me according to Thy mercy:
27 That they may know that this is Thy hand;
That Thou, O LORD, hast done it.
110 A Psalm of David.

1 The Lord shall make Thee a priest for ever, after the order of Melchizedek.
2 The works of the Lord are great, full of wonderful beauty.
3 His works are honourable and glorious; and His righteousness endures for ever.

begotten thee [a son]". Cp. 2. 7. There should be 4 sworn. Corresponding with "said" (v. 1.) himself, who was not of the tribe of Levi.

the order. Cp. Gen. 14. 18. Heb. 5. 6. 18; 8. 20; 7. 1-24. Melchizedek. His priesthood was unique, and did not pass to another, as did Aaron's. Hence, Christ's priesthood, being in Resurrection life and Ascension glory, will continue for ever, and He will be a priest upon His throne (Zech. 6. 12), and a priest for ever.


heads = head (Rev. 19. 11-12): i.e. the Antichrist. many countries = a great land. 7 off from. The verse begins with this word (Heb. = M—from), and thus corresponds with the "from" of v. 3 (member M, above).

112 Praise ye  THE LORD.

(1) Blessed is the man that feareth the LORD.

(2) That delighteth greatly in His commandments.

2 (3) His seed shall be mighty upon earth:

(1) The generation of the upright shall be blessed.

3 (7) Wealth and riches shall be in his house:

(1) And his righteousness endureth for ever:

4 (1) Unto the upright there ariseth light in the darkness:

(2) He is gracious, and full of compassion, and righteousness.

5 (2) A good man sheweth favour, and lendeth:

(1) He will guide his affairs with discretion.

6 (2) Surely he shall not be moved for ever:

(2) The righteous shall be in everlasting remembrance.

7 (2) He shall not be afraid of evil tidings:

(1) His heart is fixed, trusting in the LORD.

8 (5) His heart is established, he shall not be afraid:

(3) Until he see his desire upon his enemies.

9 (2) He hath dispersed, he hath given to the poor:

(3) His righteousness endureth for ever:

(3) His horn shall be exalted with honour.

10 (7) The wicked shall see it, and be grieved:

(2) He shall gnash with his teeth, and melt away:

(7) The desire of the wicked shall perish.
113. 3

PSALMS.

3 From the rising of the sun unto the going down of the same.

4 The LORD's name is to be praised.

5 Who is like unto the LORD our God, Who dwelleth on high.

6 Who humbleth Himself to behold

7 He raiseth up the poor out of the dust, And lifteth the needy out of the dunghill;

8 That He may set him with princes, Even with the princes of His People.

9 He maketh the barren woman to keep house, And to be a joyful mother of children.

10 Praise ye THE LORD.

114 (p. 834) W

When Israel went out of Egypt, The house of Jacob from a people of strange language;

2 Judah was his sanctuary, And Israel his dominion.

3 The sea saw it, and fled:

4 The mountains skipped like rams, And the little hills like lambs.

5 What aidst thou, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; And ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD,

8 Which turned the rock into a standing water.

The flint into a fountain of waters.

115 (p. 834) Y

Not unto us, O LORD, not unto us,

But unto Thy name give glory, For Thy mercy, and for Thy truth's sake.

2 Wherefore should the heathen say,

"Where is now their God?"

3 But our God is in the heavens; He hath done whatsoever He hath pleased.

4 Their idols are silver and gold,

The work of men's hands.

5 They have mouths, but they speak not:

Eyes have they, but they see not:

6 They have ears, but they hear not:

Noses have they, but they smell not:

7 They have hands, but they handle not:

Feet have they, but they walk not:

Neither speak they through their throat.

8 They that make them are like unto them:

So is every one that trusteth in them.

9 O Israel, trust thou in the LORD:

He is their help and their shield.

5 Who is like...? This is ever the outburst of the saints' praise. See note on Ex. 15. 11.

6 heaven = the heavens.

7 the poor = an impoverished one.

8 with princes = with the princes. Fig. Anadioposis (Ap. 6), for emphasis.

9 children = sons.

114 (GH, p. 886) ISRAEL'S DELIVERANCE FROM EGYPT. (Introversion and Alternation.)

W | 1. God's mercies to Jacob.

X r | 2. By water. Statements.


W t | 5. God's mercies to Jacob.

See note on Psalm 113, above.

1 When Israel. Cp. Ex. 13. 3.


Jacob. See notes on Gen. 50. 25; 46. 27, 28.

2 was = became. See note on Gen. 1. 2.


5 What...? Fig. Erotesis. Ap. 6.


8 turned = changed. See note on Gen. 32. 16.

115 (GH, p. 896) ISRAEL'S DELIVERANCE FROM EGYPT'S IDOLATRY. (Introversion and Alternations.)

Y t | 1. Negative. The praise given.


w | 3. Israelitish.

v | 4-8. Heathen theology.

w | 9-16. Israelitish.

Y t | 17. Negative. The praise-givers.

1 Not. Heb. ls (not 'al). Supply Ellipsis thus: "Not to us Loan, not to us (belongeth glory) but to Thy name give the glory".

2 heathen = nations.


4-8 (v. above). HEATHEN THEOLOGY. (Introversion.)

v x | 4-7. The idols.

y | 4-8. Their fabrication.

z | 5-7. Mouth without speech. (Sing.)

w | 6-7. Hands without handling. (Pl.)

x | 7-8. Feet without walking. (Pl.)

y | 8-9. The fabricators.

z | 9-10. The idolaters.

4 silver and gold. Put by Fig. Metonymy (of Cause), Ap. 6, for what is made from them. Cp. 135. 15-18.

5 works. Some codices, with Sept. and Vulg., read pl., "works".

6 mouths = a mouth. (Sing.)

7 Noses = a nose. (Sing.)

8 speak = make a sound.

9 So is. Some codices, with Sept., Syr., and Vulg., read "And [so is]."


9 Israel. Some codices, with Sept., Syr., and Vulg., read "house of Israel". See notes on Gen. 50. 25; 46. 27, 28.

See is their help, &c. Fig. Epistle (Ap. 6), in vv. 9, 11, a shield. See note on Ps. 84. 9.
### PSALMS.

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<th>116. 19</th>
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<td>10 <strong>O house of Aaron, trust in the Lord:</strong> Sye to their help and their shield.</td>
<td><strong>He will bless you; He will bless.</strong> Fig. Anaphora (Ap. 6), for emphasis. the house of Israel. Cp. 155-19. See note on Ex. 16.11.</td>
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<tr>
<td>11 Ye that fear the Lord, trust in the Lord: Sye to their help and their shield.</td>
<td><strong>He will bless.</strong> Fig. Anaphora (Ap. 6), taken with the last line of v. 12. for revere. small and great. Both pl. Fig. Syntheton. Ap. 6. and with.</td>
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<tr>
<td>12 The Lord hath been mindful of us: He will bless us; He will bless the house of Israel; He will bless the house of Aaron.</td>
<td><strong>PRAISE FOR DELIVERANCE.</strong> (Extended Alternation.)</td>
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<tr>
<td>13 He will bless them that fear the Lord, Both small and great.</td>
<td><strong>A1</strong></td>
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<td>14 The Lord shall increase you more and more, You and your children.</td>
<td>B</td>
</tr>
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<td>15 Ye are blessed of the Lord Which made heaven and earth.</td>
<td>C</td>
</tr>
<tr>
<td>16 The heaven, even the heavens, are the Lord’s: But the earth hath He given to the children of men.</td>
<td>D</td>
</tr>
<tr>
<td>17 The dead praise not the Lord, Neither any that go down into silence.</td>
<td><strong>E</strong></td>
</tr>
<tr>
<td>18 But we will bless the Lord From this time forth and for evermore. Praise the Lord.</td>
<td><strong>A2</strong></td>
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<td><strong>H</strong> A'</td>
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<td>(p. 834)</td>
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<td><strong>116</strong></td>
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<tr>
<td>I love the Lord, because He hath heard My voice and my supplications.</td>
<td><strong>D</strong></td>
</tr>
<tr>
<td>2 Because He hath inclined His ear unto me, Therefore will I call upon Him as long as I live.</td>
<td><strong>A3</strong></td>
</tr>
<tr>
<td>3 The sorrows of death compassed me, And the pains of hell gat upon me: I found trouble and sorrow.</td>
<td>1. the Lord. Heb. Jehovah. Ap. 4. II.</td>
</tr>
<tr>
<td>4 Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul.</td>
<td>My voice and my supplications = My supplicating voice. Fig. Hemiodyne. Ap. 6. So some codices, with Sept., Syr., and Vulg., read &quot;the voice of my supplication&quot;.</td>
</tr>
<tr>
<td>5 Gracious is the Lord, and righteous; Yes, our God is merciful.</td>
<td>3 sorrows = cords. Put by Fig. Molony (of Cause), Ap. 6, for the pains produced by them.</td>
</tr>
<tr>
<td>6 The Lord preserveth the simple:</td>
<td>hell = Sheol. See Ap. 35.</td>
</tr>
<tr>
<td>7 I was brought low, and He helped me.</td>
<td>7 rest. Pl. for emphasis. For = Because.</td>
</tr>
<tr>
<td>8 For Thou hast delivered my soul from death, Mine eyes from tears, And my feet from falling.</td>
<td>10 I believed = I believed [Him]. Quoted in 2 Cor. 4.13.</td>
</tr>
<tr>
<td>9 I will walk before the Lord in the land of the living.</td>
<td>11 haste = hastening. All men. Heb. addin (with Art.) = all humanity.</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td><strong>C</strong></td>
</tr>
<tr>
<td>10 I believed, therefore have I spoken:</td>
<td>14. I.</td>
</tr>
<tr>
<td>3 was greatly afflicted:</td>
<td>liars: or false.</td>
</tr>
<tr>
<td>3 said in my haste, &quot;All men are liars.&quot;</td>
<td>12 What shall I render . . . ? Note the answer in next verse.</td>
</tr>
<tr>
<td>12 What shall I render unto the Lord For all His benefits toward me?</td>
<td>13 I will take the cup of salvation, And call upon the name of the Lord.</td>
</tr>
<tr>
<td>13 I will take the cup of salvation, And call upon the name of the Lord.</td>
<td>14 I will pay my vows unto the Lord Now in the presence of all His people.</td>
</tr>
<tr>
<td>14 I will pay my vows unto the Lord Now in the presence of all His people.</td>
<td><strong>F</strong> e</td>
</tr>
<tr>
<td><strong>116 (H)</strong>, p. 826. <strong>PRAISE FOR DELIVERANCE.</strong> (Extended Alternation.)</td>
<td>19 Praise ye the Lord = Hallelu-Jah. See Ap. 4. III.</td>
</tr>
</tbody>
</table>

**835**
117 O praise the Lord, all ye nations: 
   Praise Him, all ye people.
2 For His merciful kindness is great toward us: 
   And the truth of the Lord endureth for ever.
   Praise ye the Lord.

118 Give thanks unto the Lord; for He is good: 
   Because His mercy endureth for ever.
2 Let Israel now say, 
   That His mercy endureth for ever.
3 Let the house of Aaron now say, 
   That His mercy endureth for ever.
4 Let them now that fear the Lord say, 
   That His mercy endureth for ever.
5 I called upon the Lord in distress: 
   The Lord answered me, 
   and set me in a large place.
6 The Lord is on my side; I will not fear: 
   What can man do unto me?
7 The Lord taketh my part with them that help me: 
   Therefore shall I see my desire upon them that hate me.
8 It is better to trust in the Lord 
   Than to put confidence in man.
9 It is better to trust in the Lord 
   Than to put confidence in princes.
10 All nations compassed me about: 
   But in the name of the Lord will I destroy them.
11 They compassed me about; yea, they compassed me about: 
   But in the name of the Lord will I destroy them.
12 They compassed me about like bees; 
   They were quenched as the fire of thorns: 
   For in the name of the Lord I will destroy them.
13 Thou hast strengthened me at that I might fall: 
   But the Lord helped me.
14 The Lord is my strength and song, 
   And is become my salvation.
15 The voice of rejoicing and salvation is in the tabernacles of the righteous:
16 The right hand of the Lord doeth valiantly.
17 I shall not die, but live, 
   And declare the works of the Lord.
18 The Lord hath chastened me sore: 
   But He hath not given me over unto death.

are quenched. Sept. reads "blazed up". 
this refer to the "man" of n. e? 14 song. 
Put by Fig. Metonymy (of Adjunct), Ap. 6, for the theme of the song. 
15 tabernacles--tents, or dwellings. 
16 doeth valiantly. Fig. Anaphora (Ap. 6), repeated from n. 11.
17 works. Some codices, with one early printed edition, read "work" (sing.). 
18 chastened me sore. The Fig. Polyptoton (Ap. 6), thus well rendered. 
Heb. "chastening He chastened me".

118 (H) p. 836. PRAISE. (Introversion and Alternations.)
117 (H) p. 826. PRAISE. (Introversion.)
118. 19

PSALMS.

19 Open to me the gates of righteousness: I will go into them, and I will praise THE LORD;

20 This gate of the LORD, Into which the righteous shall enter.

21 I will praise Thee: for Thou hast heard me, And art become my salvation.

22 The stone which the builders refused Is become the head stone of the corner.

23 This is the day which the LORD hath made; We will rejoice and be glad in it.

24 Save now, I beseech Thee, O LORD:

25 Blessed art thou who comest in the name of the LORD:

26 God is the LORD, Which hath shewed us light:

27 God is the LORD, Which hath shewed us light:

28 Thou art my God, and I will praise Thee:

29 Give thanks unto the LORD; for He is good:

For His mercy endureth for ever.

119

ALEPH.

1 (N) Blessed are the undefiled in the way, Who walk in the law of the LORD.

2 (N) Blessed are they that keep His testimonies, And that seek Him with the whole heart.

3 (N) They also do no iniquity: They walk in His ways.

4 (N) Thou hast commanded us To keep Thy precepts diligently.

5 (N) That my ways were directed To keep Thy statutes!

6 (N) Then shall I not be ashamed, When I have respect unto all Thy commandments.

7 (N) I will praise Thee with uprightness of heart, When I shall have learned Thy righteous judgments.

8 (N) I will keep Thy statutes: O forsake me not utterly.


23 This is the LORD's doing. Messiah's exaltation is thus like the humiliation (109. 27).

24 Save now, &c. Heb. "Hosanna" = Save, I pray, Not a Particle of time, but of eternity (as in Ecc. 12. 1).

25 Repeated four times for emphasis. Lit. "I pray Thee, Jehovah; Save, I pray Thee; I pray Thee, O Jehovah".


Bind. Heb. 'aser, to bind, or join. Here, in its idiomatic usage, to join, so as to make ready (Gen. 49. 29. Ex. 14. 6. 1 Kings 18. 14. 2 Kings 9. 2), or begin (1 Kings 20. 14. 1 Chron. 13. 3).


even unto. Heb. 'ad = up to or during: i.e. even until it is consumed at the horns of the altar. 'Ad denotes progression in time. Translate: "Make ready the feast sacrifice with garlands until it is consumed at the horns of the altar." Cp. Acts 14. 13.

There is nothing about "to the altar" here.

28 praise = give thanks.


1 (N) The way.


3 (P) They, upright. (General.)

4 (Q) Command.

O (N) My ways.

5 (P) I, upright. (Individual.)

Q (O) Promise.

 Probably by Hezekiah. See Ap. 67. Ps. 123. 3, and notes below.

An Acrostic Psalm (Ap. 63. VII), in which each verse in each of the twenty-two sections commences with the twenty-two successive letters of the Hebrew alphabet: i.e. the first sight begin with Aleph (= A), the second sight with Beth (= B), &c.; making 176 verses in all (i.e. 8 x 22).

For the ten words (corresponding with the Ten Commandments) which are characteristic of this Psalm, see Ap. 73.

1 Blessed = How happy (see Ap. 63. VI). Here pl. = O the great happiness.

way. The first of the ten words. See Ap. 73. The thirteen occurrences of this word in this Psalm are all noted below, as are those of the other nine.

law. The sixth in order of the ten words. See Ap. 73. the LORD. Heb. Jehovah. Ap. 4. II.

2 Blessed. This Psalm begins with a double Beatitude. See Ap. 63. VI.

keep = guard.


4 precepts. The third in order of the ten words. See Ap. 73. 5 statutes. The ninth in order of the ten words. See Ap. 73.

6 ashamed = put to shame; not shame of conscience. commandments.

The tenth in order of the ten words. See Ap. 73.

7 praise = give thanks, as in 92. 1, &c. righteous = righteousness; i.e. judgments of Thy righteousness. The eighth in order of the ten words. See Ap. 73. judgments. The seventh in order of the ten words. See Ap. 73.

8 not utterly = not in any wise.

Cp. v. 43
9 (3) Wherewithal shall a young man cleanse his way? 
*By taking heed thereto according to Thy °word.

10 (3) With my whole heart have I sought Thee: 
O let me not wander from Thy °commandments.

11 (3) Thy °word have I hid in mine heart, 
That I might not *sin against Thee.

12 (3) Blessed art Thou, O °LORD: 
Teach me Thy °statutes.

13 (3) With my °lips have I declared 
All the °judgments of Thy mouth.

14 (3) I have rejoiced in the °way of Thy °testimonies, 
As much as in all riches.

15 (2) I will meditate in Thy °precepts, 
And have respect unto Thy °ways.

16 (2) I will delight myself in Thy °statutes: 
I will not forget Thy °word.

17 (2) Deal bountifully with Thy servant, 
That I may live, and keep Thy °word.

18 (2) °Open Thou mine eyes, that I may °behold 
Wondrous things out of Thy °law.

19 (3) I am a °stranger in the earth: 
Hide not Thy °commandments from me.

20 (3) My °soul °breaketh for the °longing 
That °it hath unto Thy °judgments at all times.

21 (3) Thou hast rebuked the proud °that are cursed, 
Which do °err from Thy °commandments.

22 (3) Remove from me °reproach and °contempt; 
For I have kept °thy °testimonies.

23 (3) Princes also did sit °and speak against me; 
But °Thy servant did meditate in °Thy °statutes.

24 (3) °Thy °testimonies °also are my delight 
And °my counsellors.

25 (7) °My soul cleaveth unto °the °dust: 
°Quicken Thou me according to °Thy °word.

26 (7) I have declared °my °ways, and °Thou heardest me: 
°Teach me °Thy °statutes.

27 (7) °Make me to understand °the °way of °Thy °precepts: 
So shall °I °talk of °Thy °wondrous works.

28 (7) °My soul °melmeth for °heaviness: 
°Strengthen Thou me according unto °Thy °word.

29 (7) Remove from me °the °way of °lying: 
And grant me °Thy °law graciously.
119. 30.  

PSALMS. 

30 (2) I have chosen the way of truth: Thy judgments have I laid before me.  
X t

31 (2) I have stuck unto Thy testimonies: O LORD, put me not to shame. 
Y

32 (2) I will run the way of Thy commandments, When Thou shalt enlarge my heart. 
Z

7 HE. 

33 (7) Teach me, O LORD, the way of Thy statutes; And I shall keep it unto the end. 
X t

34 (7) Give me understanding, and I shall keep Thy law; 
Y

35 (7) Make me to go in the path of Thy commandments; For therein do I delight. 
Z

36 (7) Incline my heart unto Thy testimonies, And not to covetousness. 
X t

37 (7) Turn away mine eyes from beholding vanity; And quicken Thou me in Thy way; 
X t

38 (7) Establish Thy word unto Thy servant, Who is devoted to Thy fear; 
X t

39 (7) Turn away my reproach which I fear: For Thy judgments are good. 
X t

40 (7) Behold, I have longed after Thy precepts; Quicken me in Thy righteousness. 
X t

41 (7) Let Thy mercies come also unto me, O LORD, Even Thy salvation, according to Thy word. 
A

42 (7) So shall I have wherewith to answer him that reproacheth me: For I trust in Thy word. 
B

43 (7) And take not the word of truth utterly out of my mouth: For I have hoped in Thy judgments. 
B

44 (7) So shall I keep Thy law continually For ever and ever. 
B

45 (7) And I will walk at liberty: For I seek Thy precepts. 
B

46 (7) I will speak of Thy testimonies also before kings, And will not be ashamed. 
B

47 (7) And I will delight myself in Thy commandments, Which I have loved. 
B

48 (7) My hands also will I lift up unto Thy commandments, which I have loved; And I will meditate in Thy statutes. 
B

1 ZAII. 

49 (7) Remember the word unto Thy servant, 
C

50 (7) This is my comfort in my affliction: For Thy word hath quickened me. 
D

30 laid—set. 
31 stuck—cleaved, or adhered. 
32 enlarge my heart—set my heart at liberty, as in Isa. 60, 5. 2 Cor. 8, 11, 13.

33-40 (7 HE). PRAYER. TEACHING. 

(Intercession and Alternation.)

7 | X | t | 33. Eyes. Make me to see, u | 34. Mind. Its comprehension. 
| Z | 35. Feet. Practical walking. 
| Y | 36. Heart. 

X t | 37-39. Eyes. Turn them away. 
| u | 34. Mind. Its desires. 

33 Teach me—Show, or make me to see. 
37 way. Some codices, with three early printed editions, Aram., and Syn., read "ways" (pl.). 
38 Who is devoted to Thy fear. Supply Ellipsis thus: "Which [leadeth to] reverence of Thee"; or, "Which [pertaineth to]", &c. 39 fear—dread. 
40 in: or by. righteousness. Heb. z'ddākāh. See Ap. 73. viii.

41-48 (7 VAU). PRAYER. STRENGTHENING. 

(Alternation.)

1 | A | 41, 42—Prayer. (Positive.) 
| B | 43—Reason and Plea. 
| A | 44—Prayer. (Negative.) 

41 mercies—lovingkindnesses. 
42 wherewith—a word. Heb. dābîr as in v. 9. See Ap. 73. x.

44 word. Some codices, with one early printed edition, Aram., Sept., and Syn., read "words" (pl.). 
46 kings. So Hazekiah testified, doubtless, when kings sent presents and embassies to him (2 Chron. 32, 22, 23). No occasion to suggest a later date for this Psalm. 
47 have loved—love. Sept. adds "much".

49-56 (7 ZAIN). PRAYER. COMFORT AND REMEMBRANCE. 

(Repeated Alteration.)

1 | C | 49. "Remember...Thou", 
| D | 50, 51. Statement as to consequences. 
| C | 52. "I remembered", 
| D | 53, 54. Statement as to consequences. 
| C | 55. "I have remembered", 
| D | 56. Statement as to consequences.

48 My hands, &c. Heb. idiom—"to swear by", as in Gen. 14, 22. Ex. 6, 8 (marg.). Deut. 32, 19. Ezek. 20, 5, 6; 56, 7. See note on Ex. 17, 18. 
49 Upon which. This is supported by the Sept. and Vulg. In Deut. 29, 25 it is rendered "Because", caused me to hope. Our hope is based on believing what we have "heard" from God. Cp. Heb. 11, 1 with Rom. 10, 17.

50 comfort. The word occurs (as a noun) elsewhere only in Job 6, 10, quickened me—kept me alive. See note on v. 25, proud—insolent (like Rabshekh). 
53 Horror—Indignation. 

51 (7) The proud have had me greatly in derision: Yet have I not declined from Thy law. 
52 (7) I remembered Thy judgments of old, O LORD; And have comforted myself. 
53 (7) Horror hath taken hold upon me Because of the wicked that forsake Thy law.
54 (i) Thy ∗ statues have been my ∗ songs
In the house of my pilgrimage.

C [p. 839]
55 (i) I have remembered Thy ∗ name, O
1 LORD, in the night,
And have kept Thy 1 law.

D [p. 840]
56 (i) This I had,
Because I kept Thy 1 precepts.

G [p. 849]
57 (ii) Thou art my portion, O 1 LORD:
I have said that I would keep Thy 2 words.

E (p. 840)
58 (ii) I intreated Thy 3 favour with my whole heart:
Be 5 merciful unto me according to Thy 11 word.

F 59 (ii) I thought on my 1 ways,
And turned my feet unto Thy 3 testimonies,
60 (ii) I made haste, and delayed not
To keep Thy 4 commandments.

H t 61 (ii) The bands of the 6 wicked have 6 robbed me:
But I have not forgotten Thy 1 law.

57 (ii) At midnight I will rise to give thanks unto Thee
Because of Thy 7 righteous 7 judgments.
63 (ii) I am a 3 companion of all them that
fear Thee,
And of them that keep Thy 4 precepts,

F 64 (ii) The earth, O 1 LORD, is full of Thy 5 mercy;
Teach me Thy 5 statues.

58 (ii) Thou hast dealt well with Thy servant,
O 1 LORD, according unto Thy 17 word.

H t 66 (ii) Teach me good judgment and knowledge:
For I have believed Thy 4 commandments.

u 67 (ii) Before I was 5 afflicted I went astray:
But now have I kept Thy 11 word.

H t 68 (ii) Thou art 2 good, and 2 doest good;
Teach me Thy 4 statues.

w 69 (ii) The proud have forged a lie against me:
But I 3 will keep Thy 1 precepts with my
whole heart.
70 (ii) Their heart is as fat as grease;
But 3 I delight in Thy 1 law.
71 (ii) It is 6 good for me that I have been
6 afflicted;
That I might learn Thy 5 statues.

G 72 (ii) The 1 law of Thy mouth is better unto me
Than thousands of 2 gold and silver.

J (p. 840)
73 (ii) Thy hands have made me and 2 fashioned me:
Give me understanding, that I may learn
Thy 5 commandments.

54 songs. Put by Fig. Metonomy (of Subject), Ap. 6, for
the theme of my songs.
55 name. See note on 20. 1.
56 This, Supply Ellipsis (Ap. 6) thus: "This [comfort]
I had."

57–64 (7 CHETH). PRAYER AND PROFESSION.
(Alternation.)
7 | E 57–60. Jehovah my portion;
F | 61. Statement re the work of the lawless.
E | 62, 63. Jehovah my praise.
F | 64. Statement re the favour of Jehovah.

57 The division is better made thus, dispensing with
the supposed Ellipsis:
I have said "Jehovah is my portion,
That I might keep Thy word,"

58 favour. Heb. face; put by Fig. Metonomy (of
Adjunct), Ap. 6, for what is indicated by it.
mercy = lovingkindness.
61 robbed = surrounded. Cp. Sennacherib's investment
63 companion = fellow of the same party.

64 mercy = lovingkindness; grace.
58–72 (G TETH). PRAYER. JEHOVAH'S DEALINGS.
(Introversion and Alternation.)
G | 65. Thy dealings good.
H | 66. Thy judgments good. Teach me.
| 67. Affliction good. Result.
H | 68. Thou art good. Teach me.
G | 72. Thy law good.

67 Before. If we begin this verse with the word
"Till", and v. 71 with "'I"s", then each verse in
this section will commence with "'I", as it does in the
Hebrew.
afflicted = oppressed.
But now. Cp. Heb. 12. 6–11, and references there.
good = kind; doest good = actest kindly.
69 It is. See note on v. 67.
good = right, or fitting.
72 gold and silver. Put by Fig. Metonomy (of Cause),
Ap. 6, for coins made from these metals.

73–80 (∗ Job). PRAYER. INSTRUCTION AND
DELIVERANCE. (Introversion.)
1 | J | 73. Prayer. "I",
K | 74. "They that revere Thee."
L | 75. Affliction. "I",
M | 76. Lovingkindness.
N | 77. Tender mercies.
L | 78. Affliction. "I",
K | 79. "They that fear Thee."
J | 80. Prayer. "I"

Jod. This is the small letter referred to in Matt. 5. 14.
73 fashioned = formed. Cp. Job 31. 10; also Deut.
82. 14.
74 fear = revere.
75 right = righteousness, as in v. 7.
afflicted = humbled.
76 merciful kindness = lovingkindness, or grace.

74 (i) They that ∗ fear Thee will be glad when
they see me;
Because I have hoped in Thy ∗ word.

75 (i) I know, O 1 LORD, that Thy 7 judgments
are ∗ right,
And that Thou in faithfulness hast
6 afflicted me.

76 (i) Let, I pray Thee, Thy 5 merciful kindness
be for my comfort,
According to Thy 1 word unto Thy
servant.
77 (\(\)). Let Thy tender mercies come unto me, that I may live: o For Thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: But I will meditate in Thy precepts.

79 Let those that fear Thee turn unto me, And those that have known Thy testimonies.

80 Let my heart be sound in Thy statutes; That I be not ashamed.

\(\) CAPH.

81 My soul fainteth for Thy salvation: But I hope in Thy word.

82 Mine eyes fail for Thy word, Saying, When wilt Thou comfort me?" 

83 (2) For I am become like a bottle in the smoke; Yea do I not forget Thy statutes.

84 (2) How many are the days of Thy servant? 

When wilt Thou execute judgment on them that persecute me?

85 (2) The proud have dug pits for me, Which are not after Thy law.

86 (2) All Thy commandments are spiritual: They persecute me wrongfully; Help Thou me.

87 (2) They had almost consumed me upon earth; But I forsook not Thy precepts.

88 (2) (\(\)). Quicken me after Thy lovingkindness; So shall I keep the testimony of Thy mouth.

\(\) LAMED.

89 (f) For ever, O Lord,

Thy word is settled in heaven.

90 Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth.

91 (f) They continue this day according to Thine ordinances: For all are Thy servants.

92 Unless Thy law had been my delights, I should then have perished in mine affliction.

93 (f) I will never forget Thy precepts: For with them Thou hast quickened me.

94 (f) Am Thine, save me; For I have sought Thy precepts.

95 The wicked have waited for me to destroy me: But I will consider Thy testimonies.

96 (f) I have seen an end of all perfection: But Thy commandment is exceeding broad.

77 tender mercies = compassions. For, &c. This is the ground of his prayer. delight. Pl. as in v. 82; = great delight. 

78 proud = insolent, or arrogant. perversely = with falsehood. without a cause. Cp. John 15. 25 with Rom. 3. 24 ("freely").

79 those that have known. Some codices read "and they shall know". 80 sound = thorough.

81-88 (\(\)). PRAYER. IN DISTRESS. (Division.)

81-84 (\(\)). COMPLAINTS AND PLEAS. (Alteration.)

85-88 (\(\)). CAUSES, CONTRASTS, AND PRAYERS. (Repeated Alternation.)

89-96 (\(\). LAMED). JEHOVAH AND HIS WORD. (Introspection.)

89-91 (\(\)). Jehovah's Word settled and eternal. 


92 (f) Jehovah's Word perfect and eternal.

93 (\(\)). Jehovah eternal. 

The heavens w | -95. His Word established. | (93. 37). 

94 Jehovah's faithfulness eternal. The earth w | -95. The earth established. | (93. 4).


96 (f) abideth = standeth, as in v. 93. 

97 They: i.e. heaven and earth, continue = stand, as in v. 95, this day = to this day, or to-day. ordinances = regulations. Heb. mishpat. The seventh of the ten words. Ap. 73. Cp. v. 132. 

98 all perfection = an end, or limit to all things. Cp. Job 20. 10; 28. 3. 

99 (f) commandment, &c. = spacious exceedingly [are] Thy commandments: i.e. including all (as opposed to "end ").
97 (c) O how love I Thy law!
7 It is my meditation all the day.

y' Thou through Thy commandments hast made me wiser than mine enemies:
For they are ever with me.

y' I have more understanding than all my teachers:
For Thy testimonies are my meditations.

100 (c) I understand more than the ancients,
Because I keep Thy precepts.

W 101 (c) I have refrained my feet from every evil way,
That I might keep Thy word.

W 102 (c) I have not departed from Thy judgments:
For Thou hast taught me.

V. X 103 (c) How sweet are Thy words unto my taste!
Yea, sweeter than honey to my mouth!

X 104 (c) Through Thy precepts I get understanding:
Therefore I hate every false way.

V A 105 (c) Thy word is a lamp unto my feet,
And a light unto my path.

B 106 (c) I have sworn, and I will perform it,
That I will keep Thy righteous judgments.

B 107 (c) I am afflicted very much:
25 Quicken me, O LORD, according unto Thy word.

B 108 (c) Accept, I beseech Thee, the freewill offerings of my mouth, O LORD, And teach me Thy judgments.

A 109 (c) My soul is continually in my hand:
Yet do I not forget Thy law.

110 (c) The wicked have laid a snare for me:
Yet I erred not from Thy precepts.

A a 111 (c) Thy testimonies have I taken as an heritage for ever:
For they are the rejoicing of my heart.

b I have inclined mine heart to perform Thy statutes alway,
Even unto the end.

D SAMECH.

113 (c) I hate vain thoughts:
But Thy law do I love.

114 (c) Thou art my hiding place and my shield:
I hope in Thy word.

115 (c) Depart from me, ye evildoers:
For I will keep the commandments of my God.

116 (c) Uphold me according unto Thy word, that I may live:
And let me not be ashamed of my hope.

117 (c) Hold Thou me up, and I shall be safe:
And I will have respect unto Thy statutes continually.

118 (c) Thou hast trodden down all them that err from Thy statutes:
For their deceit is falsehood.
119. 119.

**PSALMS.**

119 (c) "Thou puttest away all the 50 wicked of the earth like dross; Therefore I love Thy 2 testimonies.

120 (c) "My flesh trembleth for fear of Thee; And I am afraid of Thy 1 judgments.

**119.** Thou puttest away. Sept. and Vulg. read "I have accounted".

**120.** My flesh trembleth: or, My flesh creepeth (as we say). Cp. Job 4.15: i.e. at the judgment executed on the wicked.

**121-128 (2 PE). JEHOVAH’S SERVANT’S CON- FIDENCE. (Extended Alternation.)**

121 justice = righteousness. Same word as in v. 7.

122 proud = arrogant. This is the only verse in this Psalm which has not one of the "ten words", unless we may include the Living Word Himself, Who is the "holy" for His people. See note on Prov. 11. 3, and cp. Heb. 7. 22. See Ap. 78.

123 mercy = lovingkindness, or grace.

124 to work: i.e. to intervene.

125-136 (2 PE). GUIDANCE BY THE WORD. (Introversion.)

129 Thy testimonies are wonderful: Therefore doth my soul keep them.

130 The entrance of Thy words giveth light; It giveth understanding unto the simple.

131 I opened my mouth, and panted; For I longed for Thy commandments.

132 Look Thou upon me, and be merciful unto me, As Thou uesest to do unto those that love Thy name.

133 Order my steps in Thy word: And let not any iniquity have dominion over me.

134 Deliver me from the oppression of man:

135 Make Thy face to shine upon Thy servant;

136 Rivers of waters run down mine eyes, Because they keep not Thy law.

**2 TZADDI.**

137 (y) Righteous art Thou, O LORD, And upright are Thy judgments.

138 (y) Thy testimonies that Thou hast commanded are righteous And very faithful.

139 (y) My zeal hath consumed me,

140 (y) Thy 11 word is very pure: Therefore Thy servant loveth it.

**137-144 (2 TZADDI). JEHOVAH’S WORD AND THE PSALMIST. (Repeated Alternation.)**

137 Righteous, &c. See v. 7. See also Rev. 16. 5, 7.

138 righteous and very faithful = righteousness and faithfulness.

139 very pure = refined.


141 is the truth = is truth (no Art.). Cp. John 17. 17.

142 Thy righteousness is an everlasting Righteousness, And Thy law is the truth.
143 (3) Trouble and anguish have "taken hold on me:
Yet Thy \(^7\) commandments are my \(^7\) delights.

144 (3) The righteousness of Thy \(^2\) testimonies
is everlasting:
Give me understanding, and I shall live.

\( \text{\textcopyright KOPH.} \)

145 (7) I \(^6\) cried with my whole heart; \(^6\) hear me, O \(1^\) LORD:
I will keep Thy \(^2\) statutes.

146 (7) I \(^6\) cried unto Thee; save me,
And I shall keep Thy \(^2\) testimonies.

147 (7) I \(^6\) prevented the \(^\ast\) dawning of the morn-
ing, and cried:
I hoped in Thy \(^\ast\) word.

148 (7) Mine eyes \(^6\) prevent the \(^\ast\) night \(^6\) watches,
That I might meditate in Thy \(11\) word.

149 (7) \(^6\) Pray my voice according unto Thy
lovingkindness:
O \(1^\) LORD, \(^2\) quicken me according to Thy
judgment.

150 (7) They draw nigh that follow \(^\ast\) after mis-
chief;
They are far from Thy \(1\) law.

151 (7) Thou art near, O \(1^\) LORD;
And all Thy \(^4\) commandments are truth.

\( \text{\textcopyright RESH.} \)

152 (7) Concerning Thy \(^2\) testimonies, I have
known of old
That Thou hast founded them for ever.

\( \text{\textcopyright N \textbf{PRAYER} \textcopyright \text{RESH.}} \)

153 (7) Consider mine affliction, and \(^6\) deliver me:
For I do not forget Thy \(1\) law.

154 (7) Plead my cause, and \(^6\) deliver me:
\(^2\) Quicken me according to Thy \(11\) word.

155 (7) Salvation is far from the \(^2\) wicked:
For they seek not Thy \(^2\) statutes.

156 (7) Great are Thy \(^2\) tender mercies, O \(1^\) LORD;
\(^2\) Quicken me according to Thy \(^7\) judg-
ments.

157 (7) Many \(^\ast\) are my persecutors and mine
\(^\ast\) enemies;
Yet do I not decline from Thy \(^2\) testi-
monies.

158 (7) I beheld the \(^\ast\) transgressors, and \(^\ast\) was
grieved;
Because they kept not Thy \(11\) word.

159 (7) Consider how I love Thy \(^1\) precepts:
\(^2\) Quicken me, O \(1^\) LORD, according to Thy
lovingkindness.

\( \text{\textcopyright P \textbf{PRAYER} \textcopyright \text{RESH.}} \)

160 (7) Thy \(^9\) word is true \(^\ast\) from the \(^\ast\) begin-
ning:
And every one of Thy \(^7\) righteous \(^7\) judg-
ments \(\textit{endureth} \) for ever.

\( \text{\textcopyright Q \textbf{PRAYER} \textcopyright SCHIN.} \)

161 (7) Princes have persecuted me without
a cause;
But my heart standeth in awe of Thy
\(^6\) word.

162 (7) \(^3\) rejoice at Thy \(^\ast\) word,
As one that findeth great spoil.

\( \text{\textcopyright R \textbf{PRAYER} \textcopyright} \)

163 (7) I hate and abhor \(^\ast\) lying:
\(\textit{But} \) Thy \(1\) law do I love.

164 (7) Seven times a day do I praise Thee
Because of Thy \(^1\) righteous \(^7\) judgments.

165 (7) Great \(^\ast\) peace have they which love
Thy \(1\) law:
And nothing shall \(^\ast\) offend them.

166 (7) \(^1\) LORD, I have hoped for Thy salvation,
And done Thy \(^6\) commandments.
119. 167. PSALMS. 121. 1.

167 c20 My soul hath kept Thy testimonies; And I love them exceedingly.

168 cI have kept Thy precepts and Thy testimonies:
For all my ways are before Thee.

S1 (p. 845) 169 c7 Let my cry come near before Thee, O Lord:
Give me understanding according to Thy word.

170 c7 Let my supplication come before Thee:
Deliver me according to Thy word.

T1 171 c3 My lips shall utter praise,
When Thou hast taught me Thy statutes.

172 c7 My tongue shall speak of Thy word:
For all Thy commandments are righteous.

S2 173 c7 Let Thine hand help me;
For I have chosen Thy precepts.

T2 174 c7 I have longed for Thy salvation, O Lord;
And Thy law is my delight.

S1 175 c7 Let my soul live, and it shall praise Thee;
And let Thy judgments help me.

T3 176 c7 I have gone astray like a lost sheep;
Seek Thy servant;

S4 For I do not forget Thy commandments.

120 A Song of degrees.

1 In my distress I cried unto the Lord, And He heard me.
2 Deliver my soul, O Lord, from lying lips, And from a deceitful tongue.
3 What shall be given unto thee? or what shall be done unto thee, Thou false tongue?
4 Sharp arrows of the mighty, With coals of juniper.
5 Woe is me, that I sojourn in Mesec, That I dwell in the tents of Kedar!
6 My soul hath long dwelt With him that hateth peace.
73 am for peace:
But when I speak, they are for war.

121 A Song of degrees.

1 I will lift up mine eyes unto the hills, From whence cometh my help.

121 (G5, p. 896), GROUP I. PSALM (SECOND). TRUST. (Division.)

Title. A Song. Heb. shir. See Ap. 65, XXIII. of degrees—' for, or relating to the degrees, Only here thus. Heb. lamma'ath, See note on Title of 120.

1, 2 (C4 above). JEHOVAH’S HELP PROCLAIMED. (Introversion.)

C4 a 1. Contemplation of Creation.
   b =1. Whence can He help come? Question.
   c 2. Whence He cometh. Answer.

121. 2.

PSALMS.

2 My help cometh 1 from the LORD, Which made heaven and earth.

3 He will not suffer thy foot to be moved: He That keepeth thee will not slumber.

4 Behold, He That keepeth Israel Shall neither slumber nor sleep.

5 The LORD is thy 1 keeper: The LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, Nor the moon by night.

7 The LORD shall preserve thee from all evil: He shall preserve thy soul.

8 The LORD shall preserve thee going out and thy coming in From this time forth, and even for evermore.

122 A Song of degrees of David.

1 I was glad when they said unto me, Let us go into 1 the house of the LORD, To stand within thy gates, O 1 Jerusalem.

2 Jerusalem is builded As a city that is compact together:

3 With whom the tribes go up, the tribes of the LORD.

Unto the testimony of Israel, To give thanks unto the name of the LORD.

5 For there are set 1 thrones of judgment, The thrones of the house of David.

6 Pray for the peace of Jerusalem:

They shall prosper that love thee.

7 Peace be within thy walls, And prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of 1 the house of the LORD our God I will seek thy good.

123 A Song of degrees.

1 Unto Thee lift I up mine eyes, O Thou That dwellest in the heavens.

2 shall stand—have stood [and shall still stand.] for "all Israel." See Ap. 67. xv. Jerusalem. Note the Fig. Anadiplosis (Ap. 6), the word being repeated at the beginning of the next verse. was joined with Zion by the Millo. See note on 7 Kings 9. 15; 2 Kings 12, 20, and Ap. 68. "Zion". See Ap. 68. "Zion", THE LORD. Heb. Jah. Ap. 4. III. testimony: the Ark of Jehovah. name. See note on 20. 1. 5 thrones. Pl. of Majesty—the great Throne. Pray for the peace of Jerusalem. Fig. Paronomasia (Ap. 6), σαλαίλα σελόμ προσβολήλον χειλόγλου. See Ap. 67. vi. 7 Peace be within. Fig. ἐπαναδιπλώσεως (Ap. 6), uniting vv. 7 and 8 by beginning and ending with the same words. 8 say = speak [saying]. 9 God. Heb. Elohim. Ap. 4. I.

123 (G), p. 896. GROUP II. PSALM (FIRST). DISTRESS. (Introverson.)

H 1. Prayer to Jehovah.

J 2. As the eyes . . . look. Comparison.

H 3, 4. Prayer to Jehovah.

Title. A Song, &c. Same as Ps. 120. 1 dwellest in the heavens. The reference is to 2 Kings 19. 16 and Isa. 37. 16.
2 "Behold, "as the eyes of servants look unto the hand of their masters, And as the eyes of a maiden unto the hand of her mistress; So our eyes wait upon "the LORD our God, Until that He "have mercy upon us.

2 Have mercy upon us, O "LORD, have mercy upon us; For we are exceedingly filled with "contempt.

Our soul is exceedingly filled With the "contempt of those that are "at ease, And with the "contempt of the "proud.

1 "If it had not been "the LORD Who was on our side," Now may Israel say;

2 "If it had not been "the LORD Who was on our side, When "men rose up against us:

Then "they had swallowed us up "quick, When their wrath was kindled against us:

4 Then the waters had overwhelmed us, The "stream had gone over "our soul:

5 Then the proud waters had gone over "our soul.

Blessed be "the LORD, Who hath not given us "as a prey to their teeth.

Our soul is escaped "as a bird out of the snare of the fowlers: The snare is broken, and we are escaped.

Our help is in the "name of "the LORD, "Who made heaven and earth."

They that "trust in "the LORD Shall be as mount Zion, which cannot be removed, but abideth "for ever.

As the mountains are round about Jerusalem, So "the LORD is round about His People From henceforth even "for ever.

For the "rod of "the wicked shall not rest upon the "lot of the "righteous; Lest the "righteous put forth their hands unto "iniquity.

Do good, O "LORD, unto "them that be good, And to "them that are upright in their hearts.

As for such as turn aside unto their crooked ways, The "LORD shall lead them forth with the workers of "iniquity:

But peace shall be upon Israel.
126 *A Song of degrees.

1 When the LORD turned again the captivity of Zion, We were like them that dream.

2 Then was our mouth filled with laughter, And our tongue with singing: Then said they among the heathen, "The LORD hath done great things for them."

3 The LORD hath done great things for us; Whereof we are glad.

4 Turn again our captivity, O LORD, As the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, Shall doubtless come again with rejoicing, bringing his sheaves with him.

127 A Song of degrees for Solomon.

1 Except the LORD build the house, They labour in vain that build it: Except the LORD keep the city, The watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, To eat the bread of sorrows: For he giveth His beloved sleep.

3 Lo, children are an heritage of the LORD: And the fruit of the womb is His reward.

4 As arrows are in the hand of a mighty man; So are children in the hand of the owner of them.

5 Happy is the man that hath his quiver full of them: They shall not be ashamed, But they shall speak with the enemies in the gate.

128 *A Song of degrees.

1 Blessed is every one that feareth the LORD; That walketh in His ways.

of Jehovah. Some codices, with Sqq., Syr., and Vulg., read pl. sleep = in sleep: i.e. while they sleep: i.e. without their labour. So He gave to Solomon (1 Kings 3. 6–10); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10–15); Samuel (1 Sam. 3. 3, 4), &c.

3 Lo. Fig. Aeterismo. Ap. 6. children = sons. The reference to the fact that Hesekiah was rejoicing in Isaiah's message that he should have a son, made it a suitable Psalm for Hesekiah to select (2 Kings 20, 18). Ps. 120. 1, 2. See Ap. 67. 18. When his trouble came, he was childless. Hence he remembered Jehovah's promise to David (182. 11). off = from. Hence he sings Jehovah's praise. 5 Happy is the man. Hesekiah was that man. See the Beatitudes. Ap. 63. VI. man. Heb. geder. Ap. 14. IV. They: i.e. the sons. not be ashamed. Fig. Topetinosa (Ap. 6): quite the opposite. speak = meet, whether for negotiation or for fighting.

128 (ap. 826). GROUP III. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE. (Alternations.)

W | 1. Blessedness of those who revere Jehovah. (Third Person.)

k | 3. Thy house and thy wife. Second Person.


V | 4. Blessedness of those who revere Jehovah. (Third Person.)

k | 5. Thy city and thy life. Second Person.


129

A Song of degrees.

1 "Many a time have they afflicted me from my youth,"
May Israel now say:
2 "Many a time have they afflicted me from my youth:
Yet they have not prevailed against me.
3 The plowers plowed upon my back:
They made long their furrows."

4 The LORD is righteous:
He hath cut asunder the cords of the wicked.
5 Let them all be confounded and turned back
That hate Zion.
6 Let them be as the grass upon the housetops,
Which withereth afore it groweth up:
7 Wherewith the mower filleth not his hand;
Nor he that bindeth sheaves his bosom.
8 Neither do they which go by say,
"The blessing of the LORD be upon you:
We bless you in the name of the LORD."

130

A Song of degrees.

1 Out of the depths have I cried unto Thee,
O LORD.
2 LORD, hear my voice:
Let Thine ears be attentive
To the voice of my supplications.
3 If Thou, LORD, shouldest mark iniquities,
O LORD, who shall stand?
4 But there is forgiveness with Thee,
That Thou mayest be feared.
5 I wait for the LORD, my soul doth wait,
And in His word do I hope.
6 My soul waiteth for the LORD*
More than they that wait for the morning:
I say, more than they that watch for the morning.
7 Let Israel hope in the LORD:
For with the LORD there is mercy,
And with Him is plenteous redemption.

2 labour. Put by Fig. Metonymy (of Cause), Ap. 6, for that which is produced by labour.
thine hands: i.e. thine own hands, in contrast with the opposite (Lev. 26. 16. Deut. 28. 36-39, 46). See also Amos 6. 11. Mic. 6. 16.
3 wife: ... fruitful. The reference is, as in Ps. 127, to the fact that Hezekiah was childless at this time and longed for an heir. See Ap. 67. xiv.
children = sons.
4 Behold. Fig. Asterisms. Ap. 6.
man — a strong man (pl.), Heb. geber. Ap. 14. IV. blessed. Not the same word as in v. 1. That is happy (Beatitudo); this is blessed (Benedictio).
5 And thou shalt see: or, That thou mayest see.
6 thou shalt see. Hezekiah did see.
peace. Because this Psalm concludes a group.

82 (G T, p. 826). GROUP IV. PSALM (FIRST).
DISTRESS. (Alternation.)

G T X [1, 2-2. Distress. Caused by enemies.
Y [4-8]. Failure of enemies. Prayed for.

Title. A Song of degrees. Same as 120. See Ap. 67.
2 Many a time. Fig. Anaphora (Ap. 6), being repeated from v. 1.
Yet = Nevertheless. Heb psam, as in 119. 24 ("also"); Ezek. 16. 28. Ecc. 8. 7. Not "reduplicated by mistake, and then spelt differently to make sense," as is alleged by modern criticism.
3 The plowers. No Art.
4 The LORD. Heb Jehovah. Ap. 4. II. righteous = just: i.e. His judgments, cords: i.e. of bondage. Cp. 2. 3.
the wicked = lawless ones. Heb. ṣabāh. Ap. 44. x.
5 Zion. See Ap. 68.
6 as the grass = grass. The reference in vv. 6, 7 is not to "Egyptian monuments," but to the reply of Jehovah concerning Sennacherib, which Hezekiah quotes here. Cp. 2 Kings 19. 23, 25. Isa. 37. 17.
greweth up. Either unseatheth itself into flower, or is plucked up (as Sept. and Vulg.).
8 name. See note on 20. 1.

130 (G T, p. 826). GROUP IV. PSALM (SECOND).
TRUST. (Alternation.)

A [5-7]. Waiting for Jehovah.
B [8-9]. Reason. For.

Title. A Song of degrees. Same as 120. See Ap. 67.
2 LORD. One of the 124 places where the Sopherim altered Jehovah to Adonai. See Ap. 82. So also w. 2. and 8.
ears. Fig. Anthropopathy. Ap. 6.
3 LORD. Heb Jah. Ap. 4. III.
4 But = For; or Because; corresponding with w. 7.
forgiveness = the forgiveness: viz. that which Hezekiah gave thanks for in Isa. 58. 17.
His word: as sent to Hezekiah by Jehovah through Isaiah.
6 watch. Heb. ṣhadār = to keep = observe. An astronomical word, as in 19. 11. Cp. 105. 45; 107. 43; 119. 35. Omit the Italic, see the Fig. Epizeuxis. Ap. 6, and render: "More than watchers for the morning [while] watching for the morning."
7 mercy = lovingkindness, or grace.
plenteous redemption. Not only from the king of Assyria (Isa. 97), but from "the king of terrors".
redemption. Heb. pādāh. See notes on Ex. 15. 13.
redeem. Same as w. 7.
iniquities. Heb. ṣādith. Ap. 44. iv. (Isa. 88.)
8 And ye shall redeem Israel
From all his iniquities.
131 A Song of degrees of David.

1 LORD, my heart is not haughty, nor mine eyes lofty:
Neither do I exercise myself in great matters,
Or in things too high for me.

2 Surely I have behaved and quieted myself,
As a child that is weaned of his mother:
My soul is even as a weaned child.

3 Let Israel hope in the LORD From henceforth and for ever.

132 A Song of degrees.

1 LORD, remember David, All his afflictions;
How he sware unto the LORD, And vowed unto the mighty God of Jacob;
Surely I will not come into the tabernacle of my house, Nor go up into my bed;
I will not give sleep to mine eyes, Or slumber to mine eyelids,
Until I find out a place for the LORD, An habitation for the mighty God of Jacob.

6 Lo, we have heard of it at Ephratah: We found it in the fields of the wood.

7 We will go into His tabernacles: We will worship at His footstool.

8 Arise, O LORD, into Thy rest; Thou, and the ark of Thy strength.

9 Let Thy priests be clothed with righteousness;
And let Thy saints shout for joy.

10 For Thy servant David's sake Turn not away the face of Thine anointed.

11 The LORD hath sworn in truth unto David; He will not turn from it;

12 Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep My covenant

3 I will not come. Note the Fig. Periphrases (Ap. 6) in v. 4, 5. tabernacle = tent. Heb. 'olch. Ap. 40. 5. Op. Acts 7. 46. of. Gen. of Apposition = "the Tent" i.e. my house. The emphases = my own house. bed = couch. 5 An habitation. Pl. of Majesty. Heb. mishkina (Ap. 40. 11). 6 heard = i.e. while he was at Ephratah. David's father was an Ephrathite (of Bethlehem-Ephratah). Op. Gen. 35. 19. David had "heard" of it as being in Shiloh. It = i.e. the Ark. in the fields of the wood = at Jaar's fields. i.e. Kirjath-jeormi (1 Chron. 13. 45). 7 tabernacles = the plural of Majesty. His great habitation. Heb. Mishkina. Ap. 40. 12. footstool. Fig. Anthropopatheia. Ap. 6. 8 Arise. Fig. Ellipsis (Ap. 6) = and will say "Arise, O LORD", &c. This is what Solomon did say in 2 Chron. 6. 7. see Ps. 69. 1 (and note there), according to Num. 10. 25. Verses 8-10 record what David said. the ark of Thy strength. Occurs only here and 2 Chron. 6. 41. See notes on Ex. 25. 22 and 1 Chron. 13. 3. saints = favoured ones. 9 shout for joy. That is exactly what they did. See the sub-scription of Ps. 87 and note there on "Mahalah-Leannoth". 10 Thine anointed = i.e. David. Not "Zerubbabel", no such oath made to him. 11 hath sworn. See 2 Sam. 7. 8-17.
And "My testimony that I shall teach them, Their "children shall also sit upon thy throne for evermore."

13 For the LORD hath chosen Zion; He hath desired it for His habitation.

This is My rest for ever: Here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her "poor" with bread.

I will clothe her priests with salvation:
And her "saints shall shout aloud for joy.
There will I make the horn of David to bud: I have ordained a "lamp for Mine anointed. His enemies will I clothe with shame: But upon himself shall His crown flourish.

A Song of degrees of David.

Behold, "how good and how pleasant it is for brethren to dwell together in "unity!
It is like the precious "ointment upon the head, That "ran down upon the beard, Even Aaron's beard:
That "went down to the skirts of his garments;
As the dew of Hermon, And as the dew that "descended upon the mountains of Zion:
For "there the LORD commanded the blessing, Even life for evermore.

A Song of degrees.

Behold, bless ye the LORD, all ye "servants of the LORD, Which by night "stand in the house of the LORD,
Lift up your hands in the sanctuary, And bless the LORD.
The LORD That made heaven and earth Bless thee "out of Zion.

My testimony. Heb. "this My testimony". Some codices, with Aram. Sept., and Vulg., read "this my testimonies" (pl.). children = sons.
13 Zion. See Ap. 88. His habitation = His dwelling. Fig. Anthropopathia (Ap. 6).
18 her; i.e. Zion's. poor = needy ones.
17 the horn of David = a horn for David. to bud: i.e. to bring forth; viz. a son and heir. See Ap. 67. xiv. lamp. According to Gen. 15. 17; and note there.
18 his crown: i.e. his royal crown.

Title. A Song of degrees. Same as 120. The three subjects of the three Psalms of this last group are merged in blessing. of David = by David. Hezekiah found this Psalm exactly suited for his purpose. David wrote it on the experience of a similar blessing of "unity," when "all Israel" were united as the heart of ONE MAN (2 Sam. 19. 1-14). It was the same with Hezekiah. Read 2 Chron. 30. 5, 6, 11, 18, and note the "ONE HEART" (v. 12). See Ap. 67. xv.
1 Behold. The word of the Holy Spirit; as "yes" is of the Father, and "verily" of the Son. Note the Fig. Asterismos. Ap. 6.
2 how good. This was manifested in 1 Chron. 20. 25, 26, unity = one. The reference is to the "one man" of 2 Sam. 19. 14 (David), and the "one heart" of 2 Chron. 30. 12 (Hezekiah). Heb. pshad (not 'ehad. See note on Deut. 6. 4, CP. Josephus (Ant. ix. 13. 2).
3 ointment = oil (Ex. 30. 22-25). ran down = descended. Ex. 29. 7, Lev. 8. 12; 21. 10, went down = descended, as in v. 2, to the skirts, &c. = to the opening of his robes (see Ex. 28. 32). Heb. = month (or opening).
3 As = [It is] like, as in v. 2. And as the dew. Omit these italics. descended. Cp. v. 2.
Zion. The dew (or copious summer night mist) was one. The same dew descended on Zion in the south as on Hermon in the north. Zion's dew represents the tribe of Judah. Hermon's dew represents Asher, Ephraim, Manasseh, Zebulon, Issachar (cp. Chron. 30. 11, 12, 24, 25). The idea is not in the notion of this dew, from Hermon to Zion, but in its uniting both in its copious descent. there. Cp. Deut. 12. 5, 11, 14, 18, 21. Ps. 128. 6; 154. 2. Ps. 195 is blessing in Zion; Ps. 192 is blessing from Zion; Ps. 194 is blessing from Zion. the LORD. Heb. Jehovah. Ap. 4. II.

Title. A Song of degrees. Same as 120. See Ap. 67.
1 Behold. See note on 133. 1. the LORD, Heb. Jehovah. Ap. 4. II.
servants. Limited and defined in next clause, as in 155. 2.
2 stand. The night-watchmen. The reference is to 2 Chron. 29. 11; 30. 16; 31. 2. There were no seats in the Tabernacle or Temple. Cp. Heb. 10. 11, Hezekiah's interest in the Temple. See Ap. 67. xiii.
3 heaven and earth. The reference is to the house of the LORD. The reference is to the fifteen Songs of rae Degrees, which are referred to in Isa. 38. 20. See Ap. 67. out of Zion. See note on "there", 133. 3.
135. 1.

**PSALMS.**

135. **Praise ye THE LORD.**

Praise ye the name of the LORD; Praise Him, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, In the courts of the house of our God,

3 Praise ONE LORD; for ONE LORD is good; Sing praises unto His name; for IT is pleasant.

4 For ONE LORD hath chosen Jacob unto Himself, And Israel for His peculiar treasure.

5 For I know that ONE LORD is great, And IT is above all gods. Whatsoever ONE LORD pleased, THAT did He In heaven, and in earth, and all deep places.

6 He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasures.

7 Who smote the firstborn of Egypt, Both of man and beast.

8 Who sent tokens and wonders into the midst of thee, O Egypt, Upon Pharaoh, and upon all his servants.

9 Who smote great nations, And slew mighty kings;

10 Sion king of the Amorites, And Og king of Bashan, And all the kingdoms of Canaan:

11 And gave their land for an heritage, An heritage unto Israel His People.

13 Thy name, O LORD, endureth for ever; Thy memorial, O LORD, throughout all generations.

14 For the LORD will judge His People, And He will repent Himself concerning His servants.

15 The idols of the heathen are silver and gold, The work of men’s hands.

They have mouths, but they speak not; They have ears, but they hear not;

Neither is there any breath in their mouths.

They that make them are like unto them: So is every one that trusteth in them.

Bless the LORD, O house of Israel: Bless the LORD, O house of Aaron;

Bless the LORD, O house of Levi: Ye that fear the LORD, bless the LORD.

Blessed be the LORD out of Zion, Which dwelleth at Jerusalem.

1. **Praise ye THE LORD.**

135 (H), p. 826. **Praise.** (Introversion and Alternation.)


THE Lord, the Jehovah’s PRAISE. THE Lord, the Jehovah’s PRAISE. (Sing.)

**Ps.** 135. 1-18. **Superiority over Idols.** (Introversion.)

W | 0 | 15. The idols.

Their fabrication.

Month without speech. (Sing.)

Eyes without sight. (Pl.)

Ears without hearing. (Pl)

Mouth without breath. (Sing.)

Their fabricators.

The idolaters.

The idols, &c., vv. 15-18. Not “borrowed” from Ps. 115, but repeated, and varied, because the object here is quite different. Ps. 115 = heathen theology; 185 = Divine theology. heathen = nations.


Are = will become.


Levi. Not included in 115.

Out of Zion. Shows that this Psalm is an expansion of Ps. 134. dwelleth. Fig. Anthropopatheia. Ap. 8.

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136. O give thanks unto the LORD; for He is good:
For His mercy endureth for ever.
2 O give thanks unto the God of gods:
For His mercy endureth for ever.
3 O give thanks to the LORD of lords:
For His mercy endureth for ever.
4 To Him Who alone doeth great wonders:
For His mercy endureth for ever.
5 To Him That by wisdom made the heavens:
For His mercy endureth for ever.
6 To Him That stretched out the earth above the waters:
For His mercy endureth for ever.
7 To Him That made great lights:
For His mercy endureth for ever.
8 The sun to rule by day:
For His mercy endureth for ever.
9 The moon and stars to rule by night:
For His mercy endureth for ever.
10 To Him That smote Egypt in their first-born:
For His mercy endureth for ever.
11 And brought out Israel from among them:
For His mercy endureth for ever.
12 With a strong hand, and with a stretched out arm:
For His mercy endureth for ever.
13 To Him Which divided the Red sea into parts:
For His mercy endureth for ever.
14 And made Israel to pass through the midst of it:
For His mercy endureth for ever.
15 But overthrew Pharaoh and his host in the Red sea:
For His mercy endureth for ever.
16 To Him Which led His People through the wilderness:
For His mercy endureth for ever.
17 To Him Which smote great kings:
For His mercy endureth for ever.
18 And slew famous kings:
For His mercy endureth for ever.
19 Sihon king of the Amorites:
For His mercy endureth for ever.
20 And Og the king of Bashan:
For His mercy endureth for ever.
21 And gave their land for an heritage:
For His mercy endureth for ever.
22 Even an heritage unto Israel His servant:
For His mercy endureth for ever.
23 Who remembered us in our low estate:
For His mercy endureth for ever.
24 And hath redeemed us from our enemies:
For His mercy endureth for ever.
25 Who giveth food to all flesh:
For His mercy endureth for ever.
26 O give thanks unto the God of heaven:
For His mercy endureth for ever.

Psalm 135 and 136 are a pair; and have a corresponding Structure when viewed together. This does not interfere with their own Independent Structures. In Ps. 135, verses 19-22 are not "an addition" or "interpolation" from 135, 16, in order to make twenty-two verses (the number of letters in the Hebrew alphabet). Without these verses (vv. 19-22) the Structure below would fail.

Psalm 135
E 1-5. Exhortation to praise.
F 6-7. Creative wonders.
G 8, 9. Deliverance from Egypt.
H 10, 11. Deliverance on Journey.
K 14. Goodness to His People.
L 15-18. False gods.

Psalm 136
E 1-5. Exhortation to praise.
F 6-7. Creative wonders.
G 8, 9. Deliverance from Egypt.
H 10, 11. Deliverance on Journey.
K 14. Goodness to His People.
L 15-18. False gods.

mercy = loving-kindness, or grace.
2 O give thanks. Note the Figs. Canon and Anaphora (Ap. 6) in vv. 1, 2.
5 LORD of lords. Heb. Adonim of the adonim.
7 above. i.e. in Gen. 1, 1 and 2 Pet. 3, 5. The overthrew of Gen. 1, 2 the earth became a ruin, being "overflowed" (2 Pet. 3, 5), and covered with "the deep" (Gen. 1, 1).
8 great lights. Gen. 1, 14, "lightholders".
9 to rule = to have dominion. Gen. 1, 16-18.
14 Sihon, &c. These two verses (vv. 19, 20) not an "interpolation". See note above.
15 their = Sihon's and Og's. Not a verse "clearly dropped out", which contained the noun for this pronoun. The kings named show "whose" land is referred to. An "interpolation" from which a verse has "dropped out" is a new idea in the field of imaginative criticism; and, if true, would be quite unworthy of a "commentator's" time and trouble.
16 redeemed = rescued. Heb. pārāḵ = to break. Thus to rescue, by breaking the bonds. Rendered "redeem" only here (and Dan. 4, 27 in the Vulgate versions: A.V. "break off").
17 food. Heb. bērād. Put by Fig. Synecdoche (of Species) for all kinds of food. Ap. 6.
18 flesh. Put by Fig. Synecdoche (of Part) for all living beings. Ap. 6.
137 (G\(^3\), p. 828). ISRAEL DELIVERANCE FROM BABYLON. (Repeated Alternation.)

G\(^3\) N\(^1\) 1–2. Babylon. Weeping.
O\(^1\) 1–2. Zion. Remembrance.
O\(^2\) 5. Jerusalem. Remembrance. "I".
N\(^3\) 7. Edom. Remembrance.
O\(^3\) 7. Jerusalem. Destruction.
N\(^3\) 8. Babylon. Destruction.

1 Babylon. The Psalm is anonymous, and probably by Hezekiah. No need to refer it to post-exilic times. The Psalm reads as though it were a reminiscence of past experience in Babylon, and a contrast with previous joys in Zion; during or after the seventy years, or an experience of a then present exile in Babylon. The writer is in Jerusalem after an absence not of long duration; and is full of joy. The post-exilic captives were full of sorrow on their return (Ezra 8:12). The text had obeyed Isaiah's call (Isa. 48. 20. Cp. 43. 14–21).

2 they that carried us away: i.e. the captives of Judah, as those of Israel had been by Shalmaneser and Sargon. The latter took away only 27,800 from Samaria. See note on 1 Chron. 5. 6. and Ap. 67. xi.

3 the LORD's. Ap. 4. II.


strange = foreigner's.

5 If I forget thee, O Jerusalem, 
Let my right hand forget her cunning.

6 If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem
Above my chief joy.

7 Remember, O LORD, the children of Edom.

8 In the day of Jerusalem;
Who said, "Rase it, rase it.
Even to the foundation thereof."

9 O daughter of Babylon, who art to be destroyed;
Happy shall he be, that rewardeth thee, As thou hast used us.

10 Happy shall he be, that taketh and dasheth thy little ones Against the stones.

138 A Psalm of David.

1 I will praise Thee with my whole heart:
Before the gods will I sing praise unto Thee.

2 I will worship toward Thy holy temple,
And praise Thy name for Thy loving-kindness and for Thy truth:
For Thou hast magnified Thy word above all Thy name.

3 In the day when I cried Thou answeredst me, And strengthenedst me with strength in my soul.

4 All the kings of the earth shall praise Thee, O LORD,
When they hear the words of Thy mouth.

is not to be interpreted of the present Dispensation of Grace.

138 (F\(^1\), p. 828). PRAISE. (Repeated Alternation.)

F\(^1\) P\(^1\) 1–4. To Jehovah. Praise. (Second Person.)
Q\(^1\) 5–6. Of Jehovah. (Third Person.)
G\(^1\) 7. To Jehovah. (Second Person.)
Q\(^1\) 8. Of Jehovah. (Third Person.)
P\(^1\) 8. To Jehovah. (Second Person.)

Title of David = by David. Placed here by Hezekiah, to correspond with F\(^1\), F\(^3\) and F\(^4\). See p. 826.

See note on Ex. 22. 36.

2 holy. See note on Ex. 3. 5. temple = house or palace. Heb. 'ekdol.

name. See note on 20. 1.

magnified: i.e. by fulfilling it beyond all expectation. word = sayings.

3 strengthenedst = encouraged, or emboldened.

[...other verses follow...]

6 Though 'tis the Lord be high, yet hath He respect unto the lowly:
But the proud He knoweth afar off.
7 Though I walk in the midst of trouble,
Thou wilt revive me:
Thou shalt stretch forth Thine hand against the wrath of mine enemies,
And Thy right hand shall save me.
8 The Lord will perfect that which concerneth me:
Thy 'mercy, O Lord, endureth for ever:
Forsake not the works of Thine own hands.

To the chief Musician.

A Psalm of David.

1 O Lord, Thou hast searched me, and known me.

2 Thou knowest my downsitting and mine uprising.
Thou understandest my thoughts afar off.
3 Thou comest and all my ways are before mine eyes,
And art acquainted with all my ways.
4 For there is not a word in my tongue,
But lo, O Lord, Thou knowest it altogether.
5 Thou hast beset me behind and before,
And laid Thine hand upon me.
6 Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
7 Whither shall I go from Thy spirit?
Or whither shall I fly from Thy presence?
8 If I ascend up into heaven, art thou there?
If I make my bed in hell, behold, thou art there.
9 If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
10 Even there shall Thy hand lead me,
And Thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
12 Yes, the darkness hideth not from Thee;
But the night shineth as the day:
The darkness and the light are both alike to Thee.
13 For thou hast possessed my reins:
Thou hast covered me in my mother's womb.
14 I will praise Thee; for I am fearful and wonderfully made:
Marvelous are Thy works;
And that 'my soul knoweth right well.
15 My substance was not hid from Thee;
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
16 Thine eyes did see my substance, yet being unperfect;
And in Thy book all my members were written.

Which in continuance were fashioned,
When as yet there was none of them.

17 How precious also are Thy thoughts unto me, O God!
How great is the sum of them!
18 If I should count them, they are more in number than the sand:
When I awake, I am still with Thee.
19 Surely, Thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men.
20 For they speak against Thee wickedly,
And Thine enemies take Thy name in vain.
21 Do not I hate them, O LORD, that hate Thee?
And am not I grieved with those that rise up against Thee?
22 I hate them with perfect hatred:
I count mine enemies.

23 Search me, O God, and know my heart:
Try me, and know my thoughts:
24 And see if there be any wicked way in me,
And lead me in the way everlasting.
To the chief Musician.

140
A Psalm of David.

1 Deliver me, O LORD, from the evil man:
Preserve me from the violent man;
2 Which imagine mischief in their heart;
Continually are they gathered together for war;
3 They have sharpened their tongues like a serpent;
Adders' poison is under their lips.

4 Keep me, O LORD, from the hands of the wicked;
Preserve me from the violent man;
Who have purposed to overthrow my going;
5 They would have hid a snare for me, and cords;
They have spread a net 
by the wayside;
They have set gins for me.

6 I said unto the LORD, "Thou art my strength:
Hear the voice of my supplications, O LORD.
7 O LORD, the strength of my salvation,
Thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked:
Further not his wicked device; lest they exalt themselves.

9 As for the head of those that compass me about,
Let the mischief of their own lips cover them.
10 Let burning coals fall upon them:
Let them be cast into the fire; into deep pits, 
that they rise not up again.
11 Let not an evil speaker be established in the earth:
Evil shall hunt the violent man to overthrow him.

12 Surely, &c. These six verses (19-24) are not an "interpolation". They are required to complete the structure. See above.
Thou wilt slay, &c. This is Omnipotent work. Op. Job 40, 9-11.
the wicked = a lawless one. Heb. rasha'. Ap. 44. x.
GOD = blood-thirsty.
20 wickedly = rebelliously (pre-meditated).
21 am not I grieved with = do I not loathe.
23 thoughts = distractions or cares. Not the same word as in 20.1, 17.
24 wicked = painful or grievous.
way. Put by Fig. Melommy (of Cause), Ap. 6, for the grief produced by it.
way everlasting. Put by Fig. Melommy (of Effect), Ap. 6, for the happiness which is the effect and end of everlasting life.

To the chief Musician. See Ap. 64.

140 (H), p. 826, PRAYER AND PRAISE.
(Repeated Alternation.)

Epilogue (12, 13). Trust and Praise.
Title. A Psalm. Heb. mizmor. See Ap. 66. XVII.
of David = by David.
the evil = an evil man. Heb. rasha'. Ap. 44. viii.
2 Which = Who.
mischiefs. Not the same word as in v. 3, but the same word as "evil" in v. 1.
3 tongues. Sing. See note on v. 11. Quoted in Rom. 3, 13.
Selah. Connecting the evil with the prayer to be delivered; thus marking the structure (Ap. 66, II).
4 wicked = lawless. Heb. rasha'. Ap. 44. x.
5 by the wayside. See Job 18.10.
6 GOD. Heb. EL. Ap. 4. IV.
III. of. Genitive of character = my saving strength.
covered = screened or protected. Not the same word as in v. 7.
8 wicked. Heb. rasha'. Sing. Ap. 44. x. The same word as in v. 4.
9 wicked device = devices or plots. Occurs only here.
10 those that compass me about = one word in Hebrew.
Evil shall hunt = Let evil hunt.
12 the afflicted = a poor one.
the poor = helpless ones.
13 name. See note on 20. 1.
dwell in Thy presence. Op. 11. 7; 16. 11.

12 I know that the LORD will maintain the cause of the afflicted,
And the rightous of the poor.
13 Surely the righteous shall give thanks unto Thy name:
The upright shall dwell in Thy presence.
141. A Psalm of David.

1 LORD, I cry unto Thee: make haste unto me;
Give ear unto my voice, when I cry unto Thee.
2 Let my prayer be set forth before Thee
as an incense;
And the lifting up of my hands as the evening sacrifice.

3 Set a watch, O LORD, before my mouth;
Keep the door of my lips.
4 Incline not my heart to any evil thing,
To practise wicked works.
With men that work iniquity:
And let me not eat of their dainties.
5 Let the righteous smite me; it shall be a kindness:
And let him reproove me; it shall be an excellent oil,
Which shall not break my head:
For yet my prayer also shall be in their calamities.

6 When their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
7 Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth wood upon the earth.
8 But mine eyes are unto Thee, O GOD the Lord:
In Thee is my trust; leave not my soul destitute.
9 Keep me from the snares which they have laid for me,
And the gins of the workers of iniquity.
10 Let the wicked fall into their own nets,
Whilst that 3 withal escape.

142. A Psalm of David; A Prayer when he was in the cove.

1 I cried unto the Lord with my voice;
With my voice unto the Lord did I make my supplication.
2 I poured out my complaint before Him;
I shewed before Him my trouble.
3 When my spirit was overwhelmed within me, then Thou knewest my path.

Title, Maschil of David; A Prayer when he was in the cove.

142 (H)[p. 896]. PRAYER AND PRAISE. (Extended Alternation.)

1 I cried unto Jehovah.
2 Trouble. Comfort in Statements.
3 Enemies.
4 Friends. Desperation of.
5 I cried unto Jehovah.
6 Trouble. Deliverance from Places.
7 Friends. Surrounded by.

Title, Maschil = Instruction. See Ap. 65, XI. of David = by David. when...cave. Adullam (1 Sam. 22. 1) or En-gedi (1 Sam. 24. 8). The last of eight Psalms referring to this subject. I the Lord, Heb. Jehovah. Ap. 4. II. 2 spirit. Heb. ræsh. Ap. 8. 3 was overwhelmed = lawless ones. Heb. ræsh. Ap. 44. x.
In the way wherein I walked have they privily laid a snare for me.

I looked on my right hand, and beheld, but there was no man that would know me:
Refuge failed me; no man cared for my soul.

I cried unto Thee, O Lord: I said, “I have art my refuge
And my portion in the land of the living.”

Attend unto my cry; for I am brought very low:
Deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise Thy name:
The righteous shall compass me about;
For Thou shalt deal bountifully with me.

A Psalm of David.

Hear my prayer, O Lord, give ear to my supplications:
In Thy faithfulness answer me, and in Thy righteousness.

And enter not into judgment with Thy servant:
For in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me;
My heart within me is desolate.

I remember the days of old;
I meditate on all Thy works;
I muse on the work of Thy hands.

I stretch forth my hands unto Thee;
My soul thirsteth after Thee, as a thirsty land.

Hear me speedily, O Lord: my spirit faileth:
Hide not Thy face from me, Lest I be like unto them that go down into the pit.

Cause me to hear Thy lovingkindness in the morning;
For in Thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto Thee.

Deliver me, O Lord, from mine enemies:
I flee unto Thee to hide me.

Teach me to do Thy will; for Thou art my God:
Thy Spirit is good; lead me into the land of uprightness.

Quickly me, O Lord, for Thy name’s sake:

143 (H1, p. 826). PRAYER.

1 Hear my prayer, O Lord, give ear to my supplications:
In Thy faithfulness answer me, and in Thy righteousness.

And enter not into judgment with Thy servant:
For in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me;
My heart within me is desolate.

I remember the days of old;
I meditate on all Thy works;
I muse on the work of Thy hands.

I stretch forth my hands unto Thee;
My soul thirsteth after Thee, as a thirsty land.

Hear me speedily, O Lord: my spirit faileth:
Hide not Thy face from me, Lest I be like unto them that go down into the pit.

Cause me to hear Thy lovingkindness in the morning;
For in Thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto Thee.

Deliver me, O Lord, from mine enemies:
I flee unto Thee to hide me.

Teach me to do Thy will; for Thou art my God:
Thy Spirit is good; lead me into the land of uprightness.

Quickly me, O Lord, for Thy name’s sake:

For Thy righteousness’ sake bring my soul out of trouble.

And of Thy mercy cut off mine enemies, And destroy all them that afflict my soul:
For am Thy servant.
144

A Psalm of David.

1 Blessed be the LORD my strength, Which teacheth my hands to war, And my fingers to fight: 2 My goodness and my fortress, My high tower, and my deliverer; My shield, and He in Whom I trust; Who subdueth my People under me. 3 LORD, what is man, that Thou taketh knowledge of him! 4 Or the son of man, that Thou maketh account of him! 5 Man is like to vanity: His days are as a shadow that passeth away. 6 Bow Thy heavens, O LORD, and come down: Touch the mountains, and they shall smoke. 7 Cast forth lightning, and scatter them: Shoot out Thine arrows, and destroy them. 8 Send Thine hand from above; Rid me, and deliver me out of great waters, From the hand of all strange children; 9 Whose mouth speaketh vanity, And their right hand is a right hand of falsehood. 10 I will sing a new song unto Thee, O God: Upon a psaltery and an instrument of ten strings will I sing praises unto Thee. 11 It is He that giveth salvation unto kings: Who delivereth David His servant from the hurtful sword. 12 That our sons may be as plants grown up in their youth; That our daughters may be as corner stones, polished after the similitude of a palace: 13 That our garners may be full, affording all manner of store: That our sheep may bring forth thousands and ten thousands in our streets: 14 That our oxen may be strong to labour; That there be no breaking in, nor going out; That there be no complaining in our streets. 15 Happy is that people, that is in such a case:

Yea, happy is that People, whose God is the LORD.

144 (H), p. 838. PRAYER AND THANKSGIVING.

(Repeated Alternation.)

1 Bless. Fig. Benedictus (Ap. 6). Not Belittlement as in v. 14. the LORD. Heb. Jehovah. Ap. 4. II. strength = rock, or fortress. Cp. Deut. 32. 4. 1 Sam. 2. 10. Sam. 22. 47. Ps. 18. 2, 21, 46; 19. 14; Ps. 62. 5. 6, to war = to fight. Not merely generally, but specially in the case of Goliath (1 Sam. 17). See Title. 2 goodness = lovingkindness. The Syr. reads "refuge" = liberator. Heb. pālāt. Not the same word as in vv. 7, 10, 11. See notes below. trust = flee for refuge. Heb. ḫāṣḵ. Ap. 69. II. my People: A special reading called ṣewīr (see Ap. 34), and some other codices, with Aram. and Syr., read "people". Cp. 18. 17. under me. In some codices there is a marginal note: "under Him"; and this is read the text, in some codices. 3 what...? Fig. Erotesis. Ap. 6. Cp. 8. 4. man. Heb. ādām. Ap. 14. I. Or. This word is read in some codices, with one early printed edition. man. Heb. čēḏōḵ. Ap. 14. III. 4 Man. Heb. ādām. Ap. 14. I. 6 Cast forth = Flash. Heb. lighten lightnings. Fig. Polyptoton (Ap. 6). See note on Gen. 36. 28. arrows. Fig. Anthropopathia. Ap. 6. 7 Send = Put forth. hand. Heb. text reads "hands" (pl.); but some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "hand" (sing.), which A.V. and R.V. followed. Rid = snatch. Heb. pāṭah; same word as in v. 11, and "delivereth", v. 10. deliver = pluck, or rescue. Heb. māqal; same word as in v. 11, not the same as in vv. 2, 10. strange. Always means foreign, in Hebrew, as in early English. strange children = aliens. Heb. = sons of the foreigner. speaketh. Cp. v. 11; and note the words they speak in vv. 12-15. 9 God. Heb. Elohim. Ap. 4. I. delivereth = snatcheth; same word as "rid", v. 12. sword. David ... sword; with special reference to Goliath’s sword in 1 Sam. 17. 50. 51. 12 That = Who. Heb. ḏāsher. Supply the Ellipsis thus: "Who [say] our sons are, &c." All the words in italic type in vv. 12-15 may be omitted, or the Present Tense may be supplied throughout. The verb "say" or "saying" is very frequently to be thus understood. See note on 109. 5. may be. Supply "Are" and omit "That" 13 sheep = flocks. streets = open fields. Heb. that which is outside the no breaking in = no invasion. nor going out = in such a case: i.e. holding the false view that happiness consists in outward prosperity. Cp. 4. 6, 7, and 144. 3 and 5. Yea. Supply the Ellipsis (Ap. 6), not as in V. and B.V., but [Yea, rather], or [Nay]. The last member (L) being David’s own words; denying the vain and false words of the aliens (vv. 8 and 14), and declaring the truth as to that in which real happiness consists. See note on 4. 6, 7.
1  (N) I will extol Thee, my *God, O king;
And I will bless Thy *name for ever
and ever.

2  (2) Every day will I bless Thee;
And I will praise Thy *name for ever
and ever.

3  (2) Great is *the LORD, and greatly to be
praised;
And His greatness is unsearchable.

4  (7) One generation shall praise Thy works
to another,
And shall declare Thy mighty acts.

5  (7) I will speak of *the glorious honour of
Thy majesty,
And of Thy *wondrous works:

6  (1) *And men shall speak of the might of
Thy *terrible acts:
And I will declare Thy greatness.

7  (?) They shall *abundantly utter the memory
of
Thy great goodness,
And shall sing of Thy righteousness.

8  (7) *The LORD is *gracious, and full of
compassion;
Slow to anger, and *of great mercy.

9  (5) *The LORD is good *to all:
And His *tender mercies are over all
His works.

10  (1) *All Thy works shall praise Thee, O
*LORD;
And *Thy saints shall bless Thee.

11  (2) They shall speak of the glory of Thy
kingdom,
And talk of Thy *power;

12  (5) To make known to the sons of *men
His mighty acts,
And the glorious majesty of His kingdom.

13  (2) Thy kingdom is *an everlasting kingdom,
And Thy dominion *endureth throughout
all *generations.

14  (3) *The LORD upholdeth all that *fall,
And *raiseth up all *those that be bowed
down.

15  (2) *Thy eyes of all wait upon Thee;
And *Thou givest them their meat in due
season.

16  (2) *Thou openest Thine *hand,
And satisfiest the desire of every living
thing.

Rimmon. It was turned into the (Christian) Church of St. John the Baptist by Arcadius, later it was made
into a Mosque by Caliph Walid I (705-717). It was destroyed by fire on Oct. 14, 1893, and subsequently

"Faithful is Jehovah in all His words
And holy in all His works",
the verse beginning with the missing letter Q (Nun) = Neemad (= faithful). It is found in some codices,
with Sept., Syr., Vulg., Arabic, and Ethiopic Versions. The Structure (O1 above) thus confirms the
Ancient Versions. 

14 fall are ready to fall...

15 eyes of all wait. Fig. Prosopopoeia. Ap. 6.

16 Thou. This is emphatic in Sept., Syr., and Vulg.


1  2 (N1, above). DAVID ALONE. (Alternation.)

1  2 Thy name.

3 the LORD. Heb. Jehovah. Ap. 4. II.

4, 7 (N2, above). DAVID AND OTHERS. PRAISE. (Alternation.)

5 glorious, &c. Heb. = the majesty of the glory of
Thine honour.

6 wondrous works - instances or examples of Thy
wonders. Heb. = words of Thy wonders.

6 And men - And they. See Structure (N3, above).

7 abundantly utter - pour forth.

8 gracious, &c. Cp. Ex. 34. 6, 7.

9 to all. Sept. reads "them that wait on Him".

10 saints = favoured or beloved ones. Cp. 10, 10.

11 power. Sing. of the Heb. word "mighty acts"
(s. 4).


13-20 (O1, above). PRAISE OFFERED. (Alternation.)

13 an everlasting kingdom = a kingdom for all
ages. Looking backward (eternal, 77, 8) as well as for-
ward (everlasting, 77, 7). These words, "Thy kingdom
[O Christ] is an everlasting kingdom", were (up to
1900) to be seen on the wall of one of the largest
Mosques in Damascus. Formerly it was a Temple of

860
145. 17.

PSALMS.

17 (2) The LORD is righteous in all His ways, and holy in all His works.
18 (5) The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth.
19 (7) He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them.
20 (2) The LORD preserveth all them that love Him; but all the wicked will He destroy.

N1 (p. 86a)

21 (7) My mouth shall speak the praise of the LORD: and let all flesh bless His holy name for ever and ever.

F1 J P (p. 86r)

146 Praise ye THE LORD.
2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.
3 Put not your trust in princes, nor in the son of man, in whom there is no help.
4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.
5 Happy is he that hath the GOD of Jacob for his help, Whose hope is in the LORD his God:
6 Which made heaven, and earth, the sea, and all that therein is: Which keepeth truth for ever:
7 Which executeth judgment for the oppressed: Which giveth food to the hungry.
The LORD looseth the prisoners: The LORD raiseth them that are bowed down:
The LORD loveth the righteous: The LORD preserveth the strangers; He relieveth the fatherless and widow: But the way of the wicked He turneth upside down.
10 The LORD shall reign for ever.
11 Praise ye THE LORD.

147 Praise ye THE LORD:
For it is good to sing praises unto our God; For it is pleasant; and praise is comely.


147 (For Structure see next page).

The second of these five Hallelujah Psalms, the Exodus Psalm.

1 Praise ye THE LORD. Heb. Hallelu-JAH. Ap. 4. III. Not "inserted by mistake in verse instead of in the title", but required here by the Structure. See the Structure. For. Not "come into the first line from the second by dittography", but an essential part of the second line, which is repeated by the Fig. Anadiplosis (Ap. 6) in the third line. The first verse thus does contain two lines (beside the "Hallelujah") like all the other verses. God. Heb. Elohim. Ap. 4. I.
2 The LORD doth build up Jerusalem: He gathereth together the outcasts of Israel.

3 He healeth the broken in heart, And bindeth up their wounds.

4 He telleth the number of the stars; He calleth them all by their names.

5 Great is our LORD, and of great power: His understanding is infinite.

6 The LORD lifteth up the meek: He casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; Sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, And to the young ravens which cry.

10 He delighteth not in the strength of the horse: He taketh not pleasure in the leg of a man.

11 The LORD taketh pleasure in them that fear Him, In those that hope in His mercy.

12 Praise the LORD, O Jerusalem; Praise thy God, O Zion.

13 For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

14 He maketh peace in thy borders, And filleth thee with the finest of the wheat.

15 He sendeth forth His commandment upon earth: His word runneth very swiftly.

16 He giveth snow like wool: He scattereth the hoarfrost like ashes.

17 He casteth forth His ice like morsels: Who can stand before His cold?

18 He sendeth out His word, and melteth them:

19 He causeth His wind to blow, and the waters flow.

20 He sheweth His word unto Jacob, His statutes and His judgments unto Israel.

21 He hath not dealt so with any nation: And as for His judgments, they have not known them.

1 Praise ye the LORD.

148 Praise ye the LORD.

Praise ye the LORD from the heavens: Praise Him in the heights.

2 Praise ye Him, all His angels: Praise ye Him, all His hosts.

3 Praise ye Him, sun and moon: Praise Him, all ye stars of light.
4 Praise Him, ye heavens of heavens,  
And ye waters that be above the heavens.

5 Let them praise the name of the LORD:  
For He commanded, and they were created.

6 He hath also established them for ever and ever:  
He hath made a decree that shall not pass.

7 Praise the LORD from the earth,  
Ye and dragons, and all deeps:  
Fire, and hail; snow, and vapours;  
Stormy wind fulfilling his word:  
Mountains, and all hills;  
Fruitful trees, and all cedars:
Beasts, and all cattle;  
Creeping things, and flying fowl:  
Kings of the earth, and all people;  
Princes, and all judges of the earth:  
Young men, and maidens;  
Old men, and young children:
Let them praise the name of the LORD:
For His name alone is excellent;  
His glory is above the earth and heaven.

13 Let them praise the name of the LORD:  
For His name alone is excellent;  
His glory is above the earth and heaven.

14 He also exalteth the horn of His People,  
The praise of all His saints;  
Even of the children of Israel, a People near unto Him.

1 Praise ye the LORD.

149 Praise ye the LORD.
Sing unto the LORD a new song,  
And His praise in the congregation of saints.
Let Israel rejoice in Him That made him:  
Let the children of Zion be joyful in their King.
3 Let them praise His name  
In the dance:
Let them sing praises unto Him  
With the timbrel and harp.
For the LORD taketh pleasure in His People:  
He will be magnified in the meek with salvation.
Let the saints be joyful in glory:  
Let them sing aloud upon their beds.
Let the high praises of God be in their mouth,  
And a twoedged sword in their hand;  
To execute vengeance upon the heathen,  
And punishments upon the people;  
To bind their kings with chains,  
And their nobles with fetters of iron;  
To execute upon them the judgment written:
This honour have all His saints.
1 Praise ye the LORD.

150 Praise ye the LORD.
Praise God in His sanctuary:  
Praise Him in the firmament of His power.
2 Praise Him for His mighty acts:
Praise Him according to His excellent greatness.

3 Praise Him with the sound of the trumpet:
Praise Him with the psaltery and harp.
4 Praise Him with the timbrel and dance:
Praise Him with stringed instruments and organs.
5 Praise Him upon the loud cymbals:
Praise Him upon the high sounding cymbals.

6 Let every thing that hath breath praise THE LORD.

Praise ye THE LORD.

THE PROVERBS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

INTRODUCTION. 1. 1-6.

SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

B 10-19. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS", "HIM", "THEY", "THEM").

D 19-29. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THOU", "THY").

B 25-26. PROVERBS BY SOLOMON. FOR ALL. "COPIED BY THE MEN OF HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").

D 27-28. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THEE", "THY").

A 30-31. "THE WORDS OF AGUR" AND "THE WORDS OF LEMUEL." FOR SOLOMON.
FOR A PRINCE AND A KING ("MY SON", "THY"). THE "MOTHER".

1 For Introduction and Analysis explanatory of the above Structure, see Appendix 74.
THE PROVERBS.

INT.
(p. 864)

1 THE PROVERBS of Solomon the son of David, king of Israel;
2 To know wisdom and instruction;
3 To receive the instruction of wisdom, justice, and judgment, and equity;
4 To give subtlety to the simple,
5 A wise man will hear, and will increase learning;
6 To understand a proverb, and the interpretation of a word.
7 The fear of the LORD is the beginning of knowledge;
   But fools despise wisdom and instruction.

of lines, synonymous, or gradational, or synthetic (i.e. constructive), or antithetic (i.e. contrastive). These again are arranged (as to order) either in alternate or introverted lines. 1 of. Genitive of Relation (Ap. 17), being the title or heading of the whole book, some being "for" him; others "by" him. If not, why the words of 10. 17? Chapters 10—19. 19 are not to "my son", but are in the third person, "he" and him. See Ap. 74, and note also other sub-headings, 25. 1; 30. 1; 31. 1. All these are covered by the Genitive of Relation (Ap. 17).

2 To know — For discerning. So in wv. 5, 6, a psalm. Heb. chokmah. There are several rendered "wisdom" in this book. (1) chokmah, rendered "wisdom" except in the passages below. It occurs thirty-nine times in song, and three times in pl. (1. 26; 9. 1; 21. 1 = true wisdom); forty-two times altogether (8 X 7. See Ap. 10). (2) binah = discernment or discrimination. Once rendered "wisdom" (23. 4). Elsewhere, in twelve passages rendered "understanding"; once "knowledge" (2. 3). (3) leb = heart; rendered "wisdom" four times (10. 11; 11. 12; 18. 1; 19. 8). (4) dmrkh = shrewdness; rendered "wisdom" only in 8. 5; elsewhere only in 1. 4 rendered "subtlety"; 1. 12 rendered "prudence". (5) sldh = prudence, or good sense, rendered "wisdom" once (1. 3). and (6) sezql = insight, rendered "wisdom" (12. 8; 23. 9); elsewhere rendered "understanding" (3. 4; 13. 15; 16, 22), and "prudence" (19. 11). For "sound wisdom", see note on 2. 7. instruction = admonition or discipline. Sometimes rendered "chastening".


5 will hear. Illustrations: Eunch (Acts 3. 7; 36; Sappius Paulus Acts 17. 11, 12); Apollos (Acts 18. 24-26).
6 the interpretation = satire, or the point of what is said. Occurs only here and Hab. 2. 6.


(Repeated Alternation.)

words. Heb. dbur. Ap. 73. x. 7 fear = reverence. This expression occurs fourteen times in Proverbs (1. 7; 29; 2. 2; 8. 10; 9. 10; 10. 27; 14. 26; 27; 15. 16; 33; 16. 5; 19. 23; 22. 4; 29. 17). See Ap. 78. the LORD. Heb. Jehovah. Ap. 4. 11. the beginning. And only the "beginning", not the end. It is not "wisdom" itself. True wisdom is to justify God and condemn oneself. See note on Job 28. 28, and cp. 9. 10. Fs. 111, 10. fools. Heb. "bel. In this book three Heb. words are rendered "fools": (1) bel = lax or careless habit of mind and body. Occurs nineteen times in Proverbs, viz. here, 7. 22; 10. 6; 16; 14; 21; 11. 29; 12. 15; 14. 8; 15. 5; 16. 22; 17. 28; 20. 3; 24. 7; 27. 3; 22. 9. (2) sef = feet, and hence, or stupid, which comes of showing itself in impiety. Occurs forty-nine times in Proverbs, viz. 22. 22; 3. 35; 5. 8; 10. 18; 23. 12; 13. 16; 19; 20; 14. 7; 8; 16; 24.; 16. 7; 17; 20.; 17. 16; 12; 21; 24; 25.; 18. 6; 7; 19. 1; 19; 13; 29; 21; 29; 23. 9; 26. 1; 5; 6; 7; 8; 9; 10; 11; 12; 28.; 29; 11; 20; and eighteen times in Ecclesiastes. (3) mel = a vulgar churl. Occurs only three times in Proverbs: viz. 17. 7; 21; 30. 24; not in Ecclesiastes. despise = have always despised, &c. Illustrations: Cain (Gen. 4. 6-8); Hophni and Phinehas (1 Sam. 2. 12, 25); Nabal (1 Sam. 25, 25); Rehoboam (1 Kings 12. 19); Athenians (Acts 17. 18, 22); Jews and Greeks (1 Cor. 1. 1. 23, 24).
18. **My son,** hear the *instruction* of *thy* father
   And forsake not the law of *thy* mother:
9 For *they* shall be an *ornament of grace unto* thy head,
   And chains about thy *neck.
10 *My* son, if *thou* art *wise* and *subtle*;
   Let us hear your *wisdom*:
11 If they say, *Come* with us; 
   Let us lie wait for *blood,*
   Let us lurk privily for *the innocent* without cause:
12 Let us swallow them up alive as *the grave;*
   And whole, as those that go down into the *pit;*
13 *We* shall find all precious substance,
   We shall fill our houses with spoil:
14 Cast in thy lot among us;
   Let us all have one purse:"
15 *My* son, walk not thou in the way with them;
   Refrain thy foot from their *path;*
16 For *their* feet run to *evil,*
   And make haste to shed blood.
17 Surely *the net* is spread in the sight of any bird.
18 And *the* lay wait for *their own* blood;
   They lurk privily for *their own* *lives;*
19 So *are* the ways of every one that is greedy of *soul*:
   Which taketh away the *life* of the *owners* thereof.
20 *Wisdom crieth without;*
   She uttereth her voice in the *streets;*
21 She crieth in the chief place of *concourse;*
   In the openings of the gates:
22 *How long, ye simple ones, will ye* love *simplicity?*
   And *the* sons of *whoredom* delight *in* their *scorning,*
   And *the* fools hate knowledge?
23 *Turn* you at my *reproof;*
   *Behold,* I will pour out my *spirit unto you,*
   I will make known my words unto *you;"
24 Because I have called, and ye *refused;*
   I have stretched out my hand, and no man regarded;*
25 But ye have set at nought all my counsel,
   And would none of my *reproof;*
26 *I also* will laugh at your *calamity;***
   I will mock when your *fear cometh;*
27 When your fear cometh as *desolation,*
   And your *destruction* cometh as a whirlwind;
   When distress and anguish cometh upon you;
28 *Then* shall they call upon me, but I will not answer;
   They shall seek me early, but they shall not find me:
29 *For* that they hated knowledge,
   And did not choose the fear of *the* LORD:

28 Then, **&c.**

29 For that—Forsan-**mucho as.**
Proverbs.

30 They would none of my counsel: They despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, And be filled with their own devices.

32 For the turning away of the simple shall slay them, And the prosperity of fools shall destroy them.

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

2 My son, if thou wilt receive my words, And hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, "And apply thine heart to understanding;

3 Yea, if thou criest after knowledge, And liftest up thv voice for understanding;

4 If thou seekest her as silver, And searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the Lord, And find the knowledge of God.

6 For the Lord giveth wisdom:

7 He layeth up knowledge for the righteous;

8 He keepeth the paths of judgment, And preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, And equity; yea, every good path.

10 When wisdom entereth into thine heart, And knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, Understanding shall keep thee:

12 To deliver thee from the way of the evil man, From the man that speaketh froward things;

13 Who leave the paths of uprightness, To walk in the ways of darkness;

14 Who rejoiced to do evil, And delight in the frowardness of the wicked;

15 Whose ways are crooked, And they froward in their paths:

16 To deliver thee from the stranger woman, Even from the stranger which flattereth with her words;

17 Which Forsaketh the guide of her youth, And forsook the covenant of her God.


32 shall slay them. Illustrations: Israel (Deut. 32. 15-25. Hos. 13. 6-8). Babylon (Isa. 47. 7-9). Moab (Jer. 49. 11-16). Sodom (Ex. 16. 41). Tyre (Ezek. 26. 2-7).


evil. Heb. 'ra'a'. Ap. 44. viii.


hide—lay up. More than listening—hide as in a treasure. Illustrations: Ps. 6. 6, Ps. 119. 9, 11. Matt. 13. 44. Luke 2. 19, 21; 9. 44.

2 incline thine ear—hearken. Heb. prick up or point thine ear. Not the same word as in v. 18. wisdom. Heb. 'okama. See note on 1. 2. And apply—then thou shalt incline or bend thy heart, &c. This is the first step, as v. 6 is the result. Understanding—discern. Heb. 'inath. Note on "wisdom" (1. 2). No. 2.

3 Yea, For if. (Heb. 'uw). If thou goest further and criest and seest, &c. Then the result is shown in v. 5.

4 as silver—money. Probably the reference is to Job 28.

5 Then, In that case. See notes above.

the fear, &c. That is only "the beginning of wisdom", not the end. See note on 1. 7. the Lord. Heb. Jehovah. Ap. 4. ii.


6 giveth. The cry of v. 3 implies a Giver. Illustrations: Joseph (Gen. 41. 38, 39); Moses (Ex. 4. 12). Solomon (1 Kings 8. 12; 4. 29). Daniel (1. 17; 2. 32). Stephen (Acts 6. 5, 10), Lydia (Acts 16. 14); Paul's prayer (Eph. 1. 17). Col. 1. 9; John (1 John 6. 20).

Out of His mouth. A phrase common in the prophets, but only here in Proverbs.

cometh. Supply Ellipsis from preceding clause, "He giveth,"

7 He layeth up. Same word as "hide" in v. 1. The wicked cannot find.

The righteous must dig. It is in safety from the enemy.

sound wisdom—something stable. Heb. teshiyya— that which is, or stability. May be so rendered in all its twelve occurrences. Cp. Job 5. 13 (enterprise— anything stable); 6. 13 (wisdom—stability); 11. 6, 12. 16 (wisdom—stability); 29. 3; 30. 22 (substance).

Prov. 2. 7; 8. 21; 8. 14 (sound wisdom); 18. 1 (wisdom— all that is). Isa. 28. 29 (working—everything that is). Mic. 6. 9 (the man of wisdom—every one who is or exists). See Ap. 74. buckler. Cp. Ps. 3. 3; 7. 10; 18. 7, 30, 35; 28. 7; 33. 20. Applied to God, as here. uprightly—blamelessly.

8 He keepeth—for preserving. See note on 4. 23. the paths of judgment—righteous paths. preserve, &c. Illustrations: David (1 Sam. 25. 2-24; 27. 1. Cp. 2 Sam. 22. 1). Paul (2 Cor. 12, 7-9).


2. 16-22 (B. p. 865). The Foreign Woman.

16 strange woman. Heb. zār—apostate to a false religion, of which prostitution formed part. stranger—foreigner. Heb. nākar—foreign woman. Not of Abraham's seed (Gen. 17. 12) ever a snare to Israel.
18 For her "house inclineth unto death,
And her paths unto the dead.
19 None that go unto her "return again,
Neither "take they hold of the paths of life.
20 That thou mayest walk in the way of
good men,
And keep the paths of the righteous.
21 For the upright shall "dwell in the land,
And the "perfect shall remain in it.
22 But the "wicked shall be cut off from the earth,
And the "transgressors shall be rooted out of it.

3 My son, forget not my law;
But let thine heart "keep my commandments:
2 For length of days, and long life,
And peace, shall they "add to thee.
3 Let not "mercy and truth forsake thee:
"Bind them about thy neck;
Write them upon the table of thine heart:
4 So shalt thou find favour and good "understanding,
In the sight of "God and "man.
5 "Trust in the "LORD with all thine heart;
And lean not unto thine own "understanding.
6 In all thy ways "acknowledge Him,
And "he shall "direct thy paths.
7 "Be not wise in thine own eyes:
"Fear the "LORD, and "depart from "evil.
8 It shall be "health to thy "navel,
And "marrow to thy bones.
9 "Honour the "LORD with thy "substance,
And with the firstfruits of all thine increase:
10 So shalt thy barns be filled with plenty,
And thy "presses shall "overflow with "new wine.
11 "My son, "despise not the chastening of
"the LORD;
Neither be weary of His correction:
12 For "whom "the LORD loveth He correcteth,
Even as a father the son in whom he delighteth.
13 "Happy is the "man that findeth "wisdom,
"And the "man that getteth "understanding.
3. 14.

PROVERBS.

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. And the hand of the laborer is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

15 Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths peace.

16 And happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath He established the heavens.

17 By knowledge is dwelleth the habitation of righteousness, and the wealth is his reward.

18 He that despised his master's word, and left his inheritance in the days of his youth, shall not only be put to shame in the gate, but also be ashamed all the days of his life.

19 The hand of the oppressor shall be filled with food; but the poor shall have satiation.

20 When thou liest down, thou shalt not be afraid; neither shall thy foot stir outside.

21 He that trusteth in his own heart is a fool; but he that walketh uprightly shall be delivered.

22 Pour out the words of thy mouth, and open not thy lips; wait thou for him that pleaseth thee.

23 Say not unto thy soul, I will go back to the days of old, when I was comforted; neither again let my eyes weep for those who oppress me.

24 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. And the hand of the laborer is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

25 The hand of the laborer is better than the hand of the oppressor; for the wise of heart shall receive of his labor.

26 But he that despises his master's word, and leaves his inheritance in the days of his youth, shall not only be put to shame in the gate, but also be ashamed all the days of his life.

27 The hand of the oppressor shall be filled with food; but the poor shall have satiation.

28 But the hand of the laborer is better than the hand of the oppressor; for the wise of heart shall receive of his labor.

29 The hand of the laborer is better than the hand of the oppressor; for the wise of heart shall receive of his labor.

30 But he that despises his master's word, and leaves his inheritance in the days of his youth, shall not only be put to shame in the gate, but also be ashamed all the days of his life.

31 The hand of the oppressor shall be filled with food; but the poor shall have satiation.

32 The hand of the laborer is better than the hand of the oppressor; for the wise of heart shall receive of his labor.

33 But he that despises his master's word, and leaves his inheritance in the days of his youth, shall not only be put to shame in the gate, but also be ashamed all the days of his life.

34 The hand of the oppressor shall be filled with food; but the poor shall have satiation.

35 The wise shall inherit glory; but the shame shall be the promotion of fools.

4 Hear ye children, the instruction of a father, And attend to know understanding. For I give you good doctrine, forsake ye not my law.
3 For I was my father's son, tender and only beloved in the sight of my mother.  
4 He taught me also, and said unto me, "Let thine heart retain my words,  
5 And get wisdom, get understanding:  
6 Forsake her not, and she shall preserve thee:  
7 Wisdom is the principal thing; therefore get wisdom:  
8 And with all thy getting get understanding:  
9 Exalt her, and she shall promote thee:  
10 Hear, O my son, and receive my sayings;  
11 I have taught thee in the way of wisdom; I have led thee in right paths.  
12 When thou goest, thy steps shall not be straitened:  
13 Take fast hold of instruction; let her not go:  
14 Enter not into the path of the wicked, And go not in the way of evil men.  
15 Avoid it, pass not by it, Turn from it, and pass away.  
16 For they sleep not, except they have done mischief; And their sleep is taken away, unless they cause some to fall.  
17 For they eat the bread of wickedness, And drink the wine of violence.  
18 But the path of the just is as the shining light, That shineth more and more unto the perfect day.  
19 The way of the wicked is as darkness: They know not at what they stumble.  
20 My son, attend to my words; Incline thine ear unto my sayings.  
21 Let them not depart from thine eyes; Keep them in the midst of thine heart.  
22 For they are life unto those that find them, And health to all their flesh.  
23 Keep thy heart with all diligence; For out of it are the issues of life.

3 son. The Heb. accent (De'kh) emphasises this word to show (1) his own early training (vv. 3); (2) those whom he would instruct (vv. 1, 2); (3) his instruction (vv. 5-9). only beloved unique.  
in the sight of my mother. A special reading, called Sevir (Ap. 34), reads "of my mother's sons". So in some codices, with several early printed editions.  
Keep = Take heed to. 
wise. = says. Heb. 'imrah. See Ap. 73. v.  
her: = i.e. wisdom.  
preserve = guard.  
keep - protect, as one protects the apple of one's eye. See note on v. 21.  
7 Wisdom = wisdom. Heb. in four words, "Beginning - wisdom - get - wisdom" = as the principal thing, get wisdom.  
8 when = because. Heb. ki.  
9 A crown = A diadem.  
glory = beauty: i.e. a beautiful diadem. 
deliver = deliver fully and freely. Heb. midam (a rare word). Occurs only in Gen. 14. 26, here, and Hos. 11. 8.  
10 my son. See note on 1. 8.  
sayings. Heb. 'imrah. See Ap. 73. v.  
11 the years of thy life shall be many = [my sayings] shall grow greater [through] the years of thy life. The verb denotes increase of size, not merely numbers. See notes on 8. 3, 14; 10. 27. The verb here is masculine, but "years of life" is feminine. The verb therefore refers to "sayings".  
12 taught = directed.  
13 Take fast hold. The Hiphil of this clause are emphatic.  
17 bread. Put by Fig. Synecdoche (of Part) for food in general.  
18 But. Marking the contrast between the growth of wickedness (vv. 14, 17), and the growth of wisdom leading in right paths (vv. 11, 12).  
the shining light = the dawning of day: advancing and brightening till noon.  
21 depart = get away from.  
22 health = healing.  
23 Keep... with all diligence. Above all that must be guarded. The prep. M (ה) marks the place or person that keeps: the meaning being, guard the heart as the great citadel, for out of it are the sources and outgoings of life.  

on the meridian. Illustrations: Jacob (Gen. 49. 10-12); Acts (Acts 8. 27-39); Cornelius (Acts 10. Cp. Prov. 15. 9, 16. 14-18); Ahab (1 Kings 16. 31); Babylon (Isa. 47. 11); Jews (Jer. 5. 19, 23; 44. 15-23. Ezek. 18. 29, 32. Acts 25. 26). As. Some codices, with one early printed edition, read "in".  
20 words.  
Heb. dita. Ap. 73. x.  
21 depart = get away from.  
22 health = healing.  
23 Keep... with all diligence. Above all that must be guarded. The prep. M (ה) marks the place or person that keeps: the meaning being, guard the heart as the great citadel, for out of it are the sources and outgoings of life.  
Same word as in vv. 6, 13. Not the same word as in vv. 4, 21.  

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5 [My son, attend unto my wisdom, And bow thine ear to my understanding:]

2 That thou mayest regard discretion, And that thy lips may keep knowledge.

3 For the lips of a strange woman 'drop as an honeycomb, And her mouth is smoother than oil:

4 But her end is bitter as wormwood, Sharp as a twoedged sword.

5 Her feet go down to death; Her steps take hold on hell.

6 'Lest thou shouldest ponder the path of life, Her ways are moveable, that thou canst not know them.

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

8 Remove thy way far from her, And come not nigh the ° door of her house.

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

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

11 And thou mourn at the last, When thine flesh and thy body are consumed.

12 And say, ° How have I hated instruction, And my heart despised reproof;  

13 And have ° not ° obeyed the voice of my teachers, 

Note in mine ear to them that instructed me!

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

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

16 ° Let ° thy ° fountain be dispersed abroad, ° And ° rivers ° of ° waters ° in ° the ° streets.

17 Let ° them ° be ° only ° thine ° own, And ° not ° strangers ° with thee.

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

19 ° Let ° her ° be ° as ° the ° loving ° hind ° and ° pleasant ° roe; 

Let ° her ° breasts ° satisfy thee ° at ° all ° times; 

And ° be ° thou ° ravished ° always ° with ° her ° love.

20 ° And ° why ° wilt ° thou, ° my ° son, ° be ° ravished ° with ° a ° strange ° woman, 

And embrace ° the ° bosom ° of ° a ° strange ° woman?
5. 21. PROVERBS.

21 For the ways of a man are before the eyes of the LORD, and He pondereth all his goings.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 Go thou without instruction; and in the greatness of his folly he shall go astray.

6. 1-23 (A', p. 866) WISDOM'S CALL

1 My son. See note on 1. 6.

2 stranger = an apostate. Heb. rōr. See note on 5. 3.


4 deliver = rescue.

5 band. Aram., Sept., and Syr. read "snare".

6 in the summer. True of Eastern ants.

7 poverty = need. There are six words rendered poor or poverty in Proverbs: (1) ḥāsh = in want of necessities of life (8. 11; 10. 4, 15; 13. 7, 8, 18, 23; 14. 20; 17. 6; 18. 23; 19. 1, 7, 22; 22. 2, 7; 24. 34; 28. 3, 6, 19, 37; 29. 13; 30. 8; 31. 7). (2) ḏāl = impoverished, reduced (10. 15; 14. 31; 19. 4, 17; 22. 9, 14, 22, 27; 29. 3, 8, 11, 15; 29. 7, 14). (3) ḫēer = in want (11. 24; 21. 17; 22. 22). (4) ʿāmmîṯ = wretched (14. 31). (5) ʿêḥēm = destitute, helpless; deficient in will and wealth (14. 31). (6) ẓārāḥ = dispossessed (20. 13; 23. 21; 30. 9).

8 as one that travelleth = as a highwayman.

9 as an armed man = as a man with a shield.

10 12 naughty person. Heb. a man of Belial = a worthless person. Like Anglo-Saxon má (= no, or not) and eft (= a thing) = thing of naught: i.e. worthless.


14 Frowardness = frowardness. Same word as in 4. 24; 11. 20; 17. 20; 22. 5. Not the same as elsewhere in Proverbs.

15 Frowardness = deceitfulness. See note on 2. 12. The same word as in 2. 12, 14; 5. 13; 10. 31, 32; 16. 28, 30. Not the same as elsewhere in Proverbs.


17 the LORD. Heb. Jehovah. Ap. 4. II.


20 Yea, seven. Fig. 'Epenorthēs. Ap. 6. To imply that the list is not exhausted.

21 abomination. See note on 8. 32.


23 A proud look = eyes lifted up. Fig. Symmachod (of Part), Ap. 6, put for pride, which is indicated by this act. This is the first, and the others proceed downward: "eyes", "tongue", "hands", "heart", "feet", and then the whole man.

24 them. This is mas, and cannot refer to the two, above. Does it refer to the words and sayings of 4. 20?

25 it = she: referring to the "commandment" or "law" of ch. 26, which are fem. sleepest = liest down. talk = commune. Three, the number of Divine completeness (Ap. 10). Not four (as some suppose) and one "dropped out".

26 When thou goest, "it shall lead thee; when thou sleepest, "it shall keep thee; and when thou awaketh, "it shall talk with thee."
23 For the commandment is a lamp; and the law is light; And the reproofs of instruction are the way of life:

B3  
(p. 865)

24 To keep thee from the evil woman, From the flattery of the tongue of a strange woman.

25 Lust not after her beauty in thine heart; Neither let her take thee with her eyelids.

26 For by means of a whorish woman a man is brought to a piece of bread: And the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, And his clothes not be burned? And can one go upon hot coals, And his feet not be burned?

29 So he that goeth in to his neighbour's wife; Whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal To satisfy his soul when he is hungry; But if he be found, he shall restore sevenfold;

31 He shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh understanding: 

33 A wound and dishonour shall he get; And his reproach shall not be wiped away.

34 For jealousy is the rage of a man: Therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; Neither will he rest content, though thou givest many gifts.

7. 1-4 (A1, p. 865). WISDOM'S CALL.

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

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

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

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

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

8 For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, A young man void of understanding, Passing through the street near her corner; And he went the way to her house, In the twilight, in the evening, In the black and dark night:

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

11 (She is loud and stubborn; Her feet abide not in her house: Now is she without, now in the streets, And lieth in wait at every corner.)

23 law is light. Fig. In Latin it would be similar: Lex est lux. reproofs of instruction = what is directed. Cp. v. 20. way of life = way to life: i.e. life eternal. See note on Lev. 18. 5.

6. 24-35 (B3, p. 865). THE FOREIGN WOMAN.

24 evil. Heb. r'al'. Ap. 44. viii. strange woman = alien, or foreign woman. Heb. wbn. See note on 5. 3.

26 the ... life = the soul. Heb. naphesh. Ap. 19. 27 Can a man ... 9 Fig. Parame. Ap. 6. take = shovel up. 30 despise. Heb. tzq (from tzqah), is here followed by ' - h. Rend. it therefore: "Men will not think it a trifl (or a light matter) for a thief that he should steal:[even] to satisfy," &c. So if he be found, &c. soul. Heb. naphesh. Ap. 13.

32 But whoso = How much more he who understand. Heb. = heart: put by Fig. Metonymy (of Subject), Ap. 6, for understanding.

34 a man = a strong man. Heb. gbr. Ap. 14. IV. Here, it is used of the jealous husband.

7. 5-23 (B1, p. 865). THE FOREIGN WOMAN.

(Alternation.)

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

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

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

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

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

8 For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, A young man void of understanding, Passing through the street near her corner; And he went the way to her house, In the twilight, in the evening, In the black and dark night:

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

11 (She is loud and stubborn; Her feet abide not in her house: Now is she without, now in the streets, And lieth in wait at every corner.)

13 So she caught him, and kissed him, And with an impudent face said unto him, 14 I have peace offerings with me; This day have I paid my vows.

15 Therefore came I forth to meet thee, Diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, With carved works, with fine linen of Egypt.

17 I have perfumed my bed With myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: Let us solace ourselves with loves.
7. 19. PROVERBS.

19 For the "goodman is not at home,
He is gone a long journey:
20 He hath taken a bag of money with him,
And will come home at the day appointed.
21 With her much fair speech she caused him to yield,
With the flattering of her lips she forced him.
22 He goeth after her straightway,
As an ox goeth to the slaughter,
Or as a fool to the correction of the stocks;
23 Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.
24 Hearken unto me now therefore, O ye children,
And attend to the words of my mouth.
25 Let not thine heart decline to her ways,
Go not astray in her paths.
26 For she hath cast down many wounded;
Yea, many strong men have been slain by her.
27 Her house is the way to hell,
Going down to the chambers of death.

A. C. (p. 874)

8 Doth not wisdom cry?
And understanding put forth her voice?
2 She standeth in the top of high places,
By the way in the places of the paths.
3 She crieth at the gates, at the entry of the city,
At the coming in at the doors.
4 Unto you, O men, I call:
And my voice is to the sons of man.
5 O ye simple, understand wisdom:
And, ye fools, be ye of understanding.
6 Hear; for I will speak of excellent things:
And the opening of my lips shall be right things.
7 For my mouth shall speak truth;
And wickedness is an abomination to my lips.
8 All the words of my mouth are righteousness;
There is nothing froward or perverse in them.
9 They are all plain to him that understandeth,
And right to them that find knowledge.

H. J. 10 Receive my instruction, and not silver;
And knowledge rather than choice gold.
11 For wisdom is better than rubies;
And all the things that may be desired are not to be compared to it.

K. L. 12 Wisdom dwelleth with prudence,
And find out knowledge of witty inventions.
13 The fear of the LORD is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.

8. 13. WISDOM'S CALL.
(Simple and Extended Alternation.)

A. C. | B. 8, 1. Wisdom's call.
D. E. | D. 8, 2, 3. From high places.
F. G. | F. 8, 4-6. To the simple.

2 high places = places of vantage. In the places of the paths = in the places where the paths meet.
3 doors = entrances.
6 simple. See note on 1, 4.
7 wisdom. Heb. 'arnah, Not the same word as in v. 1 = shrewdness. See note on 1, 2.
8 fools. Heb. k sil. See note on 1, 7.
9 excellent. Heb. négid = a prince, or representative things. Heb. dibhar = words (see Ap. 73, x). Hence = representative truths.
12 froward = twisted, or crafty.

10-31 (H, above). WISDOM SELF-COMMENDED.
(Introversion and Extended Alternation.)

N. 17. Recompense.
18. Riches, &c.

11 better. Note the seventeen occurrences of this rendering of Heb. tôb in Proverbs: 8, 14; 8, 11, 19; 12, 9; 10, 16, 17; 16, 32; 17, 1; 19, 1, 22; 21, 9, 19; 25, 7, 24; 27, 5, 10; 28, 5.
13 witty = sagacious. Anglo-Saxon witan, to know; like Greek oída = to know intuitively: not by effort, which is ginôkô = to get to know.
14 The fear, &c. See note on 1, 7.
18 froward = perverse.
19 mouth. Put by Fig. Synecdoché (of Part), Ap. 6, for the whole man.
14 Counsel is mine, and sound wisdom: I understand; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 Love them that love me; and those that seek me early shall find me.

18 Riches and honour are with me; Yea, durable riches and righteousness.

19 My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.

20 I lead in the way of righteousness, In the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance;
And I will fill their treasures.

22 The Lord possessed me in the beginning of His way,
Before His works of old.

23 I was set up from everlasting, from the beginning,
Or ever the earth was.

24 When there were no depths, I was brought forth:
When there were no fountains amusing with water.

25 Before the mountains were settled,
Before the hills was I brought forth:

26 While as yet He had not made the earth, nor the fields,
Nor the highest part of the dust of the world.

27 When He prepared the heavens, I was there:
When He set a compass upon the face of the depth:

28 When He established the clouds above:
When He strengthened the fountains of the deep:

29 When He gave to the sea His decree,
That the waters should not pass His commandment:

30 Then was I by Him, as one brought up with Him:
And I was daily His delight,
Rejoicing always before Him;

25 Settled. Cp. Ps. 104:4. 26 Earth. Heb. "aretz" the highest part; or, the first atom or particles. 27 Compass = a circle, or vault. 28 Clouds = skies, or finer clouds. 29 Appointed = fixed by statute, or marked out. 30 I was by = I became beside Him. John 1:1. See note on "was", Gen. 1:2. by = close by. as one brought up with Him = as one constantly with Him, or under His constant care. Heb. "simon", from root "siman" to be constant or steady, and denoting "aretz" as meaning the land of Israel, from the world as meaning the outside lands. Cp. Matt. 20:20.


23 before. See Col. 1:15-17; 2:3. Rev. 3:4. John 1:1; 17:5. "begotten before the world ... born in the world.", Elohim taking creature form in order to create; as He later, took human form (flesh) to redeem. Hence "creation" and "redemption" combined in Christ (Rev. 4:11; 5:9). Man created in likeness: that in which He appeared to the patriarchs and to Joshua (6:13) was not temporary, or assumed for the moment, but was permanent in His Way. As distinct from His "works" (Ps. 103:7). Before. To this must be referred Eph. 1:4, and Col. 1:17. Three times we have "before the foundation (or disruption, Gen. 1:2. See note on Matt. 13:59) of the world" (John 17:24. Eph. 1:6, and 1 Pet. 1:20). Cp. the expression "from (or, since) the foundation of the world", seven times (Matt. 13:53; 35:34; Luke 12:15. Heb. 4:13; 9:28. Rev. 15:18; 17:4). See note on Matt. 13:59. The former has to do with the "Church", the latter with the "Kingdom"; the former with God's "purpose", the latter with His "counsel".

23-29 (P, above). BEFORE CREATION.

(Repeated Alternation and Introversions.)
8. 31. PROVERBS.

31 rejoicing in the habitable part of His earth; And my delights were with the sons of men. 

32 Now therefore hearken unto me, O ye children: For blessed are they that keep my ways. 

33 Hear instruction, and be wise, And refuse it not. 

34 Blessed is the man that heareth me, Watching daily at my gates, Waiting at the posts of my doors. 

35 For whoso findeth me findeth life, And shall obtain favour of the LORD. 

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

9. 1 Wisdom. Pl. as in 1 39 9 1; and 14 1.

2 mingled. Cp. Isa. 32. 2. Not with water but with spices. 

3 sent forth her maidens. An Eastern custom. In N.T. the invitation was carried by menservants (Matt. 22 2, Luke 14 17).

4 Who so is simple, let him turn in hither: As for him that wanteth understanding, she saith to him, 

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

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

7 He that reproveth a scorner getteth to himself shame; And he that rebuketh a wicked man getteth himself a blot. 

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

9 Give instruction to a wise man, and he shall be yet wiser: 

10 The fear of the LORD is the beginning of wisdom: And the knowledge of the holy is understanding. 

11 For by me thy days shall be multiplied, And the years of thy life shall be increased. 

12 If thou be wise, thou shalt be wise for thyself: But if thou scornest, thou alone shalt bear it. 

13 A foolish woman is clamy: She is simple, and knoweth nothing. 

14 For she sitteth at the door of house, On a seat in the high places of the city, 

15 To call passengers, "Who go right on their ways: 

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

17 "Stolen waters are sweet, And bread eaten in secret is pleasant."

18 But he knoweth not that the dead are there; And that her guests are in the depths of hell.

9. 18. THE FOOLISH WOMAN. (Alteration and Introversio.)

13 A foolish woman. The contrast is with the wise woman. See note on 1. 2.

14 door = entrance.

15 Who go right, &c. = passing on their way, or (to call them) that go straightforward, &c.

16 the dead = Refalhillm. (No Art.) See Ap. 25.

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

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

3 The LORD will not suffer the soul of the righteous to famish; but He will casteth away the substance of the wicked.

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

5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

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

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

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

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

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strife: but love covereth all sins.

13 In the lips of him that hath understanding is the entrance of wisdom: but a rod is for the back of him that is void of understanding.

14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.

15 The rich man’s wealth is his strong city: the destruction of the poor is their poverty.

16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.
10. 17.

PROVERBS.

17 He is in the way of life that keepeth instruction:
But be that refuseth reproof errareth.
18 So that he careth not with lying lips, and be that uttereth a slander, is a fool.
19 In the multitude of words there is wanteth not sin:
But he that refraineth his lips is wise.
20 The tongue of the just is as choice silver:
The heart of the wicked is little worth.
21 The lips of the righteous feed many:
But fools die for want of wisdom.
22 The blessing of the LORD maketh rich, and he addeth no sorrow with it.
23 It is as sport to a fool to do mischief:
But a man of understanding hath wisdom.
24 The fear of the wicked shall come upon him:
But the desire of the righteous shall be granted.
25 As the whirlwind passeth so is the wicked no more:
But the righteous is an everlasting foundation.
26 As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him.
27 The fear of the LORD prolongeth days:
But the years of the wicked shall be shortened.
28 The hope of the righteous shall be gladness:
But the expectation of the wicked shall perish.
29 The way of the LORD is strength to the upright:
But destruction shall be to the workers of iniquity.
30 The righteous shall never be moved:
But the wicked shall not inhabit the earth.
31 The mouth of the just is brought forth wisdom:
But the froward tongue shall be cut out.
32 The lips of the righteous know what is acceptable:
But the mouth of the wicked speaketh frowardness.

II. 1-31 (X'), p. 878. WITH REFERENCE TO ONE'S NEIGHBOURS.

11. 3. PROVERBS.

17 refuseth. Some codices read "hateth".
errath = leadeth astray.
19 wanteth not sin = lacketh not sin. Illustrations: Job (32. 2; 34. 5, 12; 35. 16; 42. 3); Job's friends (32. 3; 42. 7, 8); the widow (1 Tim. 5, 10). Of the "Twelve", the one who spoke most (Peter) err'd most (Matt. 23. 22; 26. 74).
refraineth = restraineth. Illustrations: Eleazar (Gen. 24. 21. Cp. Prov. 4. 26; 15. 28); Aaron (Lev. 10. 3); Saul (1 Sam. 10. 17. Cp. Prov. 11. 22).
20 tongue. Put by Fig. Melotony (of Cause), Ap. 6, for what is spoken by it.
21 feed = shepherd: i.e. instruct. Illustrations: Job (4. 3, 4; 29. 21, 22); David (Ps. 78. 70-72); Peter (Acts 4. 1-4); Philip (Acts 8. 5-8); Paul and Barnabas (Acts 11. 26; 14. 20-28); Judas and Silas (Acts 15. 22, 23), for = through.
wisdom = Heb. "heart", put by Fig. Melotony (of Subject), Ap. 6, for understanding.
22 it = itself: the uttered blessing, like the "words of the wise":
23 as sport = A.V. of 1611 read "as a sport".
But. Supply Fig. Ellipsis (Ap. 6). "But [to exercise] wisdom [is as sport] to a man of understanding".
understanding = wisdom. See note on 1. 2.
24 the righteous = righteous ones.
shall be granted. Illustrations: Hannah (1 Sam. 1. 19); Esther (4. 16; 8. 13-17); Daniel (2. 16-23).
smoke. In Eastern tents and houses, wood or charcoal fires, and no chimneys.
26 The fear of the LORD prolongeth days:
But the years of the wicked shall be shortened.
30 removed = moved, or shaken.
31 Just = righteous, as in vs. 20, 22.
breatheth = i.e. as a plant.
froward. See note on 2. 12.
cut out = cut off as unproductive. perversion = perverseness.
32 frowardness. See note on 2. 12. Here pl. = great

11. 1-15. 33 [For Structure see next page].
A 4. Riches profit not in the day of wrath:
But righteousness delivers from death.
5. The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.
6. The righteousness of the upright shall deliver them:
But the transgressors shall be taken in their own naughtiness.
7. When a wicked man dieth, his expectation shall perish:
And the hope of unjust men perisheth.
8. The righteous is delivered out of trouble, and the wicked cometh in his stead.
9. An hypocrite with his mouth destroyeth his neighbour;
But through knowledge shall the just be delivered.
10. When it goeth well with the righteous, the city rejoiceth:
And when the wicked perisht, there is shouting.
11. By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.
12. He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.
13. A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.
14. Where no counsel is, the people fall:
But in the multitude of counsellors there is safety.
15. He that is surety for a stranger shall smart for it:
And he that hateth counsel is sure.
16. A gracious woman retaineth honour:
And strong men retain riches.
17. The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.
18. The wicked worketh a deceitful work:
But to him that soweth righteousness shall it be a sure reward.
19. As righteousness tendeth to life:
So he that pursueth evil pursueth it to his own death.
20. They that are of a froward heart are abomination to the Lord:
But such are upright in their way are His delight.

11. 4. PROVERBS.

11. 1—15. 23 (W 2. p. 877). THE PIOUS AND UNGOULDY. THEIR ADVANTAGES AND DISADVANTAGES. (Division.)

X 5. 15. 1-33. With reference to other relations in the religious sphere.

4 the day, &c. The day of [God's] wrath: delivereth = rescueth. Heb. nāsāl here and in v. 5, but not in vv. 8, 9, or 21.
6 naughtiness—a lawless one.
7 wickedness. Heb. rāš. Ap. 44. x. Not the same word as in v. 21.
8 naughtiness. See note on 6. 12.
12 the righteous. A righteous one. delivered = drawn out, liberated with gentle effort.
14 overthrown; or ruined.
15 wisdom. Heb. "heart", put by Fig. Metonymy (of Cause), Ap. 6, for something said by it. the just.—righteous ones.
16 when it goeth well, &c. Illustrations: Hezekiah (2 Chron. 29. 3-25; 30. 26); Nehemiah (Neh. 2; 6. 18; 8. 17); Mordecai and Haman (Est. 7. 9, 10); Daniel and his accusers (Dan. 6. 23, 24); Israel and Egyptians (Ex. 14, and Isa. 43. 3, 4).
19 expect. —righteous. —sure reward.
20 the righteous. Illustrations: Pharaoh (Ex. 15); Sisera (Judg. 5); Athaliah (2 Kings 11. 20).

11. 20. ADVANTAGES. (Division.)

16 woman. Cp. the woman of Folly (9. 18).
17 righteous. Cp. the woman of understanding (9. 10).
20 abomination. See note on 8. 32.
11. 21.

PROVERBS.

21. Though 1 hand join in hand, 2 the 3 wicked shall not be punished: But the seed of 2 the righteous shall be delivered.

22. As a 6 jewel of gold in a swine’s snout, So is a 7 fair woman which is without discretion.

23. The desire of 2 the righteous is only good: But the 7 expectation of 10 the 4 wicked is wrath.

24. There is that scattereth, and yet increaseth; And 20 that withholdeth more, than it be meet, but it tendeth to poverty.

25. The liberal 7 soul shall be made fat: And he that watereth shall be watered also himself.

26. He that withholdeth corn, the people shall curse him: But blessing shall be upon the head of him that selleth it.

27. He that diligently seeketh good procureth favour: But he that seeketh 6 mischief, it shall come upon him.

28. £ that trusteth in his riches shall fall But the righteous shall flourish as a branch.

29. He that troubleth his own house shall inherit 6 the wind: And the 6 fool shall be servant to the wise of heart.

30. The fruit of 1 the righteous is a tree of life: And he that 20 winneth 26 souls is wise.

31. Behold, 8 the righteous shall be recompensed in the earth: Much more 6 the wicked and 7 the sinner.

12. Whoso loveth 2 instruction loveth knowledge: But he that hateth reproof is brutish.

2 A good 3 man obtaineth favour of 4 the LORD: But a 5 man of 6 wicked devices 7 will He condemn.

3 A 3 man shall not be established by 6 wickedness: But the root of 4 the righteous shall not be moved.

4 A 5 virtuous woman is a 7 crown to her husband: But she that maketh ashamed is as rottenness in his bones.

5 The 3 thoughts of the righteous are 6 right: But the 7 counsels of 2 the 4 wicked are 6 deceit.

6 The 6 words of 5 the 2 wicked are to lie in wait for blood: But the mouth of 6 the upright shall deliver them.

7 The 4 wicked are 6 overthrown, 6 and are not: But the house of 4 the righteous shall stand.

8 A 5 man shall be commended according to his 8 wisdom: But he that is of a perverse heart 6 shall be despised.

9 He that is despised, and hath a servant, is 7 better Than he that honoureth himself, and lacketh bread.

12. 1-28 (XⅢ, p. 878). WITH REFERENCE TO DOMESTIC AND OTHER VOCATIONS.

1 instruction = discipline, or correction.

2 the LORD. Heb. Jehovah. Ap. 4. II.


wicked = lawless. Heb. rīšāh. Ap. 44. x.

will He condemn: or will pronounce him guilty, as Job 40. 8.


the righteous = righteous ones.

4 virtuous = worthy. See 31. 10 and Ruth 31. 11.

5 thoughts = plans.

right = just (as to their character). Illustrations: David (1 Sam. 23. 1-9; 26. 8-11); Daniel (Dan. 1. 8; 6. 4); Nathansael (John 4. 47).

5counsels = steerings, or directions. Illustrations: Korah (Num. 16.); Jeroboam (1 Kings 12. 28, Cp. v. 26); the prophet of Beth-el (1 Kings 13, 18, Cp. Prov. 11. 9); Sanballat (Neh. 6. 5); Haman (Est. 3, 4, 5, 6); Ishmael (Jer. 40. 14); Herod (Matt. 2. 8, 10); Pharisees (Matt. 22. 15, 16); Judas (John 12. 4-6).

the wicked = lawless ones.


the upright = upright ones.


and are not = there is nothing of them left.

8 shall be commended. Illustration: Joseph (Gen. 41. 39).

9 shall be despised. Illustrations: Hophni and Phinehas (1 Sam. 1. 3; 2. 17, 30); Nabal (1 Sam. 25. 2, 17, Cp. Prov. 32. 12); Judas (Jer. 4. 25, 30, Lam. 1. 8); lost son (Luke 15. 11, 12).

9 He that is despised, and hath = Better to be little noticed and have, &c. better. See note on 8. 11.

10 regardeth, &c. = knoweth. Illustrations: Jacob (Gen. 33. 13, 14); David (1 Sam. 17. 34, 35).


11 cruel. Illustrations: Nahash (1 Sam. 11. 1, 2); Pilate (Luke 23. 16).

10 A righteous man 3 regardeth the 4 life of his beast: But the tender mercies of 4 the wicked are 6 cruel.
11 He that tilleth his land shall be satisfied with bread:
But he that followeth vain persons is void of understanding.
12 The wicked desireth the net of evil men:
But the root of the righteous yieldeth fruit.
13 The wicked is snared by the transgression of his lips:
But the just shall come out of trouble.
14 A man shall be satisfied with good by the fruit of his mouth:
And the recompence of a man's hands shall be rendered unto him.
15 The way of a fool is right in his own eyes:
But he that hearkeneth unto counsel is wise.
16 A fool's wrath is presently known:
But a prudent man covereth shame.
17 He that speaketh truth sheweth forth righteousness:
But a false witness deceit.
18 There is that speaketh like the piercings of a sword:
But the tongue of the wise is health.
19 The lip of truth shall be established for ever:
But a lying tongue is but for a moment.
20 Deceit is in the heart of them that imagine evil:
But to the counsellors of peace is joy.
21 There shall no evil happen to them:
But the wicked shall be filled with mischief.
22 Lying lips are abomination to the Lord:
But they that deal truly are his delight.
23 A prudent man concealeth knowledge:
But the heart of fools proclaimeth foolishness.
24 The hand of the diligent shall bear rule:
But the slothful shall be under tribute.
25 Heaviness in the heart of man maketh it stoop:
But a good word maketh it glad.
26 The righteous is more excellent than his neighbour:
But the wicked seduceth them.
27 The slothful man roasteth not that which he took in hunting:
But the substance of a diligent man is precious.
28 In the way of righteousness is life:
And in the pathway thereof is no death.

Illustrations: Isaac (Gen. 26: 12); Jacob (Gen. 31: 19); 92.10.

He that followeth, &c. Illustrations: Abimelech's followers (Judg. 9. Csp. 24: 21); Theudas (Acts 5. 36. 37).

Understanding. Heb. "heart", put by Fig. Metonymy (of Subject), Ap. 6, for sense. Sept. adds: "He that delighteth himself in the drinking of wine shall leave his own stronghold a disgrace."

The wicked—a lawless one. The net. Put by Fig. Metonomy (of Cause), Ap. 6, for what is caught in it.

Of evil men: i.e. which evil men use.

Evil. Heb. rd'a. Ap. 44. viii: not the same word as in vs. 15. 21.

Yieldeth—giveth [to others]: i.e. instead of taking them as prey.

The wicked—an evil man. Heb. rd'a'. Same word as "evil" in v. 12.

Transgression. Heb. pasha'. Ap. 44. ix.

Lips. Put by Fig. Metonomy (of Cause), Ap. 6, for what is spoken by them.

Illustrations: Korah (Num. 16. 1-3, 31-35). Ps. 41. 8; the Amalekite (8 Sam. 1.2-16); Adonijah (1 Kings 2:23); Daniel's accusers (Dan. 8. 24); Jews (Matt. 27. 25). the just—a righteous one.

Shall come out, &c. Illustrations: Joshua and Caleb (Num. 14. 10, 24, 30); Esther and her People (Est. 7.5; 8. 1-17; 9. 25); Peter (Acts 11. 2-18; 12. 5-18).

Fool. Heb. evil. See note on 1. 7.

Is—let itth itself be.

Presently immediatly, at once, the same day.

Illustrations: Jehoram (2 Kings 6. 21); Jezebel (1 Kings 19. 1, 2); Nebuchadnezzar (Dan. 3. 19); synagogue at Nazareth (Luke 4. 24).

Covereth—concealeth.

Shame—public ignominy. Fig. Metonomy (of Effect), Ap. 6, put for the effect which causes it.

Illustrations: Gideon (Judg. 8. 2, 3. Csp. 8. 1); Hezekiah (Isa. 36. 21. Csp. Prov. 28. 6); David (1 Sam. 17. 29, 30. Csp. 18. 29); Saul (1 Sam. 10. 27. Csp. 29. 29-32).

Like the piercings, &c. Illustrations: Saul (1 Sam. 20. 39; and 18. 21. Csp. 57. 4, and Prov. 16. 27); Doeg (1 Sam. 22. 9-19); Jews (John 8. 44); Jeremiah (Lam. 3. 16. Heb. 11. 32).

Piercings—stabs. Occurs only here.

 Tongue. Put by Fig. Metonomy (of Cause), Ap. 6, for what is spoken by it.

Is health. Illustrations: Jethro (Ex. 18. 17-26); Abigal (1 Sam. 25. 24-33); the woman (2 Sam. 20. 10); Stephen (Acts 7. 59. Csp. 22. 20).

Lip. Put by Fig. Metonomy (of Cause), Ap. 6, for what is spoken.

Illustration: Caleb and Joshua (Num. 14. 30, 35).

For a moment. Illustrations: Abab (1 Kings 22. 50, 57); Hananiah (Jer. 28. 2, 11. Csp. vs. 15-17); Gehazi (2 Kings 5. 22, 25, 27. Prov. 10. 2); Ananias (Acts 5. 5, 10. Prov. 21. 6).


Mischief. Heb. rd'a'. Same word as "evil" in v. 12. 20.

Abomination, &c. See note on 3. 32.

They that deal truly are, &c. Some codices, with Sept., read "is" (sing.) = he that dealteth, &c.

Concealeth knowledge. Illustrations: Samuel (1 Sam. 9. 27. Csp. 10. 16); Nehemiah (Neh. 6. 2, 3).

Fools. Heb. k'zill. See note on 1. 17. Not the same word as in vs. 15, 16.

24 shall bear rule. Illustrations: Elazar (Gen. 24. 10); Joseph (Gen. 39. 4, 22).

Jeroboam (1 Kings 11. 24). 25 Heaviness—Anxiety (fem.).

Ezra (2 Sam. 3-10, 9); Nehemiah (Neh. 1. 4); David (Csp. 40. 19); Jeremiah (Jer. 8. 19); maketh, &c. = maketh [the man] glad [by driving it (fem.), the anxiety (fem.), away].

26 The righteous—a righteous one.

Is more excellent than his neighbour. The clauses are not "unrelated", nor is the text "corrupt beyond restoration", when properly translated.

27 roosteth not, &c. = starteth not his game (see the Oxford Gesenius).

Substance: i.e. that which the diligent man "starts" and obtains is substantial. The proverb is not "humerous". 28 life: i.e. life eternal. See note on Lev. 18. 5.

No death = immortality. Or take netheb (as in Judg. 5. 6, Isa. 59. 8) as denoting, with derek, no devisous winding by-path. In this case we must read 'el, "to", instead of 'al, "no". This avoids the necessity of the italics.
13. 1-25 (XJJ, p. 878). WITH REFERENCE TO TEMPORAL AND ETERNAL GOOD.

1 instruction—correction, or discipline.
3 eat, get his food: "eat" being put by Fig. Melonymy (of Effec.). Ap. 6, for what is gained by effort.
5 transgressors = traitors, faithless ones. Heb. bágad, as in v. 15: 2. 22; 11. 5, 6; 16. 10; 21. 18, &c.
7 the diligent = diligent ones.
8 hatheth lying. Illustrations: Joseph (Gen. 46. 31-34); Samuel (1 Sam. 3. 18); Micaiah (1 Kings 22. 13, 14; Prov. 14. 0); Elisha (Job 32. 22); Hezekiah (Ps. 119. 102); David (Ps. 101. 7); Agur (Prov. 30. 8); Jeremiah (Jer. 26. 1-15); John Baptist (Matt. 14. 4).

13. 20.

13 A wise son heareth his father's instruction:

But a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth:

But the soul of the transgressors shall eat violence.

3 He that keepeth his mouth keepeth his life:

But he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing:

But the soul of the diligent shall be made fat.

5 A righteous man hateth lying:

But a wicked man is loathsome, and cometh to shame.

6 Righteousness keepeth him that is upright in the way:

But wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet hath nothing:

There is that maketh himself poor, yet hath rich.

8 The ransom of a man's life is his riches:

But the poor heareth not rebuke.

9 The light of the righteous rejoiceth:

But the lamp of the wicked shall be put out.

10 Only by pride cometh contention:

But with the well advised is wisdom.

11 Wealth gotten by vanity shall be diminished:

But he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick:

But when the desire cometh, it is a tree of life.

13 Whoso despiseth the word shall be destroyed:

But he that feareth the commandment shall be rewarded.

14 The law of the wise is a fountain of life,

To depart from the snares of death.

15 Good understanding giveth favour:

But the way of transgressors is hard.

16 Every prudent man dealeth with knowledge:

But a fool layeth open his folly.

17 A wicked messenger falleth into mischief:

But a faithful ambassador is health.

18 Poverty and shame shall be to him that refuseth instruction:

But he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul:

But it is abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise:

But as a companion of fools shall be broken.


19 Poverty. See note on "poor", v. 7.

20 shall be wise. Illustrations: Uziah (2 Chron. 26. 2); Josiah (2 Chron. 6. 27); David (1 Sam. 18. 14); Abigail (1 Sam. 25. 3, 18-34); Daniel (Dan. 1. 8, 9; 6. 3); Samuel (1 Sam. 2. 26, Prov. 29. 1).


18 fool. Heb. k'šil. See note on 1. 7.

folly. Heb. 'eāl. See note on 1. 7. Illustrations: Balaam (Num. 22. 29. 30); Ahab (Est. 5. 10-18); Herod (Matt. 14. 7. Mark 6. 23).

17 mischief. Heb. w'á'a'. Same word as "evil" in v. 19. Ap. 44. viii.

19 fools. Heb. k'šil. See note on 1. 7. 18.

19 shall be destroyed = shall be broken.
21. **Evil pursueth sinners:**
   But to *the righteous good shall be repayed.

22. **A good man leaveth an inheritance to his children's children:**
   And the wealth of the sinner is laid up for the just.

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

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

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

14. **Every wise woman buildeth her house:**
   But the foolish plucketh it down with her hands.

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

3. **In the mouth of the foolish is a rod of pride:**
   But the lips of the wise shall preserve them.

4. **Where no oxen are, the crib is clean:**
   But much increase is by the strength of the ox.

5. **A faithful witness will not lie:**
   But a false witness will utter lies.

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

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

8. **The wisdom of the prudent is to understand his way:**
   But the folly of fools is deceit.

9. Fools make a mock at sin:
   But among the righteous there is favour.

10. The heart knoweth his own bitterness;
    And a stranger doth not intermeddle with his joy.

11. **The house of the wicked shall be overthrowen:**
    But the tabernacle of the upright shall flourish.

12. **There is a way which seemeth right unto a man:**
    But the end thereof are the ways of death.

13. **Even in laughter the heart is sorrowful;**
    And the end of that mirth is heaviness.

22. **Good.** Fig. Anadiplosis (Ap. 6). Heb. text v. 21 ends with "good", which is repeated at the beginning of v. 22.
   An inheritance. Not necessarily wealth; but a good name, &c.

14. **1-35 (X), p. 878. WITH REFERENCE TO WISE AND FOOLISH, RICH AND POOR, &c.**

1. Wise. Heb. chokmah (see note on 1.2), wisdoms, pl. (with verb in sing. for emphasis). Fig. Hypallage (Ap. 6) = the true wisdom of women, which is put for the wise woman.
   The word is pointed as an Adjective by mistake. See notes on 1.20; 9.1; 14.1.

   His ways. It may mean Jehovah's ways: i.e. he who turns out of His ways becomes an apostate, like the "strange" woman.

3. **The mouth.** Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.
   Pride of Possession, "pride's sceptre". See Ap. 17.6. On the one side, we have "pride", prating, and punishment; on the other side, naughtiness, pitiful preservation.

4. Plucketh it down = will tear it down: future, because folly's present course is continuous to the end.

   His ways. It may mean Jehovah's ways: i.e. he who turns out of His ways becomes an apostate, like the "strange" woman.

6. **The mouth.** Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.
   Preserve = guard.

7. **Oxen.** While these were multiplied, horses were prohibited.

8. **A faithful witness, &c.** See Matt. 26. 69, 61; Rev. 1. 5.

9. **Seeketh = every scorner hath sought repeatedly.** Note the past tense.
   And findeth it not. Illustrations: the Pharisees (John 9. 28; Cep. 7. 52, and 1 Cor. 2. 14); Jews (Acts 13. 41, 43); Athenians (1 Cor. 1. 23; 2. 6).

10. Foolish. Heb. kol. See note on 1.7. Same word as in vv. 14, 38; not the same word as in vv. 1, 3, 17, 18, 29.

   **When thou perceivest not = And acknowledge not.** Heb. 'ad,' to know, as in vv. 19, 33, &c.

12. **Wisdom.** Heb. chokma. See note on 1.2.

13. **The prudent = a prudent one.** See note on "subtile", Gen. 3. 1.
   Is to understand. Not to vainly speculate about it,

14. **8 make a mock.** The verb is singular, and probably the pl. "fools" means "A great fool makes a mock", &c.
   Sin = guilt. The proper name for the trespass offering. Heb. 'ašhim (Ap. 44. ii.). Illustrations: the antediluvians (Gen. 11. 9; 2 Pet. 3. 20); Aaron (2 Sam. 2. 14-17); Haman (Est. 5. 13-15); Prov. 29. 2; the Jews (Isa. 22. 12).
   The righteous = uprightness. Those who offer the trespass offering, experience the Divine favour.

10. **His own bitterness = the bitterness of his soul (Heb. nephesh. Ap. 15).** Illustrations: Hannah (1 Sam. 1. 8-13); Job (2 Sam. 15, 5-7); the Shunammite (2 Kings 4. 27); Haman (Est. 5. 13); Job (Job 3); Herod (Mark 6, 16).
   A stranger = an apostate. Heb. 'ed. See note on 2. 14; 5. 2.

11. **The wicked = lawless ones.** Heb. 'ed. Ap. 44. x. See notes on v. 31.
   A tabernacle = tent, or dwelling. Heb. 'ohel. Ap. 40. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the dwellers therein.

12. **Seemeth right = is pleasing.** It only "seems" right.
   Illustrations: Nahal (1 Sam. 25, 26, 27); Solomon (Eccl. 2. 9); Belshazzar (Dan. 5. 1-6, 30); Israelites (Amos 6. 8-12); Babylon (Rev. 18. 7, 8).
14. 15

PROVERBS.

14 14 filled-satisfied.

The backslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself.

15 The simple believeth every word:
But the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil:
But the fool rgeteth, and is confident.

17 He that is soon angry dealeth foolishly:
And a man of wicked devices is hated.

18 The simple inherit folly:
But the prudent are crowned with knowledge.

19 The evil bow before the good:
And the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour:
But the rich hath many friends.

21 He that despiseth his neighbour sinneth:
But he that hath mercy on the poor, happy is he.

22 Do they not consider that devise evil?
But mercy and truth shall be to them that devise good.

23 In all labour there is profit:
But the talk of the lips tendeth only to penury.

24 The crown of the wise is his riches:
But the foolishness of fools is folly.

25 A true witness delivereth souls:
But a false witness speaketh lies.

26 In the fear of the LORD is strong confidence:
And His children shall have a place of refuge.

27 The fear of the LORD is a fountain of life:
To depart from the snares of death.

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

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

30 A sound heart is the life of the flesh:
But envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker:
But he that honoureth Him hath mercy on the poor.

32 The wicked is driven away in his wickedness:
But the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding:
But that which is in the midst of fools is made known.

34 Righteousness exalteth a nation:
But sin is reproach to any people.

35 The king's favour is toward a wise servant:
But his wrath is against him that causeth shame.

36 A soft answer turneth away wrath:
But grievous words stir up anger.

2 The tongue of the wise useth knowledge aright:
But the mouth of a fool poureth out folly.
3 The eyes of the Lord are in every place, beholding the evil and the good.
4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.
5 A fool despiseth his father’s instruction: but he that regardeth reproof is wise.
6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.
7 The lips of the wise disperse knowledge: but the heart of the foolish doth not so.
8 The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight.
9 The way of the wicked is an abomination unto the Lord:
But He loveth him that followeth after wisdom.
10 Correction is grievous unto him that forsaketh the way:
And he that hateth reproof shall die.
11 Hell and destruction are before the Lord: how much more then the hearts of the children of men?
12 A scorner loveth not one that reproveth him:
Neither will he go unto the wise.
13 A merry heart maketh a cheerful countenance:
But by sorrow of the heart the spirit is broken.
14 The heart of him that hath understanding seeketh knowledge: and the mouth of fools feedeth on folly.
15 All the days of the afflicted are evil:
But he that is of a merry heart hath a continual feast.
16 Better is a little with the fear of the Lord than great treasure and trouble therewith.
17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.
18 A wrathful man stirreth up strife: but the gentle answereth softly.
19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.
20 A wise son maketh glad a father: but a foolish man despiseth his mother.
21 Folly is joy to him that is destitute of wisdom:
But a man of understanding walketh uprightly.
22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
23 A man hath joy by the answer of his mouth:
And a word spoken in due season, how good is it!
24 The way of life is above to the wise:
That he may depart from hell beneath.
25 The Lord will destroy the house of the proud:
But He will establish the border of the widow.
The thoughts of  

the wicked are an abomination to the Lord;  

But the words of the pure are pleasant words.  

27 He that is greedy of gain troubledth his own house;  

But he that hateth gifts shall live.  

28 The heart of the righteous studieth to answer;  

But the mouth of the wicked poureth out evil things.  

29 The Lord is far from the wicked:  

But he that heareth the prayer of the righteous,  

30 The light of the eyes rejoiceth the heart:  

And a good report maketh the bones fat.  

31 The ear that heareth the reproof of life  

Abideth among the wise.  

32 He that refuseth instruction despiseth his own soul:  

But he that heareth reproof getteth understanding.  

33 The fear of the Lord is the instruction of wisdom;  

And before honour is humility.  

16 The preparations of the heart in man,  

And the answer of the tongue, is from the Lord.  

2 All the ways of a man are clean in his own eyes;  

But the Lord weigheth the spirits.  

3 Commit thy works unto the Lord,  

And thy thoughts shall be established.  

4 The Lord hath made all things for Himself:  

Yea, even the wicked for the day of evil.  

5 Every one that is proud in heart is an abomination to the Lord:  

Though hand join in hand, he shall not be unpunished.  

6 By mercy and truth iniquity is purged:  

And by the fear of the Lord men depart from evil.  

7 When a man’s ways please the Lord,  

He maketh even his enemies to be at peace with him.  

8 Better is a little with righteousness  

Than great revenues without right.  

9 A man’s heart deviseth his way:  

But the Lord directeth his steps.  

10 A divine sentence is in the lips of the king:  

His mouth transgresseth not in judgment.  

11 A just weight and balance are the Lord’s:  

All the weights of the bag are His work.  

12 It is an abomination to kings to commit wickedness:  

For the throne is established by righteousness.
13. Kings. Some codices, with Sept., Aram., and Syr., read as a "king", they love, &c., or, kings love the words of uprightness.

14. Messengers, &c. Illustrations: Benaiah (1 Kings 2. 26); Haman (Est. 7. 8-10). pacify it = get it covered.

15. Cloud = heavy cloud, &c. Specially valuable, falling just before harvest.


17. The upright = upright ones.


18. Pride goeth before destruction. &c. Illustrations: Asahel (2 Sam. 2. 18-23); Ben-hadad (1 Kings 20. 3, 11, 32); Babylon (Isa. 47. 10); Azariah (Jer. 43. 2-11); Nebuchadnezzar (Dan. 4. 30, 31; Ps. 49. 11, 12); Edom (Obad. 3, 4); Herod Agrippa (Acts 12. 21-23).


Happy. See note on 8. 13.

21. Heart. Put by Fig. Metonymy (of Subject), Ap. 6, for understanding or discernment.


Fools = folly. Heb. keel. See note on 1. 7.

23. Teacheth = maketh wise. Illustrations: Eleazar (Gen. 44. 24-49); Jacob (Gen. 27. 32); Peter (Acts 8. 15, &c.; 4. 19, &c.); Paul (Acts 15. 14-41; 14. 17; 17. 28; 24. 23; 26. 17-27). Phil. 1. Tim. 1. 12-16.


25. Bones. Put by Fig. Synecdoche (of Part), Ap. 6, for whole body.


27. An ungodly man = a man of basial.

28. Soweth = sendeth forth. Illustrations: Princes of Ammon (2 Sam. 10. 3); Ziba (2 Sam. 16. 3); Caleb (Dan. 3. 8-13); Herodias (Mark 6. 18, 20).

31. Hoary head, &c. Illustrations: Jacob (Gen. 47. 9); 48. 1, &c.); Samuel (1 Sam. 12. 5-4; 25. 1); Barzillai (2 Sam. 19. 30, 37); Elisha (2 Kings 15. 14); Jehoiada (2 Chron. 24. 15, 16).

32. The mighty = a mighty one.

Than he that taketh a city. Illustration: Jevehshaphat (1 Kings 22. 1. 4. Even if the city had been taken, which it was not).

33. Lot = stone. See next note.

Lap = bosom (17. 21; 21. 14). The reference is to the leg of the ephod, in which were the two stones by which Jehovah gave true judgment or decision. See notes on Ex. 28. 30, Num. 26. 55. Illustrations: Haman (Est. 8. 7); Jonah (Jonah 1. 7); apostles (Acts 1. 16-26), the whole disposing = its every decision.

Disposing = judgment. Heb. mishpah, as in Num. 27. 21.

17. 1-28. (Yb, p. 886). PERSONAL CONTENTMENT AND PEACE.

1. Better. See note on 8. 11.


Trieth the hearts. Illustrations: Abraham (Gen. 22. 1); Israel (Deut. 8. 2); Hezekiah (2 Chron. 32. 31); Martha and Mary (John 11. 5, 6); young man (Matt. 19. 16-22); woman (Matt. 15. 25-28).


1. liar. Heb. 'al. Text not "corrupt"; but "lie" is put by Fig. Metonymy (of Effect). Ap. 6, for the man who habitually lies: i.e. a liar is always ready to believe a lie. Illustrations: Ahab (1 Kings 22. 20); Jews (Isa. 30. 9-11; Jer. 5. 30, 31; Mic. 2. 11).

3. The fining pot = for silver, and the furnace for gold.

But the LORD trieth the hearts.

4. A wicked doer giveth head to false lips; and a liar giveth ear to a naughty tongue.

(p. 887)
5 Whoso  mocks the poor reproacheth his Maker: And he that is glad at calamities shall not be unpunished.  

6 *Children’s* children are the crown of old men; And the glory of children is their fathers.  

7 Excellent speech becometh not a fool: Nor to strike princes for equity.  

8 A gift is as a precious stone in the eyes of him that hath it: Whithersoever it turneth, it prospereth.  

9 He that covereth a transgression seeketh love; But he that repeateth a matter separateth very friends.  

10 A reproof entereth more into a wise man, Than an hundred stripes into a fool.  

11 An evil man secketh only rebellion: Therefore a cruel messenger shall be sent against him.  

12 Let *a* bear robbed of *her* whelps meet a man, Rather than a  fool in his own folly.  

13 Whoso rewardeth evil for good, Evil shall not depart from his house.  

14 The beginning of strife is as water: When one letth out the letting loose (as by making a breach in a dam). To be mediated with is gathereth volumes.  

15 Justifieth the wicked, &c. Illustrations: The counsellors (Ezra 4. 1-16); Tertullian (Acts 24. 1-6); Ahab and Jezebel (1 Kings 21. 2-14). Note the Fig. Paronomasia (Isa. 6). Mazzik *rādāh* umaresha' zadiq, which may be Englished, "he who wrongs the right and rights the wrong". the wicked = a lawless one. Heb. *rādāh*. Ap. 44. x. the just = a just one.  

abomination, &c. See note on 3. 32.  

16 Wherefore is there a price in the hand of a fool to get wisdom, Seeing he hath no heart to it?  

17 A friend loveth at all times, And a brother is born for adversity.  

18 A man void of understanding striketh hands, And becometh surety in the presence of his friend.  

19 He loveth transgression that loveth strife: And he that exalteth his gate seeketh destruction.  

20 Hath a froward heart findeth no good: And he that hath a perverse tongue falleth into mischief.  

21 He that begetteth a fool doeth it to his sorrow: And the father of a fool hath no joy.  

22 A merry heart doeth good like a medicine: But a broken spirit drieth the bones.  

23 A wicked man taketh a gift out of the bosom To pervert the ways of judgment.  

24 Wisdom is before him that hath understanding: But the eyes of a fool are in the ends of the earth.  

25 A foolish son is a grief to his father, And bitterness to her that bare him.  

26 Also to punish the just is not good, Nor to strike princes for equity.  

27 He that hath knowledge spareth his words: And a man of understanding is of an excellent spirit.  

28 Even a fool, when he holdeth his peace, is counted wise: And he that shuddeth his lips is esteemed a man of understanding.
18. Through desire a man, having separated himself, seeketh.
And *intermeddled* with *all wisdom*.
2 A *fool* hath no delight in understanding,
But that his heart may *discover* itself.
3 When *the wicked* cometh, *then cometh also* contempt,
And with *ignominy* reproach.
4 The *words* of *a man’s mouth are as deep waters,* and the wellspring of *wisdom* as a flowing brook.
5 It is *not good* *to* accept the person of *the wicked,*
*To overthrow* *the righteous* in judgment.
6 A *fool’s* *lips* enter into contention,
And his *mouth calleth for strokes.*
7 A *fool’s* mouth is his destruction,
And *his lips are the snare of his soul.*
8 The words of a *talebearer* *are* as wounds,* and they go down into the innermost parts of the belly.
9 Or also that is slothful in his work
Is brother to him that is *a great waster.*
10 The *name* of *the LORD is a strong tower:* *the righteous* man runneth into it, and *is safe.*
11 The rich man’s wrath is his strong city,*
And *as an high wall in his own conceit.*
12 Before destruction the heart of man is *haughty,*
And before honour is *humility.*
13 He that answereth a matter before he heareth it, *it is foolish and shame unto him.*
14 The *spirit* of a *man will* *sustain* his infirmity,*
But a wounded *spirit* who can bear it?
15 The heart of *the prudent* gettest knowledge,*
And the ear of *the wise* seeketh knowledge.
16 A *man’s* gift maketh room for him,*
And bringeth him before great men.
17 He that is *first* in his own countenance *seemeth just,*
But his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease,*
And parteth between the mighty.
19 A brother *offended* *is harder to be won* *than a strong city:* *and their contentions are* *like* *the bars of a castle.*
20 A *man’s* belly shall be satisfied with the fruit of his mouth,*
And with the increase of his lips shall he be filled.
21 Death and life *are* in the power of *the tongue:* And they that love it shall eat the fruit thereof.
22 *Who so findeth* *a wife findeth a good thing,*
And obtaineth favour of the *LORD.*
23 *The poor* useth *intreaties,*
But the rich answereth roughly.
24 *A man that hath* *friends* *must shew himself friendly,*
And *there is* *a friend that sticketh closer than a brother.*

24 A man. A special various reading called sevir reads as yerath, instead of lah, which means "there is," or "there are," instead of "a man." It occurs three times: here, 2 Sam. 14. 19, and Mic. 6. 10. *friends.* Heb. rd’m = feeders, from dvódh to feed (Ps. 23. 1, shepherd).

must shew himself friendly = who break in pieces. Heb. Hithpolel of rd’ (Ap. 44. viii.). *there is.* Heb. yerath, as in preceding line. *a friend, a lover* (who loves "without cause"). Note the Fig. Paronomasia (Ap. 9) in these words, which may be thus represented in English: "There are friends who rend us,
But there is a lover who is closer than a brother."
19.  **Better** is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

20 Also, that the soul be without knowledge, it is not good; and he that hatheth with his feet, sinneth.

21 The foolishness of man perverteth his way: and his heart freteth against the LORD.

22 Wealth maketh many friends; but the poor is separated from his neighbour.

23 A false witness shall not be unpunished, and he that speaketh lies shall not escape.

24 Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts.

25 All the brethren of the poor do hate him: how much more do his friends go far from him? He pursueth them with words, yet they are wanting to him.

26 He that getteth wisdom loveth his own soul: and he that hath understanding shall find good.

27 A false witness shall not be unpunished, and he that speaketh lies shall perish.

28 Delight is not seemly for a fool; much less for a servant to have rule over princes.

29 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

30 The king's wrath is as the roaring of a lion: but his favour is as dew upon the grass.

31 A foolish son is the calamity of his father: and the contentions of a wife are a continual droning.

32 House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

33 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

34 He that keepeth the commandment keepeth his own soul: but he that despiseth his ways shall die.

35 He that hath pity upon the poor lendeth to the LORD, and that which he hath given will He pay again.

36 Chasten thy son while there is hope, and let not thy soul spare for his crying.

37 A man of great wrath shall make much punishment: for if thou deliver him, yet thou must do it again.

38 Hear counsel, and receive instruction: that thou mayest be wise in thy latter end.

39 There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

40 The desire of a man is his kindness: and a poor man is better than a liar.
PROVERBS.

23. The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.

24. A slothful man hideth his hand in his bosom; and will not so much as bring it to his mouth again.

25. Smite a scorner, and the simple will beware: and rebuke one that hath understanding, and he will understand knowledge.

26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

28. An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29. Judgments are prepared for scorners, and stripes for the back of fools.

20. Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise.

2. The fear of a king is as the roaring of a lion: Who so provoketh him to anger, sinneth against his own soul.

3. It is an honour for a man to cease from strife: but every fool will be meddling.

4. The sluggard will not plow by reason of the cold; therefore shall he be in harvest, and have nothing.

5. Counsel in the heart of a man is like deep water; but a man of understanding will draw it out.

6. Most men will proclaim every one his own goodness: but a faithful man who can find?

7. The judgment is uprightness in a man's integrity: His children are blessed after him.

8. A king that sitteth in the throne of judgment Scattereth away all evil with his eyes.

9. Who can say, I have made my heart clean, I am pure from my sin?

10. Divers weights, and divers measures, both of them are alike abomination to the Lord.

19. 20–24. 34. (D. p. 804). PROVERBS FOR SOLOMON (22. 17; 24. 34). FOR A PRINCE AND A KING (20. 2, 8, 26; 21. 1). SECOND PERSON. (See below.) (Repeated and Extended Alternation.)

D 19. 20–27. Call to hear.


C 22. 1–19. Personal character.

A 22. 20–21. Call to hear.


C 23. 1–21. Personal character.

A 23. 22–25. Call to hear.

B 23. 26–35. Personal conduct.


A 24. 11, 21. Call to hear.


D is addressed to "MY SON" (19. 27; 23. 15, 19, 26; 24. 31, 32) and is all in the Second Person: "THOU" (19. 20; 22. 24, 25, 26, 27; 23. 1, 3, 5, 6, 13, 14, 19, 31, 34; 24. 1, 4, 10, 11, 12); "THEE" (22. 19, 20, 21, 27; 23. 7); "THY" (22. 18; 23. 16, 22, 25; 24. 10, 27, 34); "THINE" (23. 12, 15, 17, 18, 19, 20); "THYSELF" (24. 27).

23. The fear of the Lord. See note on 1. 7.


2. plow. Plowing always done during the early rains. cold = autumn. Put by Fig. Metonymy. Ap. 6. cold = put for Autumn, and Autumn = put for abundance of fruits produced at that time. Therefore. This word is read in the text in some codices, with five early printed editions.


9. can is able to. I am pure, &c. Illustrations: Job before he learned his lesson (Job 9. 17; 10. 7; 11. 4; 16. 17; 23. 10, 11; 27. 2; 29. 14; 31. 1; cp. 33. 9. But not after, see 42. 5, 6). None of God's own people say this. Not David (2 Sam. 12. 13. Ps. 51. 1–7); not Psalmist (119. 176); not Ezra (Ezra 9. 6); not Nehemiah (Neh. 5. 33, 34); not Isaiah (Isa. 6. 5, 6); not Daniel (Dan. 9. 8); not Peter (Luke 6. 8); not John (1 John 1. 8); not James (Job. 3. 2); not Paul (Rom. 7. 18).

10. weights . . . measures. Heb. "a stone and a stone, an ephah and an ephah." Ephah put by Fig. Synecdoche (of Species). Ap. 6, for all kinds of weights and measures. There is no word for "diverse" = diverse. abomination, &c. Cp. v. 23, and 11. 1.


20. 11.

PROVERBS.

11.21

11 Even a child is known by his doings,
Whether his work be pure, and whether it be right.
12 The earing ear, and the seeing eye,
The LORD hath made even both of them.
13 Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.
14 “It is naught, it is naught,” saith the buyer;
But when he is gone his way, then he boasteth.
15 There is gold, and a multitude of rubies:
But the lips of knowledge are a precious jewel.
16 Take his garment that is surety for a stranger;
And take a pledge of him for a strange woman.
17 Bread of deceit is sweet to a man;
But afterwards his mouth shall be filled with gravel.
18 Every purpose is established by counsel:
And with good advice make war.
19 He that goeth about as a talebearer reveals secrets:
Therefore meddle not with him that flattereth with his lips.
20 Whoso curseth his father or his mother,
His lamp shall be put out in obscure darkness.
21 An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be sweet.
22 Say not thou, “I will recompense evil;”
But wait on the LORD, and he shall save thee.
23 Divers weights are an abomination unto the LORD;
And a false balance is not good.
24 Man’s goings are of the LORD;
How can a man understand his own way?
25 It is a snare to the man who deviseth which is holy,
And after vows to make enquiry.
26 A wise king scattereth the wicked,
And bringeth the wheel over them.
27 The spirit of man is the candle of the LORD,
Searching all the inward parts of the belly.
28 Mercy and truth preserve the king:
And his throne is upholden by mercy.
29 The glory of young men is their strength;
And the beauty of old men is the gray head.
30 The blueness of a wound a cleanseth away evil:
So do stripes the inward parts of the belly.

21 The king’s heart is in the hand of the LORD, as the rivers of water:
He turneth it whithersoever He will.
2 Every way of a man is right in his own eyes:
But the LORD pondereth the hearts.
To do "justice and judgment
Is "more acceptable to the Lord than sacrifice.
An high look, and a proud heart,
"And the "plowing of the wicked, is "sin.
The "thoughts of the "diligent tend only to plenteousness;
But of every one that is hasty only to want.
The getting of treasures by a lying tongue Is a vanity tossed to and fro of them that seek death.
The "robbery of the wicked shall destroy them;
Because they refuse to do judgment.
The way of "man is froward and strange:
But as for the "pure, his work is right.
It is "better to dwell in a corner of the housetop,
Than with a brawling woman in a wide house.
The "soul of the "wicked desireth "evil:
His neighbour findeth no favour in his eyes.
When the "scornful is punished, the simple is made wise:
And when the wise is "instructed, he receiveth knowledge.
The righteous man wisely considereth the house of the "wicked:
But God overthroweth the wicked for their "wickedness.
Whoso stoppeth his ears at the cry of the "poor,
Sç also shall cry himself, but shall not be "heard.
A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.
It is joy to "the just to do judgment:
But destruction shall be to the workers of "iniquity.
The "man that wandereth out of the way of understanding
Shall remain in the "congregation of the dead.
Hethatloveth pleasure shall be a "poor "man:
Hethatloveth wine and oil shall not be "rich.
The "wicked shall be a ransom for "the righteous,
And the "transgressor for the upright.
It is "better to dwell in the wilderness,
Than with a contentious and an "angry woman.
There is treasure to be desired and oil in the dwelling of the wise;
But a "foolish "man spendeth it up.
He that followeth after righteousness and "mercy
Findeth life, righteousness, and honour.
A wise "man sealeth the city of the mighty,
And casteth down the strength of the confidence thereof.
Whoso "keepeth his mouth and his "tongue
Keepeth his "soul from "troubles.
Proud and "haughty "scorn is his name, Who dealeth in proud wrath.
The desire of the slothful killeth him;
For his hands refuse to labour.
He "coveth greedily all the day long:
But the righteous giveth and spareth not.
The sacrifice of the wicked is abomination:
How much more, when he bringeth it with a wicked "mind?
A false witness "shall perish:
Justice = righteousness.
More acceptable, &c. Illustrations: Saul (1 Sam. 13. 10-13; 15. 22); Israel (Jer. 7. 22, 23; Amos 8. 21-24); Judah (Isa. 1. 11-17); Pharaohs (Matt. 9. 13). Note the contrast, v. 4. And. Omit this "And", "plowing: or tillage. See Ap. 74.
The wicked = lawless ones. Heb. "rashâ. Ap. 44. x. sin. Heb. "chôdâ. Ap. 44. i. The special word for the sin offering. Render the verse "A lofty look and a proud heart, [which is] the tillage of the lawless, [is] more acceptable to them than the sin offering." This subject of the Ellipsis (Ap. 6. III) from the preceding verse completes the sense, and shows that the two are strictly related.
Thoughts = reckoning, or calculations.
The diligent = a diligent one.
Robbery = rapacity. Illustrations: the princes of Judah (Isa. 1. 23, 24); the Jews (Jer. 7. 4-11, 15; 34. 10-12, Mic. 3. 9-12).
The way = Render, "The way of a man laden with guilt is unsteady." Some codices, with Aram. and Syr., read "of a man who is an alien."
Pure = upright. Better. See note on 8. 11.
The wicked = lawless one.
Scorn = scoff. Incorrect = corrected.
Poor = weak. Heb. dal. See note on 6. 11.
Heard = answered. Illustrations: the Jews (Zech. 7. 9-14; Jer. 34. 10-22); Parable (Matt. 18. 30-34).
The just = a just one.
Congregation = assembly.
Dead = the Rephaim, who have no resurrection. See note on "deceased" and "dead" in Isa. 26. 14, 15, and Ap. 25.
Poor = destitute. Heb. yâser. See note on 6. 11.
The righteous = a righteous one.
Transgressor = traitor.
Than, &c. Supply the Ellipsis thus: Than [in a house, or palace].
Foolish. Heb. kâfîl. See note on 1. 7.
Spendeth it up = swallowed it up.
Mercy = loving-kindness, or grace.
Casteth down. Illustrations: Joshua (Josh. 6. 3-27; 8. 4-9); wise woman (2 Sam. 20. 14-22; 2 Par. 9. 13-15).
Keepeth = guardeth.
Mouth = tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is uttered by them.
Troubles. Some codices, with five early printed editions, Aram. Sept., and Syr., read "trouble" (sing).
Coveteth greedily = craving he craveth. Fig. Polyptoton (Ap. 6), for emphasis.
Mind = purpose.
Shall perish. Illustrations: Passur (Jer. 20. 4-6); Hananiah (Jer. 28. 1-4, 16-17); the false prophets (Jer. 29. 21); Sennacherib (2 Chron. 32. 21); Samaria (2 Kings 19. 1-17); Semiramis (Isa. 30. 31); Hanan (2 Sam. 5. 11-13; 2 Chron. 25. 11).
Safety, &c. = to Jehovah [belongeth] the salvation.

But the "man that heareth "speaketh constantly.
A "wicked "man hardeneth his face:
But as for the upright, he "directeth his way.
There is "no wisdom nor understanding
Nor counsel against the Lord.
The horse is "prepared against the day of battle:
But "safety is of the Lord.
22 A good name is rather to be chosen than great riches, And loving favor rather than silver and gold.

2 The rich and the poor meet together: *The LORD is the Maker of them all. *

3 A prudent man foreseeth the evil, and hideth himself: But the simple pass on, and are punished.

4 *By humility and the fear of the LORD are riches, and honour, and life.*

5 Thorns and snares are in the way of the froward:

6 *Train up a child in the way he should go: And when he is old, he will not depart from it.*

7 *The rich ruleth over the poor, and the borrower is servant to the lender.*

8 *He that soweth iniquity shall reap vanity:* And the rod of his anger shall be blessed.

9 *By kindness is the vilest person purified; For he giveth of his bread to the poor.*

10 Cast out the scorners, and contention shall go out; And strife and reproach shall cease.

11 *He that loveth kindness and mercy shall be found faithful; For grace shall be on his head, And mercy shall crown him.*

12 *The eyes of the LORD preserve knowledge, And He hath brought out the words of the transgressor.*

13 *The slothful man saith, There is a lion without, I shall be in the streets.*

14 *The mouth of strange women is a deep pit: He that is abhorred of the LORD shall fall therein.*

15 *Foolishness is bound in the heart of a child; But the rod of correction shall drive it far from him.*

16 *He that oppresseth the poor to increase his riches, And he that giveth to the rich, shall surely come to want.*

17 *Bow down thine ear, and hear the words of the wise, And apply thine heart unto my knowledge.*

18 *For it is a pleasant thing if thou keep them within thee; They shall be like the words of my lips.*

19 *That thy trust may be in the LORD, I have made known to thee this day, even to thy father.*

20 *Have not I written thee excellent things In counsels and knowledge, That I might make thee know the certainty of the words of truth; That thou mightest answer the words of truth to them that send unto thee?*

21 *Rob not the poor, because he is poor:* Neither oppress the afflicted in the gate:

22 *For the LORD will plead their cause, And spoil the soul of those that spoiled them.*

23 *Make no friendship with an angry man; And with a furious man thou shalt not go:*

24 *For there is no favor, nor kindness, nor familiarity, nor wisdom in him.*
22. 25.  

PROVERBS.  

25  
Less thou learn his ways,  
And get a snare to thy soul,  
Be not thou one of them that strike hands,  
Of them that are surety for debts.  
If thou hast nothing to pay,  
Why should he take away thy bed from under thee?  
Remove not the ancient landmark,  
Whose fathers have set.  
Seest thou a man diligent in his business?  
He shall stand before kings;  
He shall not stand before mean men.

26  
When thou sittest to eat with a ruler,  
Consider diligently what is before thee:  
And put a knife to thy throat,  
If thou seest a man given to appetite,  
Be not desirous of his dainties:  
For they are deceitful meat.  
Labour not to be rich:  
Cease from thine own wisdom;  
Wilt thou set thine eyes upon which is not?  
For riches certainly make themselves wings;  
They fly away as an eagle toward heaven.  
Eat thou not the bread of him that hath an evil eye,  
Neither desire thou his dainty meats:  
For he thinketh in his heart, so is he:  
"Eat and drink," saith he to thee;  
But his heart is not with thee.  
The morse which thou hast eaten shalt thou vomit up,  
And lose thy sweet words.  
Speak not in the ears of a fool:  
For he will despise the wisdom of thy words.  
Remove not the old landmark;  
And enter not into the fields of the fatherless;  
For their Redeemer is mighty;  
And shall plead their cause with thee.  
Apply thine heart unto instruction,  
And thine ears to the words of knowledge.  
Withhold not correction from the child;  
For if thou beatest him with the rod, he shall not die.  
Thou shalt beat him with the rod,  
And shalt deliver his soul from hell.  
My son, if thine heart be wise,  
My heart shall rejoice, even mine.  
Yea, my reaps shall rejoice,  
When thy lips speak right things.  
Let not thine heart envy sinners:  
But be thou in the fear of the LORD all the day long.  
For surely there is an end;  
And thine expectation shall not be cut off.  
Hear thou, my son, and be wise,  
And guide thine heart in the way.  
Be not among winebibbers;  
Among riotous eaters of flesh:  
For the drunkard and the gluton shall come to poverty;  
And drowsiness shall clothe a man with rags.  
Hearken unto thy father that begat thee,  
And despise not thy mother when she is old.  
Buy the truth, and sell it not;  

27  
he: i.e., the usurer.
ancient = age-long. landmark = boundary stone.
Seest thou . . . ? Fig. Erotēsis. Ap. 6. man. 

28  
When was not much; Taking the act for granted.
27 For a <em>whored</em> is a deep ditch;  
And a "<em>strange</em> woman is a narrow pit.  
And increaseth the "<em>transgressors</em> among men.  
Who hath babbling? who hath wounds without cause?  
Who <em>hath redness of eyes</em>?  
30 They that <em>tarry</em> long at the "<em>wine</em>;  
They that go to seek "<em>mixed</em> wine.  
31 Look not thou upon the "<em>wine</em>; when it is red,  
When it giveth his colour in the cup,  
When it moveth itself aright.  
32 At the last it biteth like a serpent,  
And stingeth like an adder.  
33 Thine eye shall behold "<em>strange</em> women,  
And thine heart shall utter perverse things.  
34 Yea, thou shalt be as he that lieth down in the midst of the <em>sea</em>,  
Or as he that lieth upon the top of a mast.  
35 "<em>They</em> have stricken me," <em>shalt thou say</em>,  
"and <em>I</em> was not sick;  
They have beaten me, and <em>I</em> felt it not:  
When <em>shall</em> I awake? "<em>I</em> will seek it yet again."  

Be not thou <em>envious</em> against <em>evil</em> men,  
Neither desire to be with them.  
2 For their heart studieth destruction,  
And their lips talk of mischief.  
3 Through wisdom is an house builded;  
And by understanding it is established:  
And by knowledge shall the chambers be filled  
With all pleasantness and pleasant riches.  
5 A wise "<em>man</em> is strong;  
Yea, "a man of knowledge" increaseth strength.  
6 For by <em>wise</em> counsel thou shalt make thy war:  
And in multitude of counsellors there is safety.  
7 "<em>Wisdom</em> is too high for a fool:  
He openeth not his mouth in the gate.  
8 He that deviseth to do evil  
Shall be called a "mischief" person.  
9 The "<em>thought</em> of foolishness is <em>sin</em>;  
And the "<em>scorner</em> is an abomination to men.  
10 If thou faint in the day of adversity,  
The strength is small.  
11 If thou forsake to deliver them that are  
<em>drown</em> unto death,  
And <em>those</em> that are ready to be slain;  
12 If thou sayest, "<em>Behold</em>, we <em>knew</em> it not;"  
Dost not <em>she</em> that pendereth the heart consider it?  
And "<em>he</em> that keepeth thy soul, doth <em>not</em> <em>she</em> know it?  
And shall <em>not</em> He render to every <em>man</em> according to his works?  
13 "<em>My</em> son, eat thou honey, because <em>it</em> is good;  
And the honeycomb, which is sweet to thy taste:  
14 So shall the knowledge of <em>wisdom</em> be unto thy soul;  
When thou hast found it, then shall there be a reward,  
And thy expectation shall not be <em>cut</em> off.  
15 Lay not wait, O "<em>wicked</em> man, against the dwelling of <em>the</em> righteous;
24. 19. PROVERBS. 25. 7.

19 Fret not thyself because of the evil men, Neither be thou envious at the wicked;
For there shall be no reward to the evil man,
The candle of the wicked shall be put out.

20 For their calamity shall rise suddenly;
And who knoweth the ruin of them both?
23 These things also belong to the wise.
It is not good to have respect of persons in judgment.
24 He that saith unto the wicked, Thou art righteous;
Him shall the people curse, nations shall abhor him:
25 But to them that rebuke him shall be delight,
And a good blessing shall come upon them.
26 Every man shall kiss his lips That giveth a right answer.
27 Prepare thy word without, And make it fit for thyself in the field;
And afterwards build thine house.
28 Be not a witness against thy neighbour without cause;
And deceive not with thy lips.
29 Say not, I will do so to him as he hath done to me:
I will render to him according to his work.

30 I went by the field of the slothful,
And by the vineyard of the man void of understanding;
31 And, lo, it was all grown over with thorns,
And nettles had covered the face thereof.
And the stone wall thereof was broken down.
32 Then I saw, and considered it well:
I looked upon it, and received instruction.
33 Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
34 So shall thy poverty come as one that travelleth;
And thy want as an armed man.

These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 It is the glory of God to conceal a thing:
But the honour of kings is to search out a matter.
3 The heaven for height, and the earth for depth,
And the heart of kings is unsearchable.
4 Take away the dross from the silver,
And there shall come forth a vessel for the finer.
5 Take away the wicked from before the king,
And his throne shall be established in righteousness.
6 Put not thyself in the presence of the king,
And stand not in the place of great men:
7 For better it is that it be said unto thee, Come up hither;’’

19 Fret not—the word is the same as in v. 6. envious—excited.
20 reward—posterity, or future.
candle—lamp. The idiom is used for having no posterity.

21 (A§, p. 891). CALL TO HEAR.
21 meddle not—mingle not, i.e. have nothing to do with
them that are given to change—i.e. with them that make a difference between a wicked king and a wicked common man.

22 their: i.e. the king and a common man.

24 (C, p. 891). PERSONAL CONDUCT.
24 kissed his lips=do homage with his lips to him.
righteousness=overthrow.
ruin=catastrophe.
both: i.e. the two who are the subjects of this counsel.

25 (C, p. 891). WARNING AGAINST TRAVELLING.
25 light=overthrow.
ruin=catastrophe.
both: i.e. the two who are the subjects of this counsel.

26 (D, p. 891). PERSONAL CHARACTER.
understanding. Heb. ’enSsh. Ap. 44. x
people=peoples.

26 kissed his lips=do homage with his lips to him.
right=straightforward.

27 (B, p. 891). PROVERBS BY SOLOMON. THIRD PERSON (‘HE’, ‘HIM’, ‘HIS’).


25. 1—26. 28 (D, p. 891). ADMONITION TO THE FEAR OF GOD. (Division.)

1 of Solomon = by Solomon, as author: i.e. written by him. Characterising this section of the book, the men of Hezekiah. Evidently a special guild of scribes employed in the work of editing and putting together the O.T. books. At the end of each book are three Mansionary letters, Cheth (ר—ר), Zayin (ז—ז), and Koph (ך—ך), which are the initials of Hezekiah, and his sign-manual, confirming the work done. This trigrammaton is found in all MSS. and printed editions up to the end of 2 Kings. After the death of Hezekiah it obtains varied forms and additions; subsequent writers and editors having lost the origin and meaning of these three letters, and taken it as a word which means “Be strong”, put there for their encouragement. See Ap. 67.

4 honour=glory, as in preceding line.
5 finer=refiner.
8 Take away, &c. Illustrations: David (1 Kings 2. 4, 8. Cp. v. 48); Asa (1 Kings 15. 13).

7 better. See note on 8. 11.

Than that thou shouldst be put lower in the presence of the prince Whom thine eyes have seen.
8 Go not forth hastily to strive, 
Lest thou know not what to do in the end thereof.
When thy neighbour hath put thee to shame,
Debate thy cause with thy neighbour himself; 
And discover not a secret to another;
Lest he that heareth it put thee to shame, 
And thine infamy turn not away.
A word fitly spoken 
Is like apples of gold in pictures of silver.
As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.
As the cold of snow in the time of harvest, 
So is a faithful messenger to them that send him:
For he refresheth the soul of his masters.
Whoso boasteth himself of a false gift 
Is like clouds and wind without rain.
By long forbearing is a prince persuaded, 
And a soft tongue breaketh the bone.
Hast thou found honey? eat so much as is sufficient for thee, 
Lest thou be filled therewith, and vomit it.
Withdraw thy foot from thy neighbour's house;
Lest he be weary of thee, and so hate thee.
A man that beareth false witness against his neighbour 
Is as a maul, and a sword, and a sharp arrow.
Confidence in an unfaithful man in time of trouble 
Is like a broken bow, and a foot out of joint.
As he that taketh away a garment in cold weather, 
And as vinegar upon nitre.
So is he that singeth songs to an heavy heart.
If thine enemy be hungry, give him bread to eat; 
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head, 
And the LORD shall reward thee.
The north wind driveth away rain:
Sooth an angry countenance a backbiting tongue.
It is better to dwell in the corner of the housetop, 
Than with a brawling woman in a wide house.
As cold waters to a thirsty soul, 
So is good news from a far country.
A righteous man falling down before the wicked 
Is as a troubled fountain, and a corrupt spring.
It is not good to eat much honey: 
So for men to search their own glory is not glory.
He that hath no rule over his own spirit 
Is like a city that is broken down, and without walls.

26 As snow in summer, and as rain in harvest, 
So honour is not seemly for a fool.
As the bird by wandering, as the swallow by flying, 
So the curse causeless shall not come.
8 Go not forth, &c. Illustrations: Gaal (Judg. 9. 26–40); the ten tribes (Josh. 22. 12–34); Abner (2 Sam. 2. 14, 17); Asahel (2 Sam. 2. 18–22); Amaziah (2 Kings 14. 8–14); Josiah (2 Chron. 35. 20–24).
9 with thy neighbour. Illustrations: Abraham (Gen. 19. 1; 21. 22–32; Jephthah (Judg. 11. 11–27).
10 shama, A Homonym. Heb. chessed, meaning (1) mercy, or loving-kindness, but also (2) a disgraceful thing. Lev. 20. 14, 17. Job 37. 13. See notes there.
11 fitly = timely. As we say "on the spur of the moment".
12 apples of gold. The difficulty is not in this expression, for jewellry is evidently intended from the first clause of the next verse.
13 cold of snow. Or cold harvest. Illustration: Ezek. 16. 5.
14 false = pretended. Illustrations: Zedekiah (Kings 25. 31); Hananiah (Jer. 29. 1–4); Shemaiah (Jer. 29. 24–31); false apostles (2 Cor. 11. 13–15; Jude 12).
16 breaketh the bone. I.e. overcometh obstinacy.
17 weary = full of.
18 maul = a mallet, or large wooden hammer, or club, from the Latin malleus.
19 unfaithful = treacherous. Heb. baged. See note on "transgressors" (11. 9).
20 foot out of joint = a tottering foot. Illustrations: Ezekiel (Judg. 18. 20); Ben-hadad (2 Kings 6. 8–15; 2 Chron. 28. 20, 21); Israelites (Isa. 20. 5–6); Zedekiah (Jer. 37. 5–7); cp. Ezek. 17. 10; 29. 7; and Prov. 19. 22.
21 takest away, &c. = decketh himself out in. Heb. 'odah. See Job 40. 19. Isa. 61. 10. Jer. 4. 30; 51. 4. Ezek. 1. 13; 25. 46. Hos. 2. 13; 2. 8. That thinks more of his appearance than his comfort and health.
22 nitre = natron. Now called soda. With any acid it causes strong effervescence.
So is he, the point is in the incongruity of the three things named.
23 if thine enemy be hungry, &c. Quoted in Rom. 12. 20; cp. 1 Sam. 24. 6; 26. 9. Illustrations: Azariah, Berachiah, &c. (2 Chron. 28. 12–10); Elisha (2 Kings 6. 19–23). By the Fig. Synecdoche (of Species), Op. 6, these examples are put for all similar kinds.
24 heep = receive from thine enemy [and place] upon his head. Fig. Ellipsis (Relative), Op. 6. As ἴδθα = receive, the Ellipsis must be thus supplied: i.e. if thou dost good to one whose burning words (18. 17; 28. 13) thou hast received, they will burn him in another sense. Illustration: David (1 Sam. 24. 16–22), the LORD. Heb. Jehovah. Ap. 4. II.
26 good news, &c. Illustrations: Jacob (Gen. 46. 25–28); Paul (Col. 1. 5, 4; Eph. 1. 15, 16; Phil. 1. 3–6).
27 troubled = trampled, or fouled.

1 snow in summer... rain. These are as rare and as exceptional as honour is to a fool.
3 by... by... for... for... or [has cause] for. So the curse, &c. Illustrations: Baalam's (Neh. 13. 20); Goliath's (1 Sam. 17. 45); Shimel's (2 Sam. 16. 5, 12).
26. 3
PROVERBS.

27. 2

3 A whip for the horse, a bridle for the ass, And a rod for the fool's back.
4 Answer not a fool according to his folly, Lest thou also be like unto him.
5 Answer a fool according to his folly, Lest he be wise in his own conceit.
6 He that sendeth a message by the hand of a fool Cutteth off the feet, and drinketh damage.
7 The legs of the lame are not equal: So is a parable in the mouth of fools.
8 As he that bindeth a stone in a sling, So is he that giveth honour to a fool.
9 As a thorn goeth up into the hand of a drunkard, So is a parable in the mouth of fools.
10 The great God that formed all things Both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, So a fool returneth to his folly.
Seest thou a man wise in his own conceit? There is more hope of a fool than of him.
13 The slothful man saith, "There is a lion in the way; A lion is in the streets."
14 As the door turneth upon his hinges, So doth the slothful upon his bed.
15 The slothful hideth his hand in his bosom; It grieveth him to bring it again to his mouth.
16 The sluggard is wiser in his own conceit Than seven men that can render a reason.
17 He that passeth by, and meddleth with strife belonging not to him, Is like one that taketh a dog by the ears.
18 As a mad man who casteth firebrands, Arrows, and death,
19 So is the man that deceiveth his neighbour, And saith, "Am not I in sport?"
20 Where no wood is, there the fire goeth out: So where there is no talebearer, the strife ceaseth.
21 As coal is to burning coals, and wood to fire, So is a contentious man to kindle strife.
22 The words of a talebearer are as wounds, And strengtheneth them, when they go down into the innermost parts of the belly.
23 Burning lips and a wicked heart Are like a potsherd covered with silver dross. He that hath dissembleth with his lips, And layeth up deceit within him.
25 When he speaketh fair, believe him not: For there are seven abominations in his heart.
26 Whose hatred is covered by deceit, His wickedness shall be shewed before the whole congregation.
27 Whoso diggeth a pit shall fall therein: And he that rolleth a stone, it will return upon him.
28 A lying tongue hateth those that are afflicted by it; And a flattering mouth worketh ruin.

27 Boast not thyself of to morrow; For thou knowest not what a day may bring forth.
Let another man praise thee, and not thine own mouth; A stranger, and not thine own lips.
A stone is heavy, and the sand weighty;
3 the fool's back = the back of fools.
4 Answer not. The point of v. 3 is that you cannot reason with a fool; v. 4 gives the reason. If you answer not according to his folly, he will think he is wise like you. If you do answer him according to his folly, he will think you are a fool like he is. i. according to v. 3 you cannot reason with him. These are finely stated facts, not commands. folly. Heb. ve'il. See note on 1. 7. 5 conceit = eyes.
6 sendeth a message: or, transacteth business. Cutteth off the feet: i.e. his own feet renders himself helpless.
7 legs = clothes; "legs" put by Fig. Metonymy (of Subject), Ap. 6, for the clothes on them. are not equal = are lifted up: i.e. the clothes being lifted up expose the lame legs. So a fool exposes his folly in expounding a parable.
8 bindeth = bindeth tight: a foolish thing to do.
9 a drunkard = i. e. insensible to a scorn.
10 The great God, &c. Render: "A master workman formeth all himself aright: but he that hateth a fool, hireth a transgressor [who will spoil the work]." rewardedeth. Heb. mākār, to hire.
11 As a dog, &c. Quoted in 2 Pet. 2. 22. returneth = repeateth. Illustrations: Pharaoh (Ex. 9. 27-34); Ahab (1 Kings 21. 22-26); Herod (Mark 6. 20-27).
13 a lion = a black lion. 15 hideth = barieth. bosom = dish, as in 2 Kings 21. 13. Prov. 19. 24. He giveth him = It is hard for him, or he is too lazy.
16 man. No Heb. for this word here.
23 Burning lips: i.e. warm professions wicked. Heb. rdā'. Ap. 44. viii.
silver dross. Fig. Hypallage (Ap. 6). Heb. = silver of dross.
25 speaketh fair = maketh his voice gresces.
congregation = assembly.
27 shall fall therein. Illustrations: Jacob, who deceived with a kid (Gen. 27. 14), was deceived by a kid (Gen. 37. 31, 32); David and the sword (2 Sam. 11. 14, 15, and 2 Sam. 12. 10); Haman and the gallows (Est. 7. 10; see Ps. 9. 13); Daniel and his accusers (Dan. 6. 4-9, 13, and 24).
28 hateth, &c. = i.e. - "Forgiving to the injured doth belong; They forgive pardon who have done the wrong."

27. 1—29. 27 (D, p. 864). "WORDS OF THE WISE". FOR SOLOMON (A KING AND PRINCE, 29. 16; 29. 4, 14). SECOND PERSON. "MY SON" (27. 11), "THYSELF" (27. 1). "THOU" (27. 1, 22, 29), "THY" (27. 10, 23, 24, 27).

E (p. 899)
3 fool's. Heb. 'oel. See note on 1. 7.
4 them. Should be "they." 4 envy = jealousy.

28. 1-28 (E, p. 899). AGAINST UNSCRUPULOUS DEALING.

1. The wicked flee, &c. = A lawless one. Illustrations: Adam (Gen. 5. 8); Joseph, his brother (Gen. 50. 15); the Jews (Lev. 26. 24); Abah (1 Kings 21. 20); Herod Antipas (Matt. 14. 2; Cp. Prov. 20. 27); Felix (Acts 24. 25). Cp. Eph. 2. 13.

2. The wicked = a lawless one. Heb. 'ṭsiḏa'. Ap. 44. x.
3. the righteous = righteous ones. Are bold as a lion. Illustrations: Moses (Ex. 32. 20); the prophet (1 Kings 13. 1-10); Elijah (1 Kings 18. 15, 18). 2 Kings 1. 16; Azariah (2 Chron. 26. 17, 18); Nehemiah (Neh. 8. 11); Shadrach, &c. (Dan. 3); Peter and John (Acts 4. 16, 22; 5. 41, 49); Stephen (Acts 7. 51-60); Paul (Acts 20. 22-24).


5. transgression. Heb. 'ṭsiḏa'. Ap. 44. ix.
6. transgression = a lawless one. Illustrations: Saul (1 Sam. 23. 21); Ababolim (2 Sam. 15. 6); Judah's nobles (Neh. 6. 19); false prophets (Jer. 5. 20, 31); Jews (Acts 12. 21-23). Contend with them. Illustrations: Nehemiah (Neh. 5. 7-11, 15, 13); John (Matt. 14. 4).
5 Evil men understand not judgment: But they that seek the LORD understand all things.
6 Better is the poor that walketh in uprightness, Than he that is perverse in his ways, though he be rich.
7 Whoso keepeth the law is a wise son: But he that is a companion of riotous men shameth his father.
8 He that by usury and unjust gain increaseth his substance, He shall gather it for him that will pity the poor.
9 He that turneth away his ear from hearing the law, Even his prayer shall be abomination.
10 Whoso causeth the righteous to go astray in an evil way, Shall fall himself into his own pit:
11 The rich man is wise in his own conceit; But the poor that hath understanding searcheth him out.
12 When righteous men do rejoice, there is great glory:
13 But when the wicked arise, an hid man is hidden.
14 Happy is the man that feareth always:
15 And he that hardeneth his heart shall fall into mischief.
16 As a roaring lion, and a raging bear;
17 So is a wicked ruler over the poor people.
18 The prince that wanteth understanding is also a great oppressor:
19 But he that hateth covetousness shall prolong his days.
20 A man that doeth violence to the blood of any person Shall flee to the pit; let no man stay him.
21 Whoso walketh uprightly shall be saved:
22 But he that is perverse in his ways shall fall at once.
23 He that tilleteth his land shall have plenty of bread:
24 But he that followeth after vain persons shall have poverty enough.
25 A faithful man shall abound with blessings:
26 But he that maketh haste to rich shall not be innocent.
27 To have respect of persons is not good:
28 For a piece of bread that man will transgress.
29 He that hateth his own flesh shall come upon him.
30 He that rebuketh a man afterwards shall find more favour.
31 Than he that flattereth with the tongue.
24 Whoso robbeth his father or his mother, and saith, ‘It is no transgression’:
25 The same is the companion of a destroyer.
26 So that trusteth in his own heart is a fool:
27 But whoso walketh wisely, he shall be delivered.

28 5. PROVERBS. 28. 28.
20 understand not, &c. Illustrations: Israel (Num. 16, 41); Ahab (1 Kings 18, 17); the Lord’s enemies (Mark 4, 11, 12. John 5, 44); Pharisees (Luke 11, 42; 18, 9-14; 16, 14). Heb._Pinah. See note on 1, 2. the LORD. Heb. Jehovah. Ap. 4, II.
6 Better. See note on 8, 11.
12 lawless = lawless ones. pit = a slough or clay. Heb. почethylene.
13 He that covereth his sins shall not prosper:
14 Happy is the man that feareth always:
15 that hardeneth, &c. Illustrations: Jews (Jer. 8, 12); Gentiles (Rom. 2, 3-5); Herod (Matt. 14, 1-10).
16 oppressor, &c. Supply the Relative Ellipsis (Ap. 6), ‘oppressor[and shall cut short his days]: but’; &c., or, it may be the Fig. Apophasia (Ap. 6); and = (what of him)
18 poor. Not the same word as v. 22. Heb. רסח, as in v. 3.
20 not innocent = not go unpunished.
21 persons. Heb. ‘faces’, put by Fig. Synecdoche (of Part), Ap. 6, for persons, that man = [even] a strong man.
22 poverty. Not the same word as v. 12. Heb. יגב = want.
23 tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.
26 his ... heart, &c. Put by Fig. Synecdoche (of Part), Ap. 6, for himself. Illustrations: Hanzol (2 Kings 8, 10); Jehan (Jer. 42, 7-22; 43, 1-7); Peter (Matt. 26, 35, 74); David (2 Sam. 24, 2; cp. v. 10); Abasolom (2 Sam. 15, 4), Contrast Solomon (1 Kings 3, 7-9).
28 When the poor shall not lack:
29 But he that hideth his eyes shall have many a curse.
30 When the wicked rise, men hide themselves:
31 But when they perish, the righteous increases.
29. 1-27 (E, p. 899). AGAINST STUBBORNNESS AND INSUBORDINATION.

1. often reproved, &c. Illustrations: Antediluvians (Gen. 6, 1 Pet. 3, 20. 2 Pet. 2, 5. Luke 17, 26, 27); Pharaoths (Ex. 7, 13, 14.; 8. 13; 10, 19, 29, 27); Ahab (1 Kings 17, 1; 18. 15; 20, 42; 21, 20), 28; the righteous = rightous ones. In authority = increase. not necessarily in numbers, but in greatness. Cp. v. 14, and see note on 4, 10, and the next clause.

2. the wicked = lawless one. Heb. rasha'. Ap. 44. x. beareth rule. Some codices, with Aram., Sept., Syr., Vulg., read the plural here: "bear rule".

3. wisdom. Heb. chokhmah. See note on 1, 2.


8. regardeth not to know it: i.e. makes no attempt to know it; or, knowing it, does not consider it. Illustrations: Jews (Jer. 5, 28. Cp. Luke 10, 31, 32).


10. The bloodthirsty = men of bloods. Heb. "vesh. Ap. 14. 11. hate the upright. Illustrations: Ahab (2 Chron. 18, 7); Jezebel (1 Kings 18, 4; 19, 2); Jews (Acts 23, 12); Cain (Gen. 4, 8. Cp. 1 John 3, 12). the upright = upright ones; the just = an honest one, seek his soul; i.e. to preserve it. Illustrations: Jonathan (1 Sam. 19, 2); Obadiah (1 Kings 15, 4); believers (Acts 12, 5); Priscilla and Aquila (Rom. 16, 4). soul = life. Heb. nephesh. Ap. 13. 11. fool. Heb. kril. See note on 1, 7.

12. mind = spirit. Heb. ruach. Put by Fig. Metonymy (of Cause), Ap. 6, for the feeling manifested by it. keepeth it. Illustrations: Abraham (Gen. 22); Joseph (Gen. 42, 7; 44, 13-34); Moses (Ex. 19, 16; 4, 18); Nathan (2 Sam. 12, 1-6, 7-15).


14. the deceitful = a crafty, or an oppressive man, especially a creditor or aurer. Occurs in plural only here, for emphasis. Cp. Ps. 10, 7 ("fraud"); 55, 11.


17. a man's pride = shall bring him lower:

see their fall = see into (the symptoms and causes of their) fall: i.e. fall caused by external circumstances.

18. no vision, &c. Illustration: Israel (1 Sam. 3, 1). 1 Kings 12, 28-32; 14, 14-16. = a happy, &c. See note on 9, 13. Illustrations: Hezekiah (2 Chron. 29); Josiah (2 Chron. 34, 35; 35, 18. Jer. 22, 16).


But honour shal ² uphold ² the humble in ² spirit.
24 Whoso is a partner with a thief hath his own ² soul:
He heareth cursing, and bewrayeth it not.
25 The fear of ² man bringeth ² a snare:
But whoso ² puttheth his trust in ² the LORD
shall be ² safe.
26 Many seek the ruler's favour;
But every ² man's judgment cometh from ² the LORD.
27 An unjust ² man is an abomination to ² the just:
And he that is upright in the way is
abomination to ² the ² wicked.

A F1 G
30 The words of ² Agur the son of ² Jephahi, even
the ² prophecy:
The ² man spaketh unto ² Ithiel, even unto
Ithiel and ² Ucal,
2 Surely ² am more brutish than ² any ² man,
And have not the ² understanding of ² a man.
I neither ² learned ² wisdom,
² Nor have the knowledge of ² the holy.
4 Who hath ascended up into heaven, or
descended?
Who hath gathered ² the wind in his fisses?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's
name, if thou canst tell?
5 Every ² word of ² God is ² pure:
² Or is a shield ² unto them ² that put
their trust in ² Him.
6 Add thou not unto His words,
Lest He ² reprove thee, and thou be found
a liar.
7 Two things have I required of thee;
⁴ Deny me ⁴ them not before I die:
⑧ Remove far from me vanity and ⁴ lies:
Give me neither ⁴ poverty nor riches;
② Feed me with ⁴ food convenient for me
When I am ² sick, and thou this ² do.
9 Lest I be full, and deny ² thee, and say,
Who is ² the LORD?
Lest ² I be ² poor, and steal,
And ² take the name of ² God in ² vain.
10 Accuse not ² a servant unto his master,
Lest he curse thee, and thou be found guilty.
11 There is a generation that curseth
their father,
And doth not bless their mother.
12 There is a generation that are pure in their
own eyes,
And yet is not washed from their filthiness.
13 There is a generation, O how lofty are their
eyes!
And their eyelids are lifted up.

N1 ² There is a generation, whose teeth are ² as
swords, and their jaw teeth as knives,
To devour the poor from off the earth,
and the needy from among ² the men.

uphold the humble. Illustrations: Solomon (1 Kings
8, 7, 9, 11-14); John (John 1. 26, 27; 8. 29, 31); Mary
(Luke 1. 38); angels (Isa. 6, 2). The humble = a humble one.
25 The fear of man. Refers to the inward feeling
of timidity. See note on "fear", 2 Tim. 1. 7.
The fear . . . a snare. One of the two great snares.
The other is "the praise of man" (John 12. 43. Cp.
Rom. 2. 29. John 5. 45). Illustrations: parents (John
9. 22); rulers (John 12. 42); Nicodemus (John 3. 2;
17. 4); Joseph (John 10. 36); David (1 Sam. 15. 12, 13; 27. 1); Elijah (1 Kings 19. 4, &c.);
Peter (Matt. 26. 69-74).
safe = set on high.
27 the just = just ones.
the wicked = a lawless one.

PRINCE AND RULER. (Division.)
F1 | 30. 1-33. The words of Agur.
F2 | 31. 1-31. The words of king Lemuel.

30. 1-33 (F1, above). THE WORDS OF AGUR.
(Alternation and Introversion.)

Title, v. 1-
H | J3 | 1. Address.
K1 | 1. Declaration. God.
| J2 | 2. Address.
| J1 | 2. Address.

1 Agur = I shall fear. Probably a master of
assemblies, as in Ecc. 12. 11. Nothing is known of him, but
we accept all that was in the Scriptures which the Lord
Jesus referred to. We know as little of some of the
Minor Prophets. prophecy = oracle, or burden.
Ithiel = El [is] with me. Ap. 4. IV.
Ucal = I shall be able.

2 Surely = [True it is] that.
understanding. Heb. b'dah. See note on 1. 2.
3 learned = have been taught; with emphasis on
wisdom. Heb. çdmekah. See note on 1. 2.
Nor have = Nor yet have I.
the holy = holy ones: or, the Most Holy One.
4 Who . . . ? Can it mean that the speaker here is
the speaker of ch. 5? viz. the "son" of the last clause of
73. v. The only occurrence of this word in Proverbs.
See. Heb. Eloah. Ap. 4. V. The only occurrence of this
title in Proverbs. Occurs forty-one times in Job,
four times in Psalms, twelve times in the other books.
unto them. Some codices read "unto all them",
put their trust = flee for refuge. Heb. b'sah. Ap. 69. II.
Add thou not, &c. A solemn warning based on
reprove thee. Emphasizing a special reproof
unto thee. 7 Deny = Withhold.
8 lies = word of falsehood.
poverty = need. Heb. ruach. See note on 6. 11.
Feed me = Cause me to be fed.
the LORD. Heb. Jehovah. Ap. 4. II.
poor: i.e. from being disposed. Heb. y'tarah. See
note on "poverty", 6. 11.
take the name, &c. seal. Jehovah. Not a

10 Accuse not a
servant = Get not a servant accused. Note the
Hiphil here; as in Ps. 101. 5.

11-31 [For Structure see next page]
30. 15.
PROVERBS.

15 The 1 horseleach hath two daughters, crying, "Give, give.
There are three things that are never satisfied.
Yea, four things say not, It is enough:
16 The grave; and the barren womb;
The earth that is not filled with water;
And the fire that saith not, It is enough.
L
17 The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.

18 There be three things which are too wonderful for me:
Yea, four which I know not:
19 The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maid.
20 Such is the way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith, I have done no wickedness.

21 For three things the earth is disquieted,
And for four which it cannot bear:
22 For a servant when he reigneth;
And a fool when he is filled with meat;
23 For an odious woman when she is married;
And an handmaid that is heir to her mistress.

24 There be four things which are little upon the earth,
But they are exceeding wise:
25 The ants are a people not strong,
Yet they prepare their meat in the summer;
26 The 2 conies are but a feeble folk,
Yet make they their houses in the 3 rocks;
27 The locusts have no king,
Yet go they forth all of them by bands;
28 The spider taketh hold with her hands,
And is in king's palaces.

29 There be three things which go well,
Yea, four are comely in going:
30 A lion which is strong among beasts,
And turneth not away for any;
31 A greyhound; an he goat also;
And a king, against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself,
or thou hast thought evil,
Lay thine hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood:
So the forcing of wrath bringeth forth strife.

31 The words of 1 king Lemuel, the prophecy that his mother taught him.
2 What, 1 my son? and what, the son of my womb?
And what, the son of my vows?

11-31 (Kii, p. 903). DECLARATION.
(Alternation and Division.)
M
12. Impurity.
13. Pride.
15, 16. Insatiabilities.
L
17. Parents. Mocking.
M
18-20. Four things inscrutable (m).
21-23. Four things disquieting (m).
24-28. Four things little and meretricious (m).
29-31. Four things graceful (m).

15 horseleach. Occurs only here. It is like the "leech" in man. In the natural and spiritual spheres "the dose has to be increased".
17 despiseth = despiseth obedience to.
The ravens, &c. These birds of prey always begin with the eyes of a carcass.
19 maid. Heb. 'almah. See note on Gen. 24. 35.
20 way = manner, or conduct. Cp. Ps. 119. 5.
21 earth = earth's little ones.
22 exceed. Heb. "wise, made wise". Fig. Polyg. 6. The Sept. and Vulg. render "wiser than the wise".
25 a people. So are those "made wise" (2 Tim. 3. 15) who are God's People (Ps. 100. 3).
not strong = very weak. Fig. Topiinae. So Rom. 5. 6 (cp. Isa. 40. 49; 48. 21. Job 12. 18).
prepare = will prepare. Hence 10. 5.
26 conies. About the size of a rabbit. Inhabit cliffs in the rocks; because, having soft feet, they cannot burrow as a rabbit can. So God's people abide in Christ, their Rock.
27 no king. So we have no visible king, yet when "made wise" we see Him Who is invisible (John 14. 19. Cp. 1 Pet. 1. 9).
28 with her hands. So we, by the hand of faith, shall be found in the palace of the King of kings:
23 kings' palaces = king's palace.
32 foolishly = stupidly. Heb. nabal. See note on 1. 7.
33 the same word as in 1. 3. Thought evil = meditated [with evil intent].
31. 1-31 (Fii, p. 903). THE WORDS OF KING LEMUEL, FOR SOLOMON: A PRINCE AND KING.
(Division.)
F
10-31. Example. The model woman.
31. 1-9 (O, above). WARNINGS. "MY SON" (c. 2). SECOND PERSON. "THY" (vv. 3, 5, 9).
(Introduction.)
F
1. P [1, 2. Call to attention.
4-7. Wine. [Q ]
5, 8, 9. Call to advocacy.

1 The words, &c. The Heb. dîbrey has no governing noun; so one must be understood thus: "[An unnamed one's] words [addressed] to king Lemuel: a burden which his mother [repeatedly] taught him."

Heb. dîbrey has no governing noun; so one must be understood thus: "[An unnamed one's] words [addressed] to king Lemuel: a burden which his mother [repeatedly] taught him."
3. Give not thy strength unto women, 
Nor thy ways to that which destroyeth kings.

4. It is not for kings, O Lemuel, it is not for kings to drink *wine; 
Nor for princes *strong drink:
5. Lest they drink, and forget the law, 
And pervert the judgment of any of the afflicted.
6. Give *strong drink unto him that is ready to perish, 
And *wine unto those that be *of heavy hearts.
7. Let him drink, and forget his *poverty, 
And remember his misery no more.

8. Open thy mouth for the dumb 
In the cause of all *such as are appointed to destruction.
9. Open thy mouth, judge righteously, 
And plead the cause of the poor and *needy.

10. *Who can find a *virtuous woman? 
For her price is far above rubies.
11. (2) The heart of her husband *cloth safely 
trust in her, 
So that he shall have *no need of *spoil, 
All the days of her life.

13. (7) She seeketh wool, and flax, 
And worketh *willingly with her hands.
14. (7) She is like the merchants’ ships; 
She bringeth her food from afar.
15. (7) She riseth early while it is yet night, 
And giveth *meat to her household, 
And a portion to her maidsens.
16. (7) She considereth a field, and buyeth it: 
With the fruit of her hands she planteth a vineyard.
17. (7) She girdeth her loins with strength, 
And strengtheneth her arms.
18. (2) She perceiveth that her merchandise is *good: 
Her *candle goeth not out by night.
19. (7) She layeth her hands to the spindle, 
And her hands hold the distaff.

20. (2) She stretcheth out her hand to the *poor; 
Yea, she reacheth forth her hands to the needy.
21. (7) She *is not afraid of the snow for her household: 
For all her household *are clothed with *scarlet.
22. (2) She maketh herself coverings of tapestry; 
Her clothing is silk and purple.
23. (3) Her husband is *known in the gates, 
When he sitteth among the elders of the land.
24. (3) She maketh fine linen, and selleth it; 
And delivereth girdles unto the merchant.
25. (7) Strength and honour *are her clothing; 
And *she shall rejoice in time to come.
26. (2) She openeth her mouth with wisdom; 
And in her tongue is the law of kindness.
27. (2) She looketh well to the ways of her household, 
And eateth not the bread of idleness.

8. *such as are appointed to destruction. Heb. = sons of destruction. Genitive of Relation, as in Rom. 8. 34. Ap. 17 (5).
9. the poor = a poor one. Heb. 'ani. See note on Prov. 6. 11.
needy = a needye one. Heb. ebyn. See note on Prov. 6. 11.

10. Who can find . . .? This heading is the Fig. Erotetis. Ap. 6. The twenty-two verses which follow, each begin with the twenty-two successive letters of the Hebrew alphabet. The acrostic cannot be re-produced in English, because the letters of the two alphabets vary in their number, order, and equivalents. This is to emphasise the great lesson King Solomon was to learn. Note the warnings against foreign woman (A.p. 865), which, alas! Solomon failed to heed. This is why the book closes with the elegy of the model Israelitish matron. See the evidence in Ap. 74.

11. *who. The English use of this word limits it to one kind of excellence. The meaning of the Hebrew is wider: hagilah = strong in all moral qualities. Ruth is the only one so called in the O.T. May it not be that we have here Bathsheba’s or Solomon’s (and David’s) commendation of Ruth?

12. (2) The heart of her husband *cloth safely trust in her, 
So that he shall have *no need of *spoil, 
All the days of her life.

13. (2) The heart of her husband *cloth safely trust in her, 
So that he shall have *no need of *spoil, 
All the days of her life.

14. (2) The heart of her husband *cloth safely trust in her, 
So that he shall have *no need of *spoil, 
All the days of her life.
'ECCLESIASTES;
OR,
THE PREACHER.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

A | 1.1. INTRODUCTION.
B | 1.2—6.9. THE CHIEF GOOD. WHAT IT IS NOT.
B | 6.10—12.12. THE CHIEF GOOD. WHAT IT IS.
A | 12.13,14. CONCLUSION.

1 The name of this book comes direct from the Latin Vulgate through the Sept. version. The Hebrew name is ḤOHELETH = Assembler or Convener (an appellative, not a proper name). It is feminine, to agree with the word "Wisdom", which is feminine, and is therefore Wisdom personified (as in Prov. 1.26; 8.1, and always with masculine verbs. Cf. Matt. 11.29; Luke 7.32; 11.49, 50). KOHELETH is from ḥāḳel—to call, assemble, or gather together. This is what Solomon did (1 Kings 8.1,2,5). It occurs with a feminine verb in 7.27. The word Koheleth occurs seven times in the book (Ap. 10): three times at the beginning (1.1,5,19); three times at the end (12.8,9,10); and once in the middle (7.27).

This book formed part of the Hebrew Bible long before the time of Christ, and is therefore included in His word, "the Scriptures" (Matt. 22.8; 2 Tim. 3.15, &c.). It is given in the list of canonical books by Josephus (A.D. 75), and is included in all the Ancient Versions made before Christ. It has been rejected by some, or put to a late date, on account of its alleged Theology. Theology is man's reasoning about the Word of God, as Science (so called) is man's reasoning about the Works of God. Because Genesis does not agree with Science that book is rejected by Rationalists. Because Ecclesiastes does not agree with Theology, this book is rejected, as uninspired, even by some Evangelical theologians.

True, the Bible contains an inspired record of what people said and did; and it does not follow that all that they said or did was inspired. Nevertheless, it is inconceivable that this can apply to a whole book, without a word of warning. Those who can imagine such a thing refuse the evidence that Christ in Luke 16.19—30 is using the language of His enemies, and in v. 31 giving His own Divine pronouncement. They strain out the gnat and swallow the camel. They do not see that, if anyone whole book is not a part of "the oracles of God", every Christian doctrine loses its foundation. There could have been in that case no Divine selection or preservation of books, and no Divine Canon or Scripture. If one book is thus ruled out, then another may be. Doubt is thus cast upon the whole Bible, and we have no "Word of God" at all! If this book be not part of the Word and words of God, then we have no reply to those who reject Genesis, Daniel, Jonah, or the Apocalypse, who do so on the same ground of human reasoning. If the inner consciousness of each individual is to decide what is and what is not "Scripture", there is an end of Divine Revelation altogether.

In any case Solomon's "wisdom" was given him by God (1 Kings 3.5—13; 8.29—34), and this "wisdom" was therefore "from above" (Jas. 3.17), as Luke's was (see note on Luke 1.3). Moreover, Solomon did not lose it, for it "remained with" him (Ecc. 2.9).
ECCLESIASTES;
OR, THE PREACHER.

1 The words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, all is vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 One generation passeth away, and another generation cometh: but the earth abideth forever.

5 The sun also ariseth, and the sun goeth down, and returneth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; and wherethrough the wind cometh, thither it returneth again according to his circuits.

7 All the rivers go into the sea; yet the sea is not full; unto the place from whence the rivers come, thither it returneth again.

8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

12 The Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are

1 The words. Rashi says that, when this expression occurs at the beginning of a book, it shows that the book is meant for reproof, and he gives evidence from Deut. 1. 1 (cp. 92. 15) Amos 1. 1 (cp. 4. 1). Jer. 1. 1 (cp. 30. 6). David, 2 Sam. 25. 1 (cp. 6). the Preacher. This comes from Luther's version "Prediger"; but "Koheloth" does not include the idea of preaching. Some of its teaching is individual (9, 17); and succeeding appeals are in the second person.

1. 2—6. 9 (B, p. 906). THE CHIEF GOOD. WHAT IT IS NOT. (Division and Repeated Introversion.)

2 Vanity of vanities. Fig. Polyptoton. Ap. 6. Note also the Fig. Epanadiplôsis (Ap. 6), by which v. 2 begins and ends with the same word. These Figures are used for the greatest emphasis, and denote utter vanity, all the whole, or "the sum total." Not everything in the universe, but all the human labours of this, &c., vanity. Heb. habal, used of that which soon vanishes.


under the sun. This expression is peculiar to this book, and occurs twenty-nine times: (1, 3, 5, 14; 2, 11, 17, 18, 19, 20, 22; 3, 16; 4, 1, 3, 7, 15; 5, 13, 18; 6, 11, 12; 8, 9, 18, 16, 17; 9, 3, 6, 9, 11, 13; 10, 8.) It is equivalent to "upon the earth" (5, 2; 8, 14, 16; 10, 7, 11; 2, 3). It refers to all that is connected with earthly things, and as such, with man apart from God, but what is stated is inspired truth. If what is stated here seems to be a "discrepancy" when compared with other scriptures, then

these latter must be dealt with and reconciled and harmonised as other supposed "discrepancies" usually are; not cast aside as uninspired. It may be that it is man's theology which has yet to be conformed to these inspired statements.

4 abideth = standeth still, as in first occurrence (Gen. 18, 8, 22; 19, 37. Jos. 18, 5. Ps. 119, 90). for ever. Heb. 'olam = for ages; 'olam occurs in Ecc. seven times: 1, 4, 10; 2, 16; 3, 11, 14; 9, 6; 12, 5. See the notes thereon. It = the world in relation to time past and future: as we use it when we speak of the ancient world, the old world, the modern world, the world to come, the Roman world.

5 The Heb. pause in this verse are remarkable, and need a parenthesis between each clause.

6 wind. Heb. nôach. Ap. 9. The first part of v. 6 continues the motion of the sun, going to the south (in winter) and turning about to the north (in summer). It whirleth: i.e. the wind whirleth. This is the subject of v. 6.

7 they return again. This is the point of the illustration. Cp. Job 36, 27.


9 these latter must be dealt with and reconciled and harmonised as other supposed "discrepancies" usually are; not cast aside as uninspired. It may be that it is man's theology which has yet to be conformed to these inspired statements.

10 and the sun again.

11 labour = weariness.

12 Solomon knew that the kingdom was to be rent (1 Kings 11, 11, 12) and the People scattered; therefore he sought to kill Jeroboam (1 Kings 11, 39-40). The Chalde. Targum says, on v. 1: "These are the words of the prophecy which Koheloth delivered when Solomon foresaw, by the Spirit of prophecy, that the kingdom of Rehoboam his son would be divided by Jeroboam the son of Nebat". was = came to be. over Israel. Solomon was the only king of which this was wholly true.

13 wisdom. Heb. chokmah.
1. 13.

ECCLESIASTES. 2. 9.

done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done 3 under the sun; and, behold, all is 4 vanity and vexation of spirit.

15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

16 a 3 communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more 3 wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of 3 wisdom and knowledge.

17 And I gave my heart to know 3 wisdom, and to know 4 madness and folly: I perceived that this also is 4 vexation of spirit.

18 For in much 3 wisdom is much 4 grief: and he that increaseth knowledge increaseth 5 sorrow.

2 3 said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity.

2 1 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

4 a I made great works; I built me houses; I planted me vineyards;

5 I made me gardens and orchards, and I planted trees in them of all kinds of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 a I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gave me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

were cultivated (Deut. 11:10. 1 Kings 21:2). Paradises were formed by eastern monarchs. In the British Museum may be seen the inscriptions of Gudea, the greatest of the Sumerian rulers of Chaldea (2500 B.C.), and Assur-nazir-pal, king of Assyria (885 B.C.), describing what he stocked it; what he brought, and whence he obtained the national history collection. The British Museum contains a portion of a similar catalogue of Sennacherib. The Paradisae in Rev. 2:7; 22:1, 2, refers to the future paradise, which will be as literal and real, not figurative.

5 orchards. Heb. pardesim — paradies, parks, or pleasure grounds. Different from "gardens", which

12—26 (Cl, p. 907). PERSONAL SEARCH.

(Division and Extended and Repeated Alternation.)

F1 a 1. 12—15. Labour. Things done.

b1 | 1. 16—18. Wisdom.

c | 2. 1—3. Pleasure sought.

F2 a 2. 4—8. Labour. "Great works".

b2 | 2. 9. Wisdom.

c2 | 2. 10. Pleasure enjoyed.

F3 a 3. 11. Labour. "Great works".

b3 | 2. 12—16. Wisdom.

c3 | 2. 17—. Pleasure hated.

F4 a 4. 17—25. Labour. "All my labour".

b4 | 2. 26—. Wisdom.

c4 | 2. 27. Pleasure judged.

under heaven — under the heavens. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "under the sun".


exercised — humbled.

14 vanity. See note on 1. 2.


16 my heart = myself.

17 madness = the opposite of wisdom, as displayed in the loss of self-control; raving with self-conceit. So elsewhere in this book.

folly = infatuation. Heb. nikhal. See note on "wisdom", Prov. 1. 2.

vexation, &c. Not the same phrase in Heb. as in v. 14.

18 grief = mortification. sorrow = smarting.

1. 1 enjoy = look thou into.

behold. Fig. Asterismos. Ap. 6.

2 of laughter = to laughter. It is mad. See note on "madness", 1. 17.

of mirth = to mirth.

What doeth it? = What doth she do?

3 in mine heart = i.e. resolved.

to give myself unto: or, to make to myself. wine, my very flesh [in the work]: i.e. the work of proving the heart with mirth — "yet retaining wisdom".


wisdom. See note on 1. 13.


under the heaven. See note on 1. 3. Some codices, with Sept., Syr., and Vulg., read "sun", to which it is equivalent.

all the days — the numbered days.

4 made me great works = increased or multiplied my possessions.

works. Put by Fig. Metonymy (of Cause), Ap. 6, for the results and effects gained by work. Cp. Ex. 23. 12. 1 Sam. 25. 2. Isa. 26. 12.

5 orchards. Heb. pardesim = paradises, parks, or pleasure grounds. Different from "gardens", which
2. 10.

ECCLESIASTES.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then looked I on all the works that my hands had wrought, and on the labour that I hadlaboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and mischiefs, and folly: for what can the man do that cometh after the king? even that which hath been already done.

13 Then saw I that wisdom excelleth folly, as light excelleth darkness.

14 The wise man's eyes are in his head; but the fool walketh in darkness.

15 Then said I in my heart, 'As it happeneth to the fool, so it happeneth even to me; and why is this then more wise?'

16 For there is no remembrance of the wise more than of the fool, for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

17 Therefore I hated wisdom and mischiefs, and folly: for what can the man do that cometh after the king? even that which hath been already done.

18 Yea, I hated all my labour which I took under the sun: because I should leave it to him that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour of man which I laboured to do under the sun;

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This is also vanity and a great evil.

22 For what hath a man of all his labour wherein he hath laboured under the sun?

23 For all his days are sorrows, and his heart travail grieveth; yea, his heart taketh not rest in the night. This is also vanity.

24 For there is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also is a gift of God.

25 For who can eat, or who can have contentment, more than I?

26 For God giveth to a man that is good in His sight 3 knowledge, and knowledge, and joy:

This also is 11 vanity and 11 vexation of 11 spirit.
3. 2.

**ECCLESIASTES.**

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;
3 A time to kill, and a time to heal; a time to break down, and a time to build up;
4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;
5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
6 A time to get, and a time to lose; a time to keep, and a time to cast away;
7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;
8 A time to love, and a time to hate; a time of war, and a time of peace.
9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also He hath set the world in their heart, that no man can find out the work that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, for to the end of his days, which he hath been; for that is his portion of the days of his life.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him.

15 That which hath been is seen; and that which is done from the beginning is done after; and there is nothing new under the sun.


(Repeated and Extended Alteration.)

10 seen the travail = considered the business.


11 his time = its proper season. set = put.

world. Heb. olam = the ages; or the world (in relation to time). Here, put by Fig. Metonymy (of Subject) for that which is incorruptible by man, viz. obscurity as to the past and the future ages, resulting in man's incapacity for finding out, or comprehending the whole of what God doeth. This has resulted in God. Heb. Elohim (with Art.) = the true God, or the Deity. Ap. 4. I. maketh = hath made, or done.

12 beginning to the end. The reason being given in v. 14. Man can see his own times of ev. 1—8; but what God doeth is from time past to time future (v. 14); so that man cannot find that out to the end from the beginning.

the end. Heb. soph. One of the words to later Hebrew, but it is found in 1 Chron. 20. 16 ("conclusion"); and Joel 2. 20 ("hinder part"). See also 7. 2; 12. 13, and Ap. 75. vi. during.

14 for ever. Same word as "world" in v. 11. See note on 1. 4.
which is to be hath already been; and 10 God requireth that which is past.

16 And moreover I said under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 A said in mine heart, 10 God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work.

18 A said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth 18 beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a 18 beast: for all is vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who knoweth the 3 spirit of man that goeth upward, and the spirit of the 18 beast that goeth downward to the earth?

22 Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

4 So 3 returned, and considered all the oppressions that are done under the sun: and beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

2 Wherefore 3 praised the dead which are already dead more than the living which are yet alive.

3 Yes, better is he than both they, which hath not seen the evil work that is done under the sun.

4 Again, 3 considered all travail, and envied every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better is an handfull with quietness, than both the hands full with travail and vexation of spirit.

7 Then 3 returned, and I saw vanity under the sun.

8 There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labour: neither is his eye satisfied with riches; neither saith he, For whom do I labour and bereave my soul of good? This is also vanity, yea, it is a sore travail.

9 Two are better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm alone?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished.
5 Keep thy foot when thou goest to the house of *God, and be more ready to "hear, than to give the sacrifice of *fools: for they consider not that they do "evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any "thing before "God: for "God is in heaven, and "their "upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business: and a "fool's voice *is known by multitude of words.

4 When thou "vowest a vow unto "God, defer not to pay it; for "He hath no "pleasure in "fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth "to cause thy flesh to "sin; neither say thou before the "angel, that it *was an "error: *wherefore should "God be angry at thy "voice, and destroy the "work of thine hands?

7 For in the multitude of dreams and many "words "there are also "divers "vanities: but fear "thou "God.

8 If thou seest the oppression of the "poor, and violent perverting of judgment and justice in a "province, marvel not at the 'matter: for "He *That is higher than the highest "regardeth; and there be higher than they.

9 Moreover the profit of the earth "is "for all: the king himself *is served by the field.

10 He that loveth silver shall not be satisfied with silver; "nor he that loveth abundance with increase: this *is also vanity.

11 When goods increase, they are increased that eat them: and what "good is "there to "owners thereof, saving the beholding of them with "their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him "to sleep.

13 There is a sore "evil which I have seen "under the sun, *namely, riches kept for the "owners thereof to "their "hurt.

14 But those riches perish by "evil "travail: and he begetteth a son, and "there is nothing in his "hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is "a sore "evil, *that in all
points as he came, so shall he go: and what a profit hath he that hath laboured for the wind?

16 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness:

17 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

18 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

6 There is an evil which I have seen under the sun, and it is common among men: 2 And it is common to all flesh that the man shall labor, and shall be filled with his labors.

7 Yet God giveth them power to eat to death, and to a stranger eateth it: this is vanity, and it is an evil disease.

8 If a man beget an hundred children, and live many years, so that the days of his life be many,

9 his soul be not filled with good, and also that he have no burial: I say, that an untimely birth is better than he.

4 For he cometh with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice fold, yet hath he seen no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled.

8 And what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it is man: neither may he contend with Him That is mightier than he.

11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for that is the end of all men; and the living will lay it to his heart.


4 he cometh i.e. in the untimely birth of n. 3 do not all . . . Fig. Erotésis (in Affirmation), Ap. 6. Cp. 3. 19-21. one place i.e. Sheol. Ap. 85. labour = toil. the appetite = the soul. Heb. nephesh. Ap. 13. what = what [advantage]. the wise = a wise one, or sage. the fool = a fool. Heb. kośāh. See note on Prov. 1. 7. the poor = a wretched one. Heb. 'āḏāh. See note on "poverty". Prov. 6. 11.


B O1 Q (p. 913)

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11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for that is the end of all men; and the living will lay it to his heart.

7. 1 good = rendered "precious". name . . . ointment. Note the Fig. Paronomasia (Ap. 6). 2 good = rendered "precious". name . . . ointment. Note the Fig. Paronomasia (Ap. 6). 3 filled = satisfied. See note on 2. 24. precious = good. Same word as "good" at the beginning of the sentence.

4. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

5. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

6. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

7. For as the crackling of thorns under a pot, so is the laughter of fools: this also is vanity.

8. Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

9. Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

10. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

11. Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

12. For wisdom is a defense, and money is a defense: but the excellency of knowledge is, that wisdom giveth life to them that have it.

13. Consider the work of God: for who can make that straight, which He hath made crooked?

14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that He may be found nothing after him.

15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

16. Be not righteous over much; neither make thyself over wise:

17. Why shouldst thou destroy thyself?

18. Be not over much wicked, neither be thou foolish:

19. Why shouldst thou die before thy time?

20. For there is not a just man upon earth, that doeth good, and sinneth not.

21. Also take no heed unto all words that are spoken: lest thou hear thy servant curse thee;

22. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23. All this have I proved by wisdom: I said, "If I will be wise, but it was far from me.

24. That which is far off, and exceeding deep, who can find it out?

25. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26. And I found more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whose pleaseth shall escape from her: but the sinner shall be taken by her.

27. Behold, this have I found," saith the preacher, "counting one by one, to find out the account:

28 Which yet my soul seeketh, but I find not:
me (p. 914)
1 one man among a thousand have I found;
but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

O T n (p. 915)
8 Who is as the wise man? and he that knoweth the interpretation of a thing?
6 a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.
U
3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

U 4 Where the word of a king is, there is power: and he may say unto him, What doest thou?

T n 5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

O 6 Because to every purpose there is a time and judgment, therefore the misery of man is great upon him.
7 For he knoweth not that which shall be: for who can tell him when it shall be?
8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

P V 9 All this have I seen, and applied my heart unto every work that is done under the sun:
W there is a time wherein one man ruleth over another to his own hurt.

V 10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

O X 11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Y 12 Though a sinner do evil an hundred times, and his days be prolonged,
yet surely he knoweth it shall be well with them that fear God, which fear before him:

Z 13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow;

Y 14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to

P A (p. 916)

29 Lo. Fig. Astérismos. Ap. 6. Same as "Behold" in v. 27.

1-14 (O7, p. 910). MAN. IN HIS WISDOM.
(Introduction and Alteration.)

O T n 1-1. Wisdom. Happiness of it.
0 -1. Reason.
U 2, 3. King's commandment.
U 4. King's word.
T n 5. Wisdom. Strength of it.

1 as like.

0 Supply the Ellipsis (Ap. 6), from the preceding line: "Who is like him that knoweth?"
interpretation = understanding.

wisdom. Heb. châmâkîn. See note on Prov. 1. 2.
boldness = sternness.

2 3 counsel thee: or I say, then.
in regard of... on account of.
3 stand not = do not take thy stand. Some codices, with one early printed edition, Syr., and Vulg. read, "and stand not".

evil. Heb. rââa'. Ap. 44. viii.
4 power - might, or control. Heb. shilhôn. Occurs only here and in v. 8. feel = know.
evil = calamity. Heb. rââa'. Ap. 44. viii.
time and judgment = a time; see, a judgment time.
Fig. Headadây. Ap. 6.

6 purpose. See note on 3. 1.

there is - there exists. Heb. yâshôh. therefore the misery = when the evil (Heb. rââa'). Ap. 44. viii.
great = heavy.

10 discharge in that war = no furlong in the battle of life.
wickedness. Heb. rââa'. Ap. 44. viii. Perhaps here = cunning: no cunning will save the wicked, those that are given to it - its possessors.

8. 9, 10 (P2, p. 918). PERSONAL OBSERVATION.
(Alteration.)

P V 9-2. Observation.
W 9. Result.
V 10-2. Observation.
W 10. Result.

9 under the sun. See note on 1. 3.
there is a time wherein = sometimes.
10 I saw = I have seen.
the wicked = lawless men (pl.). Heb. râââ'â'. Ap. 44. x.

11-13 (O3, p. 913). MAN IN HIS EVIL-DOING.
(Introduction.)

Y 13. Evil-doers' days not prolonged.

14 upon the earth. See note on 5. 2.

just = righteous.
whom it happeneth according to the work of the righteous: I said that this also is vanity.

15 Then 3 commended mirth, because a 1 man hath no 2 better thing 7 under the sun, than to eat, and to drink, and to be merry:

16 When I applied mine heart to know wisdom, and to see the business that is done 11 upon the earth:

17 Then I beheld all the work of God, that a 1 man cannot find out the work that is done 2 under the sun, because though a 1 man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it.

9 For all this 9 I considered: even to declare all this, that 9 the righteous, and the wise, and their works, are in the hand of 9 God: no 9 man knoweth either love or 9 hatred by all 9 that is before 9 them. All 9 things come alike to all: there is 9 one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the 9 sinner; and 9 he that sweareth, as he that feareth an oath.

3 This is 3 an 9 evil among all 9 things that are done 9 under the sun, that there is 9 one event unto all: yea, also the heart of the sons of 1 men is full of 9 evil, and 9 madness is in their heart while they live, and after that 9 they go to the dead.

4 For to him that is joined to all the living there is 4 hope: for a 4 living dog is 4 better than a dead 4 lion.

5 For the living know that they shall die: but 5 the dead know not any thing, neither have they any more 5 a reward; for the 5 memory of 5 them 5 is forgotten.

6 Also their love, and their hatred, and their envy, is now 6 perished; neither have they any more a portion for ever in anything 6 that is done 6 under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for 7 God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no 8 ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee 9 under the sun, all the days of thy vanity: for that is thy portion in this 9 life, and in thy 9 labour which thou 9 takest 9 under the sun.

8.14—9.1 (P* 1, p. 918). PERSONAL OBSERVATION. (Introversion and Alternation.)

B1 p1 | 8. 15. Mirth commended.
q1 | 8. 15. Reason.
q3 | 8. 16. Reason.
q3 | 8. 17. Reason.
15 better. See note on 2. 24. labour = toil.
16 business = travail.

For also there is, i.e., how that one doth not see sleep with his eyes by day or by night. Fig. Ophitechrisis (Ap. 6).

17 yet he shall not find it. The A.V. of 1611 omitted these words. Inserted in a subsequent edition.


9. 2-10 (O* 1, p. 913). MAN. IN HIS END. (Repeated Alternation.)

O* C1 | 2. 5. The dead.
D1 | 4, 5-7. The living.
C1 | 5-6. The dead.
D1 | 7-10. The living.
C1 | 11. The dead.

2 All things come alike to all = just as before all others. Reading on from v. 1. one event = i.e., death. See note on 2. 14. the wicked = a lawless one. Heb. rasha'. Ap. 44. x. a living dog, Ap. 44. i. All the nouns in this verse are sing.

3 an evil. The Preposition (2 = B) in b'tod, gives the force of the superlative: i.e., the greatest or worst calamity of all, &c.

4 evil = calamity. Heb. ro'ah. Ap. 44. viii. under the sun. See note on 1. 3.
5 madness. Pl. as elsewhere. See note on 1. 17.
6 go. Omit these words and note the Fig. Apotheosis (Ap. 6), "and after that = to the dead!"
7 See the following note.
8 For to him that is joined. Connect this with the end of preceding verse and render "for who is excepted? To all the living", &c.

Living dog. Regarded by the Jews as the most unclean and despicable creature (1 Sam. 17. 43; 4. 14. 2 Sam. 9. 8; 16. 9. 2 Kings 8. 13. Matt. 7. 6; 15. 28. Rev. 22. 15). Hence Gentiles so called.

is = ìs [as] = i.e., even be.
6 perished. Like the knowledge and ointment = perfume. 9 labour = toil. 10. 12. Hence Gentiles so called. 9 Better. See note on 2. 24.
7 wine. Heb. yayin. Ap. 27. i.

916
10. Whatsoever thou hand findest to do, so do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12. "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13. This wisdom have I seen also under the sun, and it seemed great unto me:

14. There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15. Now there was found in it a poor wise man, and by his wisdom delivered the city; yet no man remembered that same poor man.

16. Then said I, Wisdom is better than strength:

17. The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18. Wisdom is better than weapons of war: but one sinner destroyeth much good.

10. Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2. A wise man's heart is at his right hand; but a fool's heart is on the left.

3. Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4. If the spirit of the ruler rise up against thee, leave not thy place; for it yieldeth great offence.

5. There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:

6. Folly is set in great dignity, and the rich sit in low place.

7. I have seen servants upon horses, and princes walking as servants upon the earth.

8. He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

yielding, &c., gentleness preventeth greater outrages. 2. horses. 8. folly = great dullard. Heb. בַּעַל, as in ver. 1, 3, 14, in great dignity = in many high positions. 7 horses. No evidence of a late origin of this book, for we read of them in 1 Kings 4, 26, 28; 10, 26, 31; 22, 4. 2 Kings 9, 33; 14, 20. If not in common use, it was because of Solomon's disobedience (1 Kings 10, 28). 2 Chron. 1, 16, 17; 9, 28; upon the earth. See note on 5, 2. 8 hedge = a wall built of loose stones without mortar. Heb. נַפַר. used especially of sheep-folds (Num. 32, 16, 24, 32). 1 Sam. 24, 5. Zeph. 2, 4; also for fending pathways between the vineyards (Num. 22, 24. Ps. 62, 3; 80, 12). The crevices between the loose stones form hiding-places for lizards and other creeping things.

11. 10. thy hand findest to do. Hand put by Fig. Metonymy (of Cause), Ap. 8, for the strength put forth by it (Lev. 12, 8; 25, 28).

10. do it with thy might = do it while thou art able, and have time to do it.

11. none knoweth, &c. See note on v. 5, above.

12. wisdom. Heb. חָכָם. See note on 1, 2.


14. chance = occurrence. Heb. פַּתָּה; i.e., "time [of misfortune]." Occurs only here and 1 Kings 5, 4, where it is associated with "evil" (or calamity).

15. happeneth = meeteth, or befalleth.

16. for man, &c. Connect this sentence with v. 11. man ... men, Heb. נֵסָיָם (or with Art.). Ap. 14, 1.

17. a little city. For the application of v. 14, 16, note the following illustrations: poor (2 Cor. 8, 9; Phil. 2, 6); wise (1 Cor. 1, 24); delivered (1 Cor. 1, 18, 25); none remembered (Isa. 55, 3); despised (1 Cor. 1, 26); words heard in quiet (Job 6, 24; Ezek. 1, 24, 26. Luke 10, 29).

18. was found = [some one] was found. poor = unfortunate. Heb. עֶזִּים. See note on Prov. 6, 11.

19. poor wise. Some codices, with three early printed editions, Aram., Sept., and Vulg., read "poor but wise".


23. him. Note the Fig. Ellipsis (Ap. 6); "So do thou stupidity [cause him] that is in reputation for wisdom and honour [to send forth an offensive savour]"

24. wisdom. Heb. חָכָם. See note on 1, 2.


27. saith = tells. See note on Prov. 1, 7.

28. he = he himself (emph.).

10.9  

ECCLESIASTES.  11.8

9 Whoso removeth stones shall be hurt thereby; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but 1 wisdom is profitable to direct.

E 2 r (p. 917)

 surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth are gracious;

s but the lips of a fool will swallow up himself.  

13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischiefous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

16 The labour of the foolish will eat up his substance: because he knoweth not how to go to the city.

O F (p. 918)

18 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

G

18 By much slothfulness the building deceiteth; and through idleness of the hands the house droppeth through.

H

19 A feast is made for laughter, and a wine maketh merrymoney answereth all things.

F

20 Curse not the king nor his princes: for upon the earth shall the king be upon earth.

G

11 Cast thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.

H J 1 u

7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years, and rejoice in them all;

u yet let him remember that days of darkness; for they shall be many.

v All that cometh is vanity.

13 foolishness. Heb. šākāl, as in v. 3, 6, 14, madness. See note on 1. 17.


15 labour = toil, foolish. Heb. ḫ’ṭil, as in v. 2 and 12; not ʿātāl, as in v. 5, 6, 13, 14.

10.18–12.8 (p. 919). MAN IN HIS DIFFERENT PORTIONS. (Extended Alternation.)


F 10.20. Kings and subjects.


H 11.7–12.8. Youth.


18 building deceiteth = the roof falleth in.


maketh merrymerry = will gladden life. Cp. Ps. 104. 16. answereth all things = maketh every thing respond to their requirements; i.e. will procure both feast and wine.

See note on 5. 18, the only two occurrences of ʿēshāk in this book.

20 Curse not the king = Rejoice not a king, in thy thought = in thy secret thought: i.e. with all thy [acquired] knowledge. Heb. maddō, a rare word. Occurs only six times. Rendered "thought", here; knowledges = Chron. 1. 16, 11, 12. Dan. 1. 17; "science" (Dan. 1. 4).

11. 1 bread. Put by Fig. Metonymy (of Effect), Ap. 6. for the seed from which it is produced. upon = upon the surface of it, = the profit or result of it.

2 Give; i.e. in clarity.

a portion: i.e. a portion of the bread of v. 1.

seven ... eight. An idiomatic phrase denoting several or many, like the idiom "once ... twice" = several times (Job 33. 14. Ps. 62. 11); "twice ... thrice" = often (Job 33. 28. Isa. 17. 6); "three and four"

= frequently, or many (Ex. 20. 5; 34. 7. Prov. 30. 18, 19, 21. Amos 1. 5. 8, 11, 12; 2. 1, 4, 6); "four and five" (Isa. 17. 6); "six and seven"

= many (Job 5. 19); "seven and eight" (Mic. 5. 6). what evil. As the verb is Masor. but "evil" is Fem., render "what will prove a misfortune".

evil = misfortune. Heb. ʿēshāk. Ap. 44. viii. upon the earth. See note on 5. 2.


shall not sow ... shall not reap. The ploughing must be done when the early rains have come, even in the face of storm and tempest; otherwise there will be no reaping after the latter rains.


6 prosper. Heb. ḫāṭēr: supposed to be a later Hebrew word, but a kindred form seems to be found in Ps. 68. 6, where "with chains" should be rendered "into prosperity". See Ap. 75. xi.

11. 7–12.8 (H, above). YOUTH.

(Repeate Alternations.)

H J 1 u 11. 7, 8. Youth. Rejoice.


v 11. 8. Vanity.


v 11. 10. Vanity.

J 3 u 12. 1. Youth. Remember.


v 12. 8. Vanity.


and rejoice = let him rejoice.
11. 9 Rejoice, &c. A positive command, not irony; qualified by the solemn fact: "but know thou," &c.
young man = a chosen youth, implying beauty and strength.
youth = childhood.
thy youth. Same word as "young man".
judgment = the judgment.
10 evil = sadness.
youth = dawnonlife Heb. se'ahára, Occurs only here.

12. 1 now = also.
Creator. Plural of Majesty = the [great] Creator, or a reference to the Trinity.

12. -1–7 (iv, p. 915). KNOWLEDGE. DAYS OF EVIL
(Introduction and Repeated Alternation.)

w | -1. Evil days. Approach. (Fig.)
x | y1 2–4. Figures. Luminaries, &c.
x | y1 2. Literal. Fear.
x | y2 4. Figures. Almond tree, &c.
x | y3 3. Literal. Failure.
x | y3 2. Evil days. (Literal.)

evil days = days of the misfortune: i.e. affliction and death. Heb. 'a'dók.
Ap. 44. viii: i.e. the days described in following verses.
Please see note on 3. 1.
3 keepers of the house: i.e. the arms of the body.
house. The human body is often compared to a house (Isa. 38. 13, Job 4. 19, 2 Cor. 6. 1. 2 Pet. 1. 19),
tremble. Occurs only here. Est. 5. 9 ("move"),
and Hab. 2. 7 ("vex"). See Ap. 76. xii.
the strong men: i.e. the legs. Heb. geber.
Ap. 14. iv. the grinders: i.e. the teeth.
feast = fail, or become unfit for use. Heb. bê'tal = a passage: prob. = the ear-passage. Occurs only in Solomon's writings. Here, v. 5, Prov. 7. 8, and Song 3. 7(p.),
those that look out of the windows: i.e. eyes ("those" is feminine, agreeing with Heb. "eyes").
windows = lattices = the eyelids.
darkened = dimmed.
4 the doors = the openings: i.e. the mouth and ears.
street = street (sing.).
sound of the grinding is low: i.e. the mastication with gums instead of teeth is low.
rise up = start: referring to insomnia.
the daughters of music: i.e. songs, &c., the product of music.
8 afraid: i.e. of ascending heights.
high = lofty, elevated.
fears shall be in the way: i.e. apprehensions of danger in journeying.
almond tree shall flourish: i.e. grey hairs shall grow scanty, or drop off, not "almond must be rejected": for the teeth and eating have already been dealt with in v. 3.
grasshopper, or locust,
shall be a burden = shall become burdensome: i.e. as to weight.
desire shall fail. "Desire" = Heb. = the caperberry.
Here the A.V. beautifully renders the figure of speech (as a version should do), while the R.V. renders it literally (as a translation too often does). The Fig. is Metonymy: i.e. a double Metonymy (Ap. 6), by which (1) the "caperberry" is put for the condiment made from it, and then (2) the condiment is put for the appetite produced by it. And further, since, because of its shape, as well as from the notion that it was supposed to create sexual desire, all that is intended by the figure is included in the rendering "desire shall fail": on L. 13.
6 Or, &c. New figures now (in v. 6) introduced, referring to the arrival (y3 above) of death itself. the silver cord: i.e. the spinal cord. pitcher: the failure of the heart. the wheel. On which the bucket is brought up by a rope from the cistern, or well.
7 dust. Fig. Metonymy (of Cause). Ap. 6, put for the body which is made of dust as it was. Note the reference to Adam's creation. return unto God. Hence He is said to be the God of the spirits of all flesh (Num. 16. 22; 27. 16. Cp. Luke 23. 46, Acts 7. 50), "the Father of spirits" (Heb. 12. 8).
God. Heb. Elohim (with Art.) = the (true or truine) God; the Deity. Ap. 4. I.
THE SONG OF SOLOMON*.

THE STRUCTURE OF THE BOOK AS A WHOLE†.

(Introversion and Alternation.)

A 1.1-11. THE INTRODUCTION. THE SHULAMITE SEPARATED. TAKEN BY SOLOMON FROM HER HOME AND HER BELOVED (SHEPHERD) INTO THE ROYAL TENTS, PITCHED NEAR THEM.

B | C | 1.12—2.7. THE SHULAMITE AND HER BELOVED TOGETHER.

D | 2.8—3.5. THE SHULAMITE AND HER BELOVED APART.

B | C | 3.6—5.1. THE SHULAMITE AND HER BELOVED TOGETHER.

D | 5.2—8.4. THE SHULAMITE AND HER BELOVED APART.

A 8.5—14. THE CONCLUSION. THE SHULAMITE RESTORED. RETURN FROM SOLOMON TO HER HOME WITH HER BELOVED (SHEPHERD).

* In the Hebrew, הָשׁלוֹמֹה is not the Genitive case, meaning "of Solomon", or "Solomon's" (v.1). The Preposition את (Lamed = l) means "to", or "for", as in the Psalm-Titles, and in the expression "for the chief Musician". It is therefore not necessarily limited to authorship, as may be further seen from the title of Ps. 72, where we have the same word (לְשׁוֹלָם) rendered "for Solomon". It may well mean "concerning or relating to Solomon" or "the king's son". Moreover, the Relative Pronoun "אֲשֶׁר (=which)" takes it out of the category of ordinary authorship, and may rightly require the rendering "which [is] concerning Solomon". The Preposition has a wide range of meaning (divided into some twenty-two classes) according to the Verbs used; but, when used without a Verb (as it is here), it may refer to the subject, and be well rendered "concerning", as it is in Jer. 49, 1, 7, 23, 28, etc. The question of authorship therefore does not, of necessity, arise, and need not be discussed.

† For further notes on the book as a whole, see p. 921.
NOTE ON THE STRUCTURE OF THE SONG OF SOLOMON (PAGE 920).

The scope of the book is determined by the Structure of the book as a whole.

The story gradually develops itself; and, from the key which is found in the last chapter (8. 5–14), the whole may be pieced together in the words of Dr. C. D. Ginsburg (Commentary, London, 1857, pp. 4–6), to which the references have been added in order to connect the threads of the events.

"There was a family living at Shulam, consisting of a widowed mother, several sons, and one daughter, who maintained themselves by farming and pasturage. The brothers were particularly fond of their sister, and took her under their special care, promising that her prudence and virtue should be greatly rewarded by them (8. 8–14).

"In the course of time, while tending the flock, and, according to the custom of the shepherds, resorting at noon beneath a tree for shelter against the meridian sun, she met with a graceful shepherd youth to whom she afterward became espoused (1. 7; 2. 16; 6. 3).

"One morning, in the spring, this youth invited her to accompany him into the field; but the brothers, overhearing the invitation, and anxious for the reputation of their sister, sent her [in order to prevent their meeting] to take care of the vineyards (2. 15).

"The damsels, however, consoled her beloved and herself with the assurance that, though separated bodily, indissoluble ties subsisted between them, over which her brothers had no control (2. 16).

"She requested him to meet her in the evening (3. 1); and, as he did not come, she feared that some accident had befallen him on the way, and went in search of him (3. 2), and found him (3. 4).

"The evening now was the only time in which they could enjoy each other's company, as, during the day, the damsel was occupied in the vineyards.

"On one occasion, when entering a garden, she accidentally came into the presence of King Solomon (6. 11, 12), who happened to be on a summer visit to that neighbourhood (6. 6–11).

"Struck with the beauty of the damsels, the King conducted her into his royal tent (1. 2–4), and there, assisted by his court-ladies (1. 5–8), endeavoured with alluring flatteries and promises, to gain her affections, but without effect (1. 6–11).

"Released from the King's presence, the damsels soon sought an interview with her beloved shepherd (1. 12–2. 7).

"The King, however, took her with him to his capital in great pomp, in the hope of dazzling her with his splendour (3. 1–11); but neither did this prevail: while even there, she told her beloved shepherd, who had followed her into the capital (4. 1–5), and obtained an interview with her, that she was anxious to quit the gaudy scene for her own home (4. 6).

"The shepherd, on hearing this, praised her constancy (4. 7–16); and such a manifestation of their mutual attachment took place, that several of the court-ladies were greatly affected by it (6. 1).

"The King, still determined if possible to win her affections, watched for another favourable opportunity; and with flatteries and allurements, surpassing all that he had used before, tried to obtain his purpose (6. 4–7. 3).

"He promised to elevate her to the highest rank, and to raise her above all his concubines and queens, if she would comply with his wishes; but, faithful to her espousals, she refused all his overtures, on the plea that her affections were pledged to another (7. 10–8. 4).

"The King, convinced at last that he could not possibly prevail, was obliged to dismiss her; and the shepherdess, in company with her beloved shepherd, returned to her native place (8. 5–14).

"On their way home (8. 5–7), they visited the tree under which they had first met, and there renewed their vows of fidelity to each other.

"On her arrival in safety at her home, her brothers, according to their promise, rewarded her greatly for her virtuous conduct " (8. 8, 9).

The above is an Interpretation. The Application is an incentive to loyalty and fidelity to the One "Who loved us and gave Himself for us"; and to stand fast, in our love and loyalty to Him, in the face of the fiercest temptations and severest trials.

To Israel this would be expressed: "Be thou faithful unto death" (Jas. 1. 3; 1 Pet. 1. 7; Heb. 10. 23); "To him that overcometh", &c. (Rev. 2. 7, 11, 17, 26; 3. 5, 19, 21); also Heb. 12. 1, 3; 1 Pet. 4. 1–7, &c.

To the Church of God this would be expressed in such passages as Gal. 5. 1; Eph. 4. 14; 6. 13, 18; Phil. 1. 6; 4. 1. Col. 1. 10, 22, 23; 2. 7; 2 Tim. 3. 14. Tit. 1. 9.
THE SONG OF SOLOMON.

A

1 The song of songs, which is Solomon's.

B

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

C

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

D

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the uprightness of love thee.

E

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

F

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's daughters were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

THE SONG OF SOLOMON.

1 I song of songs, which is Solomon's. Heb. title Solôn-Asmoné = Song of Songs. In the Sept. it is Asmoné Asmônon, Vulg. Canticus Canticorum, all with the same meaning. Fig. Polyptoton (Ap. 4), meaning the most beautiful or excellent song. It belongs to the third division of the O.T. Canon (see Ap. 1). The order of the title "Megilloth" (or Scroll) is the order of the festivals on which they are read. The Song is read annually at the Feast of the Passover, as Ruth is read at Pentecost; Lamentations on 9th of Ab; Ecclesiastes at the Feast of Tabernacles; and Esther at the Feast of Purim.

2 From the most ancient times it has formed part of the Hebrew Canonical Scriptures. It is a poem based on the true facts of a story which unfolds itself as it proceeds. Various interpretations have been given of it: the literal, the allegorical, and the typical. The allegorical embrace Jehovah and Israel (which was the view of the Jewish commentators); the Roman Catholic views it of the Virgin Mary; the Protestant commentators view it of "Christ and the Church"; the typical view regards it as a type of Solomon's nuptials, or as that of Christ and the Gentiles. The allegorical view puts the coarse flatteries and language of a seducer into the lips of "Christ", which is inconsistent with His dignity and holiness (cp. 6. 4-10, 13: 7. 9). It is the language of seduction put into the mouth of Him "Who spake as never man spake.

3 The number of speakers forbids all the interpretations which depend on there being only two. There are seven in all, and they can be easily distinguished by the structures: viz. (1) the Shulamite; (2) the daughters of Jerusalem; (3) Solomon; (4) the shepherd lover of the Shulamite; (5) the brothers of the Shulamite; (6) the companions of the shepherd; (7) the inhabitants of Jerusalem.

4 Solomon's. See note on p. 920.


Introducing most of the seven speakers of the book: the Shulamite's soliloquy of her beloved shepherd (vv. 2-4, 7); the king (vv. 4, 9-11); the court-ladies (vv. 5, 8); her brothers (v. 4).

(Introversion and Alternation.)

A 1. Solomon's Song about the Shulamite.

B (C 2-4. The Shulamite soliloquizes about her beloved (shepherd).

D 5, 8. The Court-Ladies (who disdain him) answered by the Shulamite).

B (C 7. The Shulamite soliloquizes about her beloved (shepherd).

D 8. The Court-Ladies (who tell her to return) answered by the Shulamite.


The Shulamite speaks. She has been taken into Solomon's tents, and soliloquizes about her beloved (vv. 2, 3); she implores him to come and rescue her (v. 4); she repels the scorn of the court-ladies (v. 9); and implores her beloved to tell her where she may find him (v. 7); the court-ladies ironically reply (vv. 8); meanwhile the king comes in and commences by expressing his admiration (vv. 9-11).

2 Let him kiss me = Oh for a kiss. him = i.e. the Shulamite's beloved, the shepherd, from whom she has been taken by Solomon. thy love = thy endearments &c. Heb. dodin. Only here, (v. 4, 10, 10, and 7. 12. A man is addressed. wine, Heb. gésin, Ap. 27. 1. 3 Because of the savour = Sweet is the odour. thy name = thou ( emph.). Name put for the person. See note on Ps. 20. 1. virgins = damsels. Heb. 'dámóth, not 'bíthalóth (virgins). Draw me after = run after = run to any one for refuge. The king. This explains the circumstances described on p. 921. chambers = inner apartments. remember = praise. the upright love thee = upright ones have loved thee. 5 black = swartly (Fem.). The daughters of Jerusalem: i.e. the ladies of Solomon's court. Kedar = dark. All Kedar's tents were black. a (v. 4, 6) = Supply the Ellipsis (Ap. 6), "[but comely] as the curtains of Solomon," required by the Alternation:— a swartly. a as Kedar's tents. (b) comely. b as Solomon's curtains.

6 Look not upon me = Look not down on: i.e. regard me not. Cp. 1 Chron. 17. 17. Ps. 109. 44. the sun hath looked. Fig. Prospogasia (Ap. 6), to emphasise the cause of her swarthiness. children = sons: i.e. her brothers are referred to as speaking as in 2. 15, and see note on p. 921 and cp. Sg. I was not kept = I never kept. She says this to show the harsh treatment of her brothers. Tell me, &c. Again soliloquizing. See Structure above. soul. Heb. nephesh. Ap. 13. feedest = shepherdest. This cannot refer to Solomon! rest = lie down. turneth aside = strayeth, or wandereth. by = to, or among. If thou, &c. Answer of the court-ladies: ironical. I have, &c. Solomon now speaks to her. my love = my friend, or one beloved. Heb. rú'yth. Fem. here, v. 10, 12, 18. 4, 1, 7; 6, 4. a company of horses = my mare.
SONG OF SOLOMON.

10 Thy cheeks are comely rows of jewels, thy neck with chains of gold.

11 We will make thee borders of gold with studs of silver.

12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof. A bundle of myrrh is my beloved unto me; he shall lick all night betwixt my breasts.

13 My beloved is unto me as a cluster of camphire in the vineyards of En-gezi.

Behold, thou art fair, my love; behold, thou art fair; thou host doves' eyes.

Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

The beams of our house are cedar, and our rafters of fir.

2 As the rose among thorns, so is my love among thine daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting house, and his banner over me was love.

5 Stay me with flagons, comfort me with apples: for I am sick of love.

6 He brought me to the vineyards, and his right hand girded me with girdles.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 The voice of my beloved! behold, it is my comely beloved, going upon the mountains, skipping upon the hills.

my love = my friend. Heb. ra'ath. See note on 1.9. Feminine again, showing that it is the shepherd who is speaking. daughters = damseels. Heb. beth, fam. pl. of beth, a son. apple tree = for 3.3 sick of love. roes = gazelles. flagons = grape-cakes. comfort = refresh. of = with. doth embrace = will embrace. Charge = I adjure. you. This and the verbs here are Masculine. It is not uncommon to find this: but when we do, we find true femininity has been lost. roes = gazelles. stir not up = excite not. Heb. 'ar (in the Hiphil). awake = incite. Heb. 'ar (in the Piel) = not to rouse from sleep, but to excite the passions. See Isa. 42.13. render = my love — my feelings or affection (Pent.). fill he = till she. It is Feminine, to agree with love, 'ahabhô — love never used in the abstract, as in 3.10, and 8.4 (a person). This is an appeal to the court-ladies not to try and incite her affection for Solomon.

2.8–3.5 (D, p. 920). THE SHULAMITE AND HER BELOVED, APART.

(She still in the royal tents in the country, tells the court-ladies the story of her love.)

(Repealed Alternation.)

2.8–14. The Shulamite tells the court-ladies about her beloved: how he once came and invited her to go out with him.

2.15. Hindered by her brothers, she tells how they set her a task in the vineyards.

2.16, 17. The Shulamite tells the court-ladies how she waited for her beloved to come again in the evening.

3.1–3. Hindered by the watchmen, she tells how she went out and sought him.

3.4. The Shulamite tells the court-ladies how she found her beloved again.

3.5. Hindered by the court-ladies, she again adjures them not to hinder, as before, in 2.7; in her silence, and again in 8.4.

a voice = sound: e.g. footsteps (Gen. 3.8), my beloved. Masculine. Showing that the Shulamite is the speaker. emphatic = this (very one).
SONG OF SOLOMON.

9 * My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattices.

10 * My beloved spake, and said unto me, * 'Rise up, my love, my fair one, and come away."

For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the voice of the singing of birds is heard, and the turtle is heard in our land.

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; because thy voice is sweet, and thy countenance is comely.""

15 * "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

H

(p. 923)

G

* My beloved is mine, and * I am his: * he feedeth among the lilies.

17 * 'Till the day break, and the shadows flee away, * 'turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

H

3 By night on my bed I sought him whom my soul loveth: but I found him not. I will rise now, and go abroad in the streets, and in the broad ways I will seek him whom my soul loveth: but I found him not.

3 The watchmen that go about the city found me: to whom I said, "Saw ye him whom my soul loveth?"

4 * 'It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 * 'I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

C

(p. 924)

6 * Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? * Behold his bed, which is Solomon's; three-score valiant men are about it, of the valiant of Israel. * They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the * night.

8 * King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it its seat. * standeth = there he was standing. Looketh forth = looked through. Shewing himself = he glanced.

11 The rain. The first or early rains come about the end of October or beginning of November; and the wet season, i.e. the last or latter rains, in March or beginning of April. * on the earth = in the fields, voice; i.e. cooing.

turtle = turtle-dove. A migratory bird (Jer. 8, 7).

13 * putteth forth = sweetens or ripens.

with the tender grape = blossoms.

15 * Take us = Catch for us. The Shulamite here quotes the words of her brothers (H, p. 923). See note on "children" i. 6.

the = the. No Art. here in the Heb.

vines have tender grapes = vineyards are in bloom. * My beloved. Masculine. Showing the Shulamite as the speaker. he feedeth = he who feedeth.

17 Until the day break = When the day cools. This is clear from the words which follow.


3. bed = couch, not the same word as in 1. 10; 5. 7; 6. 2.

4. 1 sought = still sought.


5. It was but a little that = Scarcely.

a little = a little while. See note on "almost", Prov. 5. 14, from them - there.

but = when. held = seized.

chamber = inner chamber.

5 I charge you = I have adjured you.

you. See note on 2. 7. 

Roes = gazelles.

stir not up... awake. See note on 2. 7.

love. Heb. abhábth. Fem. as in 2. 7; 8. 6. he = she.

3. 6-5. 1 (C, p. 926). THE SHULAMITE AND HER BELOVED, TOGETHER. The procession of Solomon's court to Jerusalem. (Introversion and Repeated Alternation.)

(J. 13, 6-11. The inhabitants of Jerusalem see the procession approaching. Remark of one (v. 6); of another (vv. 7, 8); of a third (vv. 9, 10); of a fourth (6. 11).

K 41. 4-1. THE BELOVED (shepherd), who has followed the court, comes to Jerusalem to rescue the Shulamite. He obtains an interview, and again expresses his delight in her. [Contrast his modesty with Solomon's coarse flattery in 6. 4-10 and 7. 1-9.]

M 4. 6. THE SHULAMITE PROPOSES TO RETURN, referring to 2. 17.

L 4. 7-10. THE BELOVED (shepherd) immediately professes assistance, embroidered by her beauty (vv. 7-11) and by her faithfulness (vv. 12-16).

M 4. 10. THE SHULAMITE declares that all she has is for his pleasure.

L 5. 1-5. THE BELOVED (shepherd) suitably responds: "I am coming".

J1 5. 1-5. THE DAUGHTERS OF JERUSALEM (some of the court ladies) encourage them and urge them on.

Who is this? = What is that? A question asked by an inhabitant of Jerusalem.

out of the wilderness - up from the country.

7 Behold his bed = Lo! it is the litter or sedan. bed. Heb. wittath. Not the same as 1. 16; 3. 1; 5. 13.


night = nights (Pl. Heb. níth). See the Structure (J, above).

9 King Solomon made, i.e. The remark of a third inhabitant of Jerusalem. a chariot = a palanquin.

10 the bottom thereof - its support.
it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11. Go forth, O ye daughters of Zion, and behold the king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

4. Behold, thou art fair, my love; behold, thou art fair; thou hast two eyes within thy locks: thy hair is as a flock of goats, that are clean from mount Gilead.

2. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one twain, and none is barren among them.

3. Thy lips are like a thread of scarlet, and thy speech is comely: thy teeth are like a piece of a pomegranate within thy locks.

4. Thy neck is like the tower of David built up for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5. Thy two breasts are like two young roes that are twins, which feed among the lilies.

6. Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7. Thou art all fair, my love; there is no spot in thee.

8. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9. Thou hast ravished my heart, my sister, my spouse: thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11. Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

13. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14. Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.

15. A fountain of gardens, a well of living waters, and streams from Lebanon.

16. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.

5. I have gathered my myrrh with my spice; I have drunk my honeycomb with my honey; I have drunk my wine with my milk:

eat, O friends; drink, yea, drink abundantly, O beloved.

5.2  

Song of Solomon.

5.2—8.4 [p. 920]. The Shulamite and Her Beloved, Apart. (Division.)

D  

N[1] 5.2—6.3. Her colleagues with the court-ladies.


5.2—6.3 (N[1] above). Her Colleagues with the Court-Ladies. (Repeated Alternation.)

N[1] "O my beloved, as the lilies, as Tirzah,


6.1 Whither, &c. Spoken by the court-ladies. See the Structure (P[2], above).

6.2 My beloved. The Shulamite speaks again in reply. See the Structure (O[3], above). to feed = to feed [his flock].

6.3—8.4 [For Structure see next page].

4 Thou art beautiful, Solomon breaks in as soon as the Shulamite called for her beloved (shepherd), as he did in 1.9. my love = my friend. Heb. ra'yah, Feminine. See note on 1.9. Tirzah. Became the royal residence of the kings of Israel after the division of the kingdom, until Omri built Samaria (1 Kings 14.17; 15.1, 21, 35; 16.5, 18, 17). Cp. 16.24. Tirzah means "delightful." Hence the flattering comparison.

excellent - choice.  

6 mouth = voice, by Fig. Metonymy (of Cause), Ap. 6. Occurs only here in this book. This = Such.

16 mouth = voice, by Fig. Metonymy (of Cause), Ap. 6. fervently cherished, or desired. Heb. mahˈmād.

6. 4.

SONG OF SOLOMON.

6. 4—8. 4 (N. p. 926). HER COLLOQUIES WITH SOLOMON. (Repeated Altercation.)

N2 Q1 6. 4—10. Solomon comes forward with flatteries (vv. 4—6). What his court-ladies said was true (v. 10).

R1 6. 11, 12. The Shulamite explains that her meeting with him was "unwittingly" (see notes). She withdraws.

Q2 6. 13— Solomon: "Return, return".
R2 6. 13— The Shulamite: "What is there to look at in me?"

Q2 6. 15—7. 5. Solomon renews his flatteries.

R2 7. 10—8. 4. The Shulamite rejects him: "I belong to my beloved; not to you". Calls on her beloved to fetch her away, and again adjures the court-ladies not to excite her feelings (as in 2. 7, and 8. 6).

terrible, &c. = majestic, or awe-inspiring, as bannered host.

an army with banners = the bannered (hosts). Fem. pl., with no noun expressed. Perhaps a reference to the Hosts of Israel in their journeys in Num. 2.

overcome me = taken me by storm (as we say). This is the force of the Hebrew as-like. The A.V. edition of 1611 did not have "as", that appear = springing down. Cp. 4. 1.

Thy teeth. See notes on 4. 2, where the same comparison is used by the shepherd, except that the latter uses גִּבְרֹת lobeth, flocks, while the former uses רַבָּה, oves.

piece = part.
within thy locks = behind thy veil. Cp. 4. 1, 3.

There are: i. e. I have.

threescore. The numbers are not the same in 1 Kings 11. 2, because a different period is referred to.

virgins = damsels. See note on 1. 2.

My dove = But י = my dove.

but one = my only one. In contrast with the numbers of v. 3. Flatter enough to turn the heart of any woman.

praised her: supply the Ellipsis by adding [saying]. See note on Ps. 109. 5.

11 I went down. The Shulamite explains that she went down to the nut-garden quite innocently, and with no design on her part.

12 Or ever I was aware = Unwittingly, or I know not [how it was]. &c.


the chariots of Ammi-nadib. So various are the renderings that the text is said to be "hopelessly corrupt" by modern critics. The A.V. follows the Sept., Arach, Ethiopic, and Vulgate, by treating it as a proper name (with variations in the orthography). The Heb. is "the chariots of my People, the noble", or, of my noble People. From which, we note the context, and who is speaking, and what fact she is referring to, the Shulamite plainly seems to be saying that she came unwittingly on the royal chariots and the retinue of nobles with Solomon when he first saw her (see p. 921).

13 Return, return. This was the courtesy of Solomon, as she turned to go away.

Shulamite. Shulam is thought to be the same as Shunem, now Ṣūmān, about three and a half miles from Adar, north of Jezreel, mentioned in Josh. 19. 18. 1 Sam. 28. 4. 1 Kings 1. 5, 15; 2. 17, 21, 22. 2 Kings 4. 8, 12, 23, 36. Instead of this proper name, the A.V. reads "Ammi-nadib", "poor man", "he that is without wealth". The latter is synonymous with "Ammi-nadib", or "poor man", "he that is without wealth". In v. 12.

The Quarterly Statement of the Palestine Exploration Fund (1891, pp. 244, 245) shows that in kîbhâṣâh hâmâmanâyim, the root of the former word (kîb, to be round) is the common name for a circle (hence another suggested rendering is "like a dance to double choirs"; one even ventures on "a sword-dance"), or geographical "basin", and מַהַמַּאִית as meaning a plain or camp on a plain. Remembering that a man was seen by David's watchman from "the wood Ephraim" (2 Sam. 18. 6. Cp. 17. 27) running on "a plain" (2 Sam. 18. 24—27. Cp. 2 Sam. 19. 22), and now putting the word "plain" by Fig. Metonymy (of Adjunct), Ap. 6, for the view obtained of it, we have the suitable rendering, "like the view of Mahanaim", i.e. a view as beautiful as that, which would be the answer to her question, "What will ye behold in the Shulamite?" See then "of Mahanaim". For "Mahanaim" see on 92. 2.

7. 1 with shoes = with sandals. prince's daughter = noble maiden. the joints of thy thighs = thy rounded thighs. the hands of a cunning workman = hands of steadiness; i.e. work not hastily done. See note on "as one brought up", &c., Prov. 8. 30. 2 liquor =spiced wine. belly = body.
like the fishpools in Heshbon, by the gate of Beth-rabbim: thy nose is as the tower of Lebanon which looketh towards the sun, and whose boughs are in the shadow of sycamores.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like a palm tree, and thy breasts like clusters of paste.

8 I said, "I will go up to the palm tree, I will take hold of the boughs thereof;" now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

10 °I am my beloved's, and his desire is toward me.

11 °Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my °loves.

13 The mandrakes °give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have °laid up for thee, O my beloved.

8 °O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be °despised.

2 °I would lead thee, and bring thee into my mother's house, °who would instruct me: I would cause thee to drink of °spiced wine of the juice of my pomegranate.

3 °His left hand should be under my head, and his right hand should embrace me.

4 °I charge °you, O daughters of Jerusalem, that ye °stir not up, nor °awake my °love, until °he please.

5 °Who is this that cometh up °from the wilderness, leaning upon her beloved?

°I raised thee up °under the apple tree: °there °thy mother °brought thee forth: °there she °brought thee forth °that bare thee.

°Set me as °a seal upon thine heart, as a seal upon thine arm: °for °love is strong as death; jealousy is °crue] as the grave: °the coals thereof are °coals of fire, °which hath a most vehement °flame.

°Many waters °cannot quench °love, neither can the floods drown it: °if °a man would give all the substance of his house for °love, it would utterly be contemned.

4 the gate of Bath-rabbim = the populous gate.

° held in the galleries = captivated by the ringlets.

°Carmel = [mount] Carmel.

°pleasant = charming.

°love. Heb. 'āḇáḇāh = love in the abstract. It is not the person who is here addressed. See note on 2. 7. for delights - among delights.

°the roof of thy mouth = the abstract. Put by Fig. Melonymy (of Adjunct), Ap. 6, for speech.


°the lips of those that are asleep = slumbering lips.

°I am my beloved's = belong to my beloved: referring to her beloved shepherd. The Shulamite speaks, and thus gently but firmly refuses the king's advances.

°Come, my beloved. (Macc.). See note on 1. 2. Thus she apostrophises her beloved (shepherd).

°loves = endearments. Heb. dodim, as in 1. 2, 4; and 4. 16, 10.

°give a smell = diffuse their fragrance.

°our gates = our gateways. laid up reserved.

°despised, reproached.

2 °would lead thee would fail lead thee thence [in triumph].

°who would thou wouldest, or she would.

°spiced wine = the aromatic wine. Heb. rekaš.

°His left hand = [Let] his left hand [be].

°I charge you = I have adjured you. In this last charge the addition is not °by the root", &c. And we have mah instead of im = Why incite, &c.

°stir not up ... awake. See note on 2. 7, and cp. 3. 5. °love. Heb. 'āḇāḇāh (Fem.). Used of love in the abstract. See notes on 2. 4, and 3. 5. she = she.

8. 5-14 (A. v. 920). THE CONCLUSION. THE SHULAMITE RESTORED.

The Shulamite returns home from Solomon, and is seen by her brothers and their companions, approaching; her beloved (shepherd) is with her,

(Repeated Alternation.)

A °5-9. The Companions of the shepherd see them approaching.

T° °5-7. The Shulamite and her beloved (shepherd) revisit the spot where they first plighted their troth; and renew their vows.

°9, 10. The Brothers confer as to their sister's dowry. °What shall we do for her? "If she be a wall (i.e. virtuous) we will adorn her." °If she be a door (accessible to any) we will shut her up." °10-12. The Shulamite: °I am a wall (not a door). Solomon has many vineyards; I will keep my own.

°13. °The Beloved (shepherd) asks her to tell him her story.

T° °14. The Shulamite owns him her beloved. He is to hasten to her now and ever. No longer over the mountains which separated them (2. 17), for these have given place to the mountains of delight.

°Who is this? The companions of the shepherd are the speakers.

°the wilderness = the plain of 8. 6. See note on °the company of two armies above: i.e. the plain of Esdraelon, lying between Jezreel and Shunem.

°I raised thee up: i.e. I awakened [love] in thy heart: i.e. I won thy heart. See note on °love", 2. 7.

°under the apple tree = under the orange tree. °The place of the birth of their love. °The orange-blossom is everywhere, now, the bridal flower. °there: thither came she that bare thee. °Confine/s in the open air are of frequent occurrence.

°brought thee forth - to bring thee forth. °Set = Oh place. °seal = signet, regarded as good as a signature. °Now that writing is more common it has become an ornament. °It was worn round the neck (Gen. 38. 16, 25), or worn on the right hand (Jer. 22. 24). °Cp. also Hag. 2. 23. °crue] = inexorable, hard. °the grave = as Sheol. °See Ap. 85. °the coals thereof = its °flames. °which hath a most vehement °flame. °Heb. °flames of Jah = šalāḇēḇšōḇ-pah. °Render this: °the flames thereof are flames of fire, °the vehement flames of Jah.
SONG OF SOLOMON.

8 8. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

10 If she be a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and them that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, let me hear thy voice: cause me to hear it.

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

8 We have. One of the brothers now speaks. We have a little sister—Our sister is still young, she hath no breasts. The idiom for not yet marriageable. This is what the brothers had once said in earlier days. The reference here is "not obscure" when we note who the speakers are, and when they said this. spoken for. i.e. demanded [in marriage]. Cp. i Sam. 13. 5; 25. 39.

9 If she be a wall. Spoken by another brother: i.e. like a wall that keeps out all intruders.

10 If she be a wall. The Shulamite thus replies: I stand firm against all the blandishments of Solomon. I am not a door admitting any one. boards = planks, or panels.

11 Solomon. The Shulamite, in demanding her reward, gives her reasons.

Baal-hamon. Not yet identified. keepers = husbandmen: i.e. tenants.

12 is before me — is my own, thou. Apostrophising the absent Solomon whom she had left. must have. Instead of these words supply "[mayst keep his] thousand ".

13 Thou that dwellest — Oh thou that dwellest. Spoken by the shepherd: dwellest in the gardens. No longer in "the city" of 5, 7, but now abidest permanently. Heb. yaghab, the companions = my companions (who were the speakers of v. 5). hearken = are listening. me, &c.: or "me [and our companions] to hear".

14 Make haste, &c. The Shulamite lets him hear it; and, before all, announces and avows him as her beloved, biding him always to hasten to her like a gazelle. upon = (that turneth itself about) upon: or that boundeth over the mountains of spices (4. 6), "Bethlem " (= spices); and no longer over the mountains of separation " Behemoth" (5. 17).
THE BOOK OF THE PROPHET
ISAIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

1.1. The Title.


For the Canonical order and place of the Prophets, see Ap. 1 and notes on the Structure of the Minor Prophets as a whole (p. 1207).

For the Chronological order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetic Books, see Ap. 78.

For the Prophets and their calling, see Ap. 49.

For the Formula of Prophetic Utterances, see Ap. 82.

For References to the Pentateuch in the Prophets, see Ap. 92.

For the Quotations and verbal allusions to Isaiah in the New Testament, see Ap. 80.

For the Evidences of one Authorship, see Ap. 79.

The Structure, above, declares the unity of the book, and effectually disposes of the alleged dual authorship and the hypothetical division of the book by modern critics into two parts: the "former" part being chs. 1-36, the "latter" part chs. 39-66. The "Voice", in ch. 40. 1-11, is necessitated in order to complete the "Correspondence" with 6.1-13; and, if an hypothesis is admitted on the one side, then it must be admitted on the other; and it is hypothetically incredible that this dual reference to the "voice" could have been the outcome of a dual authorship. For other evidences, see Ap. 79, 80, and 82.

The Date of the book is given as "in the days of Uzziah, Jotham, Ahaz, and Hezekiah". In ch. 6.1, the prophecy there is given as being "in the year that king Uzziah died".

According to Ap. 50, p. 59 (op. Ap. 77), Uzziah died in 649 b.c. Historically, Isaiah disappears from view after delivering the great prophecy of the Babylonian Servitude (2 Kings 25. 16-17 and Isa. 39. 1-8). This was in the year 605 b.c., after Hezekiah's illness at the close of the siege of Jerusalem by Sennacherib in Hezekiah's fourteenth year (cp. Ap. 50, p. 60).

We have thus two fixed dates, and between them a period of forty-six years, during which, undoubtedly, "the Word of Jehovah came" through Isaiah, and "God spake" by him.

Though this period was covered and overlapped by the Prophet's life, it was not the whole of the period covered by the "vision", which goes far beyond the prediction of the Babylonish Captivity.

Hezekiah lived for fifteen years after his illness, dying therefore in 688 b.c. Manasseh, his son, born in the third of the fifteen added years, succeeded in the same year (588 b.c.). How soon after his accession the Manassean persecution began we are not told; but it is highly improbable that a boy of twelve years would immediately commence the horrible things of which we are told in 2 Kings 21 and 2 Chron. 33.

The unutterable "religious" practices that lie behind the descriptive words in these chapters point clearly to some or four or five years later, when Manasseh would be sixteen or seventeen.

According to Jewish tradition, Isaiah perished in the Manassean persecution; when, it is said, he took refuge inside a hollow mulberry tree, which Manasseh ordered to be sawn through. This may be referred to in Heb. 11. 37.

If we take the fifth year of Manasseh (584 b.c.) as the date of Isaiah's death (violent or natural, we have no means of determining), then, from "the year that king Uzziah died" (6.1), which forcibly suggests the terminus a quo of the whole book) to this point, we have sixty-five years from the commencement of the "visions" till the supposed date of his death (649-584 b.c. = 55). See Ap. 77.

If Isaiah was about the same age as Samuel, Jeremiah, and Daniel were, at the beginning of their ministries, viz. 18-19, then we may conclude that the length of his life was some 81-85 years.

There is no evidence that "the Word of the Lord came" to Isaiah after the reign of Hezekiah ended in 588 b.c., therefore the whole period covered by "the vision" of Isaiah is sixty-one years (649-588 = 61).

From that year onward till the thirteenth year of Josiah in 518 b.c., there were seventy years during which God did not speak "by the prophets" (588-518 = 70).

The chart of the Prophets (see Ap. 77) shows that Isaiah was contemporary with Hosea from 649-611 b.c. = 38 years; with Micah from 682-611 b.c. = 21 years; and with Nahum in the year 603 b.c. = 1 year.
THE \textit{\textbf{BOOK OF THE PROPHET ISAIAH.}}

649-588

1 \textit{\textbf{The vision of Isaiah the son of Amoz,\h}}

\textit{\textbf{which \textit{\textbf{he saw \textit{\textbf{concerning Judah and Jerusalem in the days of \textit{\textbf{Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.}}}}}}}}

\textit{\textbf{A A \textit{\textbf{E}}} F}}

\textit{\textbf{(p. 931)}}

\textit{\textbf{2 \textit{\textbf{Hear, O heavens, and give ear, O earth: for the LORD hath spoken,}}}\
\textit{\textbf{A I have nourished and brought up children, and they have rebelled against Me.}}}\
\textit{\textbf{G They know not their master's crib: but Israel doth not know, My People doth not consider.}}}\
\textit{\textbf{H 4 \textit{\textbf{Ain sinful nation, a people laden with iniquity, a seed of evildoers, 2 children that are corrupters: they have forsaken the}}}\
\textit{\textbf{smooth stone, which the fitter might not find out.}}}\
\textit{\textbf{R (Rom. 11. 15). It is addressed to those who look for Messiah (8. 17; 45. 28) and those who 'wait for Him' (8. 17; 25. 9; 26. 8; 33. 2). \textit{\textbf{Uzziah (2 Chron. 26. 1-23. 649 a.c.)}}}\

\textit{\textbf{1. 2-5. 30 (A, p. 930). EXHORTATIONS: REPREHENSORY AND PROPHETIC. (Introversion.)}}}\

\textit{\textbf{A 1. 1-31. The Word of Jehovah. \textit{\textbf{Hear ye!}} Zion the vineyard.}}}\
\textit{\textbf{B 2. 1-5. Zion's future glory.}}}\
\textit{\textbf{C 2. 6-22. The sin of Judah (men). Judgment pronounced.}}}\
\textit{\textbf{D 3. 1-15. The political ruin of Judah.}}}\
\textit{\textbf{E 3. 16-4. 1. The sin of Judah (women). Judgment pronounced.}}}\
\textit{\textbf{F 4. 2-6. Zion's future glory.}}}\
\textit{\textbf{A 5. 1-30. The Song of Jehovah. \textit{\textbf{Judge ye!}} Zion the vineyard.}}}\

\textit{\textbf{1. 2-31 (A, above). THE WORD OF JEHOWAH. \textit{\textbf{HEAR YE!}} ZION THE VINEYARD. (Division, and Repeated and Extended Alteration.)}}}\

\textit{\textbf{A E1 F3 \textit{\textbf{2. Call to hear. Indictment.}}}\
\textit{\textbf{G1 \textit{\textbf{2. Israel's sin. Cause: rebellion.}}}\
\textit{\textbf{H1 \textit{\textbf{4-9. Expostulation.}}}\
\textit{\textbf{E2 F3 \textit{\textbf{10. Call to hear. Instruction.}}}\
\textit{\textbf{G2 \textit{\textbf{11-16. Israel's sin. Aggravation: formality.}}}\
\textit{\textbf{H2 \textit{\textbf{16, 17. Exhortation.}}}\
\textit{\textbf{E3 F3 \textit{\textbf{18. Call to hear. Rectification.}}}\
\textit{\textbf{G3 \textit{\textbf{18-30. Israel's sin. Remedy: Divine grace.}}}\
\textit{\textbf{H3 \textit{\textbf{21-31. Expostulation.}}}\

3 \textit{\textbf{Hear, O heavens. Fig. Apostrophe. Ap. 6. Reference to Pentateuch (Ap. 92). It commences like the Song of Moses (Deut. 32. 1). See notes, p. 592), and is the commentary on it. Note the connection of the two books, Isaiah the necessary sequel to Deuteronomy. This verse was put on the title-page of early English Bibles, claiming the right of all to hear what Jehovah hath spoken. for. Note the reason given. the LORD. Heb. Jehovah. Ap. 4. 11. hath spoken: i.e., artificiately. Not Isaiah. All modern criticism is based on the assumption that it is a human book: and that prediction is a human impossibility (which we grant); and this ends in a denial of inspiration altogether. Against this God has placed 2 Pet. 1. 21. spoken. Jehovah is the Eternal One: "Who was, and is, and is to come." Hence, His words are, like Himself, eternal; and prophecy relates to the \textit{\textbf{then present}} as well as to the \textit{\textbf{future}}; and may have a \textit{\textbf{preterist}} and a \textit{\textbf{futurist}} interpretation, as well as a \textit{\textbf{now present}} \textit{\textbf{application}} to ourselves. brought up. Cp. Ex. 4. 22; Deut. 1. 1; 32. 8, 26. children=sons. rebelled. Heb. 661. n. Ap. 44. 15. 3 knoweth. Put by Fig. Metonymy of Cause, Ap. 6, for all that that knowledge implies. not know. Cp. Jer. 8. 7. All Israel's trouble came from the truth of this indictment. Cp. Luke 19. 42-44. The trouble will all be removed when 54. 13; 60. 18 are fulfilled. Jer. 31. 34. Isa. 11. 9. Cp. Jer. 9. 23-24. My People. Some codices, with Sept., Syr., and Vulg., read "and My people." 4 Ah. Fig. Ephesiosia. Ap. 6. Note the four exclamatory descriptions, and see note on "gone away", below. sinful. Heb. 661. n. Ap. 44. 1. laden Heavy burdened. iniquity. Heb. 661. Ap. 44. 4. of consisting of. Genitive of Apposition. Ap. 17. 4. corrupters. Ref. to Pent. (Deut. 32. 5). forsaken. Apostasy in disposition. Ref. to Pent. (Deut. 28. 20; 31. 16). Ap. 92. Occurs in the "former" portion here, v. 38; 6. 17; 7. 16; 10. 3 (leave), 14 (left); 17. 2, 9; 18. 8 (left); 27. 10; 32. 14; and in the "latter" portion, 41. 17; 49. 14; 54. 6; 55. 7; 58. 2; 60. 15; 62. 4, 12; 65. 11. Ap. 79. II. the LORD. Heb. Jehovah (with 'eth)=Jehovah Himself (Ap. 4. II). Not the same as in vv. 2, 9, 11, 29.}}

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LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mingled with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 "To what purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of hogs. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

12 Your new moons and your appointed feasts I soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

13 Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

14 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

15 Why are we stricken every man? for the iniquity of My people is great, and for the iniquity of their fathers will I not turn away My face: because they said, The sword is far from us, and the pestilence shall not come upon us.

16 The Lord hath slain Me, and has taken My life from the beginning. But the sinners in Zion, and the princes thereof, say when they see the innocent blood that He has slain, He said, Let us walk in the light of the morning.

17 Fatherless shall not be among you; neither shall widow, for I will set before your eyes the salvation of our God.

b a later sense „reading“), outside the Pentateuch.

l Lord = Jehovah. Prov. 3. 18. Job 28. 28. Ps. 102. 14. The prayers (of the 17th chapter) are a plea for the restoration of the Ten Tribes, which are said to revolt against the Lord their God. Their name is used for the Gentiles who have apostatized from the Jewish religion. 

21 The last word in the text. The reference is to the conquest of Jerusalem by the Babylonians, in the year 586 B.C. 

Proverbs, however, is not a chronological record of events, but a collection of proverbs and wise sayings, arranged in a series. It is divided into three parts: the first part contains proverbs of Solomon, the second part contains proverbs of the later prophets, and the third part contains proverbs of the later priests. The proverbs are arranged according to their subject, and each proverb is followed by a brief explanation or commentary. The book is a rich source of wisdom and insight, and it continues to be read and studied today.
19 If ye be willing and obedient, ye shall eat the good of the land:
20 But if ye resist and rebel, ye shall be consumed with the sword: "for the mouth of the LORD hath spoken it."

How is the faithful city become a harlot! it was full of judgment, righteousness lodged in it: but now murderers.

Thy silver is become dross, thy wine mixed with water:
23 "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Therefore saith "THE LORD, the LORD of hosts, the mighty One of Israel, "Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies:

And I will turn My hand upon them, and utterly purge away thy dross, and take away all thy "sin:

And I will restore thy judges as at the first, and thy counsellors as at the beginning:

afterward thou shalt be called, The city of righteousness, the "faithful city.

Zion shall be redeemed with judgment, and "her converts with righteousness.

And the destruction of the "transgressors and of the "sinners shall be together, and they that forsake the LORD shall be consumed.

For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

And "the strong shall be as tow, and the maker of it as a spark, and they shall burn together, and none shall quench them".

The word that Isaiah the son of Amoz saith concerning Judah and Jerusalem.

And it shall come to pass in the last days that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

And many peoples shall go and say, "Come ye, and let us go up to the mountain of the LORD, "to the house of the "God of Jacob; and He will teach us of His ways, and we will walk in His paths: "for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And He shall judge among the nations, and shall rebuke many peoples: and they shall beat their "swords into plowshares, and their "spears into pruninghooks: "nation shall not lift up sword against nation, neither shall they learn war any more.

for the mouth of the LORD, &c. This sets the seal on this book as a whole, and all its parts. It occurs in the "former" portion (1:20), and in the "latter" portion (40:5, 68:14). Cp. 21:17; 22:20; 24:5; 25:8. See Ap. 79. II.


EXPOSITIONAL.

(Alternations and Introspection.)

The City.

Inhabitants.

Judgment on enemies of Jehovah.

Inhabitants.

Judgment on the wicked among Jehovah's People.

Thy princes, &c. Fig. Hermeneutika (Ap. 6). Interpreting the Figs. Hypocotrosis (Ap. 6) in v. 22.

Princes are rebellious. Sinus porrim, not a "pun", but the Fig. Paronomasia (Ap. 6), for solemn blasphemy. It may be English "thy rulers are unruly".

gifts = rewards, or bribes.


Turn My hand: i.e. repeat the judgment (v. 27). thee: i.e. the city (v. 26, 27).

purge = refine. Cp. 1. 19; 6. 7. tin: i.e. alloy.


redeemed = delivered. Heb. פֶּדָּה. See notes on Ex. 6. 6 and 15, 13.

her converts = they that return of her.

transgressors = rebels. Ap. 44. ix.

the trees resorted to for idolatrous worship (57. 5; 65. 3; 66:17; 2 Kings 16. 4; 17. 16. Ezek. 6. 12). The city (v. 26). Ap. 29. 30.

leaf. Some codices (one in margin), with four early printed editions, Sept., Syr., and Vulg., read "leaves" (pl.).

the strong. Heb. מַשְׂנֶה. Occurs only here, and Amos 2. 8.

the maker of it = his work (whatever it be): i.e. the idols (doubtless the 'asherahs. Ap. 42).

The Word that = That which. Cp. Mic. 4. 1-3, written seventeen years later.

saw = saw in vision. See note on 1. 1. concerning Judah, &c. The repetition of 1. 1 shows that ch. 1 is to be regarded as a summary Introduction to the whole book.

in the last days: i.e. the days of Messiah.

mountain of the LORD's house. Ps. 24. 3. Cp. Ps. 68. 15. See note on Ezek. 28. 15.

the LORD's = Jehovah's. Ap. 4. II.

all nations. Fig. Synedroloch (of Genus) = many from one to all nations.

flow = stream. Same word as in Jer. 31. 12. Mt. 4. 1. 3. peoples = peoples.

go up. Note the Fig. Zeugma (Ap. 6). The second verb must be supplied (enter into).

the house = "(and enter) into the house", &c. The phrase "and enter into the house", &c. is read in some codices, with two early printed editions, Sept., Syr., and Vulg. God. Heb. Elohim. Ap. 4. I. paths. Heb. בַּמָּח. Occurs in the "former" portion here, 8. 12; 26. 7; 8; 30. 11; 33. 8 ("highways"); and in the "latter" portion, 40. 14; 41. 5. See Ap. 79. II. the law = law (no Art.). See note on 1. 10.

swords . . . spears. Put by Fig. Synedroloch (of the Part), Ap. 6, for all kinds of weapons; while plowshares and pruninghooks put by the same Fig. The signs are Figures, but the things signified are literal. Cp. Ps. 72. 7. Jer. 25. 6. Zeoh. 9. 10. nation. Some codices, with four early printed editions, read "and nation".
5 O house of Jacob, come ye, and let us walk in the light of 2 the LORD.

6 Therefore Thou hast forsaken Thy people the house of Jacob, because they be repulsive from the east, and are 5 soothsayers like the Philistines, and they 5 please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the 5 great man humbleth himself: therefore forgive them not.

10 Enter into the rock, and hide thee in the dust, for 2 fear of 2 the LORD, and for the glory of Hismajesty.

11 The lofty looks of man shall be 5 humbled, and the 5 haughtiness of men shall be bowed down,

and 2 the LORD alone shall be 5 exalted in that day.

For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, that are 5 high and 12 lifted up, and upon all the oaks of Bashan,

14 And upon all the 13 high mountains, and upon all the hills that are 12 lifted up,

15 And upon every 5 high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all 5 pleasant pictures.

17 And the lofty looks of man shall be bowed down, and the haughtiness of men shall be made low:

18 And the 5 idols He shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for 10 fear of 2 the LORD, and for the glory of His majesty, when He ariseth to 5 terribly the earth.

20 In that day a 11 man shall cast his 5 idols of silver, and his 5 idols of gold, which they

occurrences. In sixteen it is simply 5 ym Jehovah. (Heb. 4. 14). Amos 5. 18, 29. Obad. 15. Zeph. 1. 7, 14, 14. prefixed =for or to: 2 Cor. 12. 10. Ezek. 30. 3. Zech. 14. 1 and 17 =a day known to Jehovah. In other places it is combined with other words, such as "wrought", "vengenance". In the N.T. it occurs four times: 1 Thess. 2. 2. 2 Thess. 2. 2 (see note). 2 Pet. 3. 10. Rev. 1. 10 (see note). Thus the expression is stamped with the number "four" (see Ap. 10); for "the day of the Lord" is the day when everything done will be abased and exalted Jehovah. Now it is "man's day" (1 Cor. 4. 5, see note), when man exalts himself, and bows God out of the heavens. The LORD of hosts. See note on 1 Sam. 1. 3. proud =arrogant. Heb. gwāh. Note the Fig. Synonymia (Ap. 6). lofty =haughty. Heb. rmā. Same word as "hightfulness" (v. 11). Note the Fig. Synonymia (Ap. 6). and. Note the Fig. Polysynodon (Ap. 6). emphasizing each of the details in vv. 11-13. brought low. Heb. šāqāl. Same word as "humbled" (v. 11). Note the Fig. Synonymia (Ap. 6).

13 high. Heb. rmā. Same word as "hightfulness" (v. 11); "lofty" (v. 12); "high" (v. 4). 16 high. Heb. gābāh. Same word as "lofty" (v. 11); "loftiness" (v. 12). 16 ships of Tarshish. Occurs in the "former" portion only here and 23, 14, 14 and in the "latter" portion only in 30. 8. Tarshish. See note on 1 Kings 10. brought low. Heb. šāqāl. Same word as "humbled" (v. 11), "brought low" (v. 12).

10 terribly the earth. Note the Fig. Paronomasia (Ap. 6). Heb. lāērōd hāvā'yēs. Cp. v. 21.
The text is from Isaiah 2:1-3, 9-11

2. 20. 1 The LORD standeth up to plead, and standeth to judge the people.
  14 The Lord will enter into judgment with the ancients of His people, and with the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.
  15 What mean ye that ye beat My People to pieces, and grind the faces of the poor?" saith the Lord God of hosts.


D P1 g1 (P. 935)

3 For, behold, the Lord, the Lord of hosts, shall take away from Judah the totality of the citizens, and from Jerusalem the totality of the substance; and the whole stay of bread, and the whole stay of water.
  2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,
  3 The captain of fifty, and the o honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

h1 4 And I will give children to be their princes, and their children shall rule over them.

Q1 8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory.

P1 g1 10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

5 If a child shall take hold of his brother of the house of his father, saying, "Thou hast clothing; be thou our ruler, and let this ruin be under thy hand:"

7 In that day shall he swear, saying, "I will not be an heifer for an house; for in my house is neither bread nor clothing: make me not a ruler of the People."

Q1 14 I The Lord will enter into judgment with the ancients of His people, and with the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

h3 15 What mean ye that ye beat My People to pieces, and grind the faces of the poor?" saith the Lord God of hosts.

D P1 g1 16 Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

  22 Cease ye - Let go.

9 The staff of science for the wicked fell twice (17:5) and twice in the "latter" portion (42: 8; 57: 16, "soul "). Ap. 79. II. Ref. to Pent. (Gen. 2. 7). Ap. 92.

for wherein . . .? Fig. 11. 10. &c. (Ap. 6), for emphasis accounted of - reckoned on. Cp. Is. 14. 16, 17. 17. 5

3. 1-16. 1 (C, p. 931). THE SIN OF JUDAH; (WOMEN). JUDGMENT PRONOUNCED. (Introversion.)

C R 3. 16, Pride. Manifested.
  5. 1. Pride. Humbled.

R 1. 12. Threatening. (General.)

S 1. 12. Threatening. (Particular.)

17 Therefore the LORD will smite with a sore crown the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their wimples, and their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, and the rings, and nose jewels,

21 The changeable suits of apparel, and the mantles, and the wimples, and the crispings,

22 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of that which is well set in their midst that was full of idleness and pride, and of the haughty draperies and apparel, and of the fine workmanship and the ornamental ornaments, and of the burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she shall desolate shall sit upon the ground.

4 "And it was in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

2 In that day shall the Branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.
5 Now will I sing to My wellbeloved a song of My beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful 'hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard: 4 What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant:

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the land!

9 "In Mine ears" said the LORD of hosts; "Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and the flute, and the wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of His hands.

13 Therefore My People are gone into captivity, because they have no knowledge: and their honoured men are ashamed, and their multitude dried up with thirst.

14 Therefore hath hell enlarged herself, expanded over all the earth, turned the inhabitants of Jerusalem into a wilderness.


5. 1-30 (4, p. 891). The Song of JEHovah. (Division.)

V1 | W1 | 1-7. The Parable of the Vineyard. | k | 4. Requital by Vineyard.

V2 | 8-30. The Parable interpreted.

5. 1-7 (V1, above). The PARABLE OF THE VINEYARD. (Introduction and Alteration.)


The Song of JEHovah.

5. 1-30 (4, p. 891). The Song of JEHovah. (Division.)

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V2 | 8-30. The Parable interpreted.

5. 1-7 (V1, above). The PARABLE OF THE VINEYARD. (Introduction and Alteration.)


The Song of JEHovah.
and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

That say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!

Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

Therefore is the anger of the LORD kindled against His People, and He hath stretched forth His hand against them, and has smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still.

And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

And in that day shall they roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.'

and opened "her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And "the mean man shall be brought down, and "the mighty man shall be humbled, and the eyes of the "lofty shall be humbled:

But "the LORD of hosts shall be exalted in judgment, and "God that is "holy shall be sanctified in righteousness.

Then shall the lambs feed after their manner, and the waste places of the fat ones shall "strangers eat.

"Woe unto them that draw iniquity with "cords of vanity, and "sin as it were with a "cart rope:

"That say, "Let Him make speed, and hasten His work, that we may see it: and let the counsel of "the Holy One of Israel draw nigh and come, that we may know it!

"Woe unto them that call "evil good, and "good evil; that "put darkness for light, and light for darkness; that "put bitter for sweet, and "sweet for bitter!

"Woe unto them that are "wise in their own eyes, and "prudent in their own "sight!

"Woe unto them that are "mighty to drink "wine, and "men of strength to mingle "strong drink!

"Which justify "the wicked for "reward, and take away the righteousness of "the righteous from "him!

Therefore as the fire devoureth stubble, and the flame consumeth the chaff, so "their root shall be as rottenness, and "their blossom shall go up as dust: because they have cast away "the law of "the LORD of hosts, and despised "the word of "the Holy One of Israel.

Therefore is the anger of "the LORD kindled against "His People, and He hath "stretched forth His hand against them, and has smitten them: and the hills did tremble, and "their carcases were torn in the midst of the streets. For all this His anger is not turned away, but His hand is "stretched out still.

And He will lift up an ensign to the "nations from far, and will "hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

None shall be weary nor "stumble among them; none shall slumber nor "sleep; neither shall the girdle of their loins be "loosed, nor "the latchet of "their shoes be broken:

Whose arrows are "sharp, and all their "bows bent, their horses' "hoofs shall be "counted like flint, and their wheels like a "whirlwind:

Their roaring "shall be like a "lion, they shall "roar like young "lions: yea, they shall "roar, and "lay hold of the "prey, and shall carry it away "safe, and "none shall deliver it.

And in that day they shall roar against them like the roaring of the "sea: and if "one look unto the "land, behold darkness "and "sorrow, and the light is darkened in the "heavens thereof."

In "the year that "king Uzziah "died I saw also "the "LORD sitting upon "a throne, high and lifted up, and His "train filled the temple.
6.3. ISAIAH.

3 And one cried unto another, and said, "Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory." 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, "Woe is me! for I am undone; because 3 am a clean man of unclean lips, and 3 dwell in the midst of a People of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with 7 the tongs from off the altar: 7 And he laid it upon my mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." 8 Also I heard the voice of 7 the Lord, saying, 7 "Whom shall I send, and who will go for Us?"

Then said I, "Here am I; send me." 9 And He said, "Go, and tell this People, "Hear ye indeed, but understand not; and see ye indeed, but perceive not."

10 Go, and make the heart of this People fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, "O LORD, how long?"

And He answered, "Until the cities be wasted without inhabitant, and the houses without a man, and the land be utterly desolate, 12 And the Lord have removed 11 men far away, and there be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a 7 tree, and as an oak, whose substance is set in them, when they cast their leaves: so the holy seed shall be the substance thereof.

7 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

3 Holy, holy, holy. Fig. Epiceneus (Ap. 6) for intense and solemn emphasis. Cp. the threefold blessing of Num. 6: 24-26 and Rev. 4, 8, a threefold unity, the Lord of hosts. See note on 1, 9 and 1 Sam. 3, 1. 5 Woe. Fig. Epiphanes. Ap. 6. undone = dumb, or lost. The essence of true conviction is a concern for what I am, not for what I have done or not done.


13 voice. See the Structure (p. 980). This is the voice from the Temple concerning the "scattering", corresponding with 40, 6, which is the voice from the wilderness concerning the "gathering".

Whom shall I send? This was not Isaiah's original commission to prophecy, but his special commission for this great dispensational prophecy. Chs. 1-5 form a general introduction to the whole book (see p. 980).

Us. Ref. to Pent. (Gen. 1, 26; 8, 23; 11, 7). Ap. 92. 11 in. in edition 1611 this was "I said".

9 Hear ye indeed. Heb. "a hearing, hear ye". Fig. Polyptoton (Ap. 6) for emphasis. See note on Gen. 20, 38, see ye indeed. Heb. "a seeing ye". Fig. Polyptoton, as above.

10 Make, &c. Declare or foretell that the heart of this People will be fat. Isaiah could do no more. A common Hebrew idiom.

This prophecy is of the deepest import in Israel's history. Written down seven times (Matt. 13, 14, Mark 4, 21; Luke 8, 10. John 12, 40. Acts 8; 37. Rom. 11, 7). Solemnly quoted in three great dispensational crises:

(1) By Christ (Matt. 13, 11), as coming from Jehovah on the day a council was held "to destroy Him".

(2) By Christ, as coming from Messiah in His glory (John 12, 40, 41) after counsel taken to "put Him to death" (John 11, 53, and cp. 12, 37).

(3) By Paul, as coming from the Holy Ghost when, after a whole day's conference, they "believed not" (Acts 20, 25-37).

heart. Note the Fig. Epanodos (Ap. 6), in verse 10:

a. heart.

b. ears.

c. eyes.

d. ears.

e. heart.

convert = turn or return.

11 how long? See the answer (Rom. 11, 25). wasted = desolate.


(Repeated Alternation.)

C | 7, 1-9. Confederacy (Syria and Israel). (Particular.) "It shall not stand" (v. 7).

D | 7, 10-8, 8. Divine Interposition (v.10). THE VIRGIN'S SON.

C | 8, 1-10. Confederacy. (General.) "It shall be brought to naught."

D | 8, 11-9, 7. Divine Interposition. IMMANUEL.

C | 9, 8-10, 32. Confederacy. (Jehovah's) Particular. "I will punish."

D | 10, 33-12, 6. Divine Interposition. THE SON OF DAVID.

7. Ahaz. For the history explaining this prophecy see 2 Kin. 15, 27-16, 6.


9. Pekah. His war the last prosperous reign in Israel. It began in the last year of Uzziah, king of Judah, the son of Remaliah. Repeated for emphasis in rv. 1, 4, 5, 6. A murderer (2 Kin. 15, 20), could not prevail against it. Cp. 2 Kin. 16, 5.
7. 2.

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2 And it was told the house of David, saying, "Syria is confederate with Ephraim."

3 Then said the LORD unto Isaiah, "Go forth now to meet Ahaz, then, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, 'Take heed, and be quiet, neither let him be facetious; for both these two tails of smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, "Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.'"

7 Thus saith the LORD God, 'It shall not stand, neither shall it come to pass.'

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it shall not be a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.'"

10 Moreover, the LORD spake again unto Ahaz, saying,

11 "Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.'"

12 But Ahaz said, "I will not ask, neither will I tempt the LORD.'"

13 And he said, "Hear ye now, O house of David; Is it a small thing for you to weary me? Ask a sign, either for Thabor, or for Gilgal, or for Shechem.'"

14 Therefore the LORD Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel.

14 Moreover. It seems as though Isaiah wanted to see what Ahaz would say to v. 6. This identifies the words with Jehovah Himself, and not merely with Isaiah. It shows the vast importance of the coming prophecy. 11 sign. Heb. 'oth, a present visible token or pledge, as in Gen. 1. 14, Ex. 4, 8, 9, 12; and especially 8, 18. This word is used eight times in the "former" portion (here: v. 14; 8, 18; 19, 20; 20, 3; 27, 30; 38, 5, 9), and three times in the "latter" portion (44, 25; 55, 13; 66, 19). See Ap. 79, II, and cp. Hezekiah's sign (38, 7).

12 I will not ask. He had already made up his mind to appeal to Assyria, and had probably sent messengers to Tiglath-Pileser (2 Kings 16, 7, 8 Chron. 28, 16). His selfishness is manifested by his apparently pious words. 13 He spake. i.e. Jehovah by the prophet; thus identifying Himself with this important prophecy.

14 the LORD. One of the 184 passages where Jehovah, in the primitive text, was altered by the Sopherim to "Adonai". See Ap. 32. Behold. Fig. Aterismos (Ap. 8) for emphasis. A virgin. Heb. the virgin; i.e. some definite well-known damsel, whose identity was then unmistakable, though unknown to us. See Matt. 1, 21-23, Luke 1, 31. See Ap. 101, virgin = damsel. Heb. ha-'almeth. It occurs seven times (Gen. 24, 43, Ex. 2, 8, Ps. 68, 25, Prov. 21, 19, Song 1, 3; 6, 8, and Isa. 7, 14). The Heb. for virgin (in our technical sense) is b'tilah, and occurs fifty times (2 x 55, see Ap. 10). Its first occurrence is Gen. 24, 16, where, compared with v. 42, it shows that while every Bethulah is indeed an Almah, yet not every Almah is a Bethulah. The prophecy does not lose its Messianic character, for Mary, in whom it was fulfilled, is designated by the same holy and blessed Spirit as "parthenos" (not gene). As a sign to Ahaz this damsel was an Almah. As a sign, when the prophecy was fulfilled (or filled full), it was Mary, the parthenos or virgin. shall conceive, and bear is pregnant and beareth. Ref. to Pent. The two words occur together only here, Gen. 16, 11, and Judg. 13, 5, 7; and v. 12 shows that birth was imminent. Perhaps the Almah was "Abi" (2 Kings 18, 2, 2 Chron. 28, 1), but the son was not named thereafter. 14, 16. He spake. Some codices, with the three early printed editions, and Sept., read "thou (Ahaz) wilt call". Emmanuel = "God (E) with us". Most codices, and six early printed editions, give it as two words. Some, with two early printed editions, as one word.
15. Butter and honey shall he eat, that he may know to refuse the evil and choose the good.  
16. For before the child shall know to refuse the evil and choose the good, the land that thou shalt abhorrest shall be forsaken of both her kings.

17. The LORD shall bring upon thee, and upon thy house, and upon thy ser vant-house, days that shall not come, from the day that Ephraim departed from Judah; even the king of Assyria.

18. And it shall come to pass in that day, that the LORD shall h g for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20. In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21. And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;

22. And it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

23. And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.

24. With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

25. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

E  The LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.  
2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Josedech.

3 And I went unto the prophetess; and she conceived, and bare a son.

Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall know to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

S. 1-4. (F. p. 940). THE SON. (Introversion.)

1 Moreover, There is no break in the prophecy, the LORD. Heb. Jehovah. Ap. 4, II.  
roll = tablet. Elsewhere only in 3, 23, in it = on it.

a man's pen = the carving tool of the people. The writing was to be legible, in the language of the common people (not in the language of the priests or educated classes). Eastern languages have these two, down to the present day. Ap. Hab. 2, 2. "Pen" is put by Fig. Metonymy (of Cause), Ap. 6, for the writing "Enosh. Ap. 14, III. concerning = "for Maher, &c."

(Note the Alternation.) These words are explained in "before the child shall know to cry, My father, and my mother," the richer the father-in-law of Ahaz (2 Kings 18, 2), from the prophecy, twelve from the birth, in v. 18, shall be taken. So it was: Rezin was slain, taken = carried away.

18-25 (F. p. 940). ASSYRIAN INVASION. (Repeated Alternation.)

18. Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jecediah.

3 And I went unto the prophetess; and she conceived, and bare a son.

Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall know to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

written by it. man's = a common man's. Heb. Maher-shalal-hash-baz = haste, spoil, speed, prey. So in v. 18, and may be connected thus: he hasteneth [to take a sign, as also the child in 7, 14. 2 Uriah = Urijah. See 2 Kings 15, 10. Zechariah. Prop. 4 before. The interval was twenty-one months, child = sucking child; as in 7, 16. Not the same word in the third year of Ahaz, Damascus was sacked and

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8. 5.

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8. 5-8 (F, p. 940). THE ASSYRIAN INVASION.

8. 5-8 (F, p. 940). THE ASSYRIAN INVASION.

F v | 5, 6. The Land. Its waters refused.
| 7, 8. Waters of Assyria. Approach.
| 9, 10. Waters of Assyria. Arrival.
| 9, 10. Waters of Assyria. Overflow.

8 again. See note on 7, 10.

6 Shiloah: i.e. the waters beneath Zion running from Gihon to Siloam. See Ap. 88. II. (pp. 100, 101). 

rejoice in Rezin. This is not "a wrong reading of the Hebrew text", but it refers to the trust reposed in the king of Syria instead of in Jehovah (7, 9). They despised God's covenant with Zion (symbolized by its secret stream), and preferred the help of the heathen; therefore the Assyrian floods should overwhelm them. (Cp. the same contrast in Ps. 46, 3, 4; and see notes there.) This applied specially to Israel; and the judgment overtook Israel first.

7 the Lord. One of the 194 places where the Sopherim changed "Jehovah", of the primitive text, to Adonai. See Ap. 89.

channels. Heb. ḥēḏḵēm. See note on 2 Sam. 22, 18.

His wings. Probably referring to the wings of his army.

Immanuel = God with us. This shows that the prophecy in 7, 14 was not to be exhausted with Ahaz and his times. See Ap. 101.

9 Associate yourselves = Make friendships with heathen nations.

gird yourselves. Note the Fig. Repetitio (Ap. 6) for emphasis. Occurs in "former" portion here only, and in the "latter" portion only in 46. 5 and 50. 11. Ap. 79. II.

10 GOD is with us = Heb. Immanu-Eli. See v. 8, Ap. 4, IV.

8. 11-9. 7 (D, p. 989). DIVINE INTERPOSITION. IMMANUEL. (Redemptive Alternation.)

| 8, 14, 17. The Testimony and the Law.
| L | 8, 18. Messiah and His children.

J v | 8, 12. False dependence: spirits.
| 8, 14-19. True dependence: God.
| K | 8, 20-23. The Law and the Testimony.

12 confederacy. Heb. kešer. Never used in a good sense.

13 confederacy. Heb. kešer. Never used in a good sense.


15 stumble ... fall, &c. Note the Fig. Synonymia. Ap. 6.

16 testimony ... law. No Art. either here or in v. 26. Note the Structure, above, and the Introversion of these two words in K and K. See note on 1, 19.

8. 5. The LORD spake also unto me, &c., saying,

6 "Forasmuch as this People refuseth the waters of Shiloah which go softly, and, &c. rejoice in Rezin and Remaliah's son;"

7 Now therefore, behold, the LORD will bring up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory:

10 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this People, saying,

12 "Say ye not, A confederacy; to all them to whom this People shall say, A confederacy; neither fear ye their fear, nor be afraid."

13 "Sanctify the Lord of hosts Himself, and let him be your fear, and let him be your dread."

14 And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among My disciples;"

17 And I will [wait upon] the LORD, That hideth His face from the house of Jacob, and [I will look for Him."

18 Behold, 3 and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, Which dwelleth in mount Zion."

19 "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter:"

y should not a people seek unto their God? for the living to the dead?"

20 To the 10 law and to the 11 testimony: it they speak not according to this word, it is because there is no light in them.

disciples = instructed ones.
wait. Ref. to Pent. (Gen. 49, 18). See Ap. 92. the house of Jacob.


18 children = young children.

Not the same word as in t. 4. signs. See the Structure in Ap. 102.
signs and for wonders. Cp. 20, 3.

Ref. to Pent. Ex. 7, 5. Deut. 4, 34; 6, 22; 7, 15; 18, 1, 2; 20, 8, 24; 20, 3; 34, 11. See note on 7, 11, and Ap. 92.
dwelleth = making His dwelling, or is about to dwell.

When = when.

peep. Heb. ṣāphah. Occurs only in Isaiah; and this form, only in 10, 14; elsewhere, in 29, 4 (whisper); 38, 14 (chatter). It is used of an unearthly sound.

mutter. i.e. with indistinct sounds. This refers to the low incantations which, in the Babylonian and Egyptian "mysteries", had to be recited in a whisper (like certain parts of the Roman Missal). A whole section is called the "trivial of the whispered charms". (See The Religions of Ancient Egypt and Babylonia, for the living to the dead. Supply the Fig. Ellipsis from the preceding clause (Ap. 6), and render: "Should not any People seek unto its God? for [should] the living [seek unto] the dead?" This is a solemn warning against all ancient and modern Spiritists.

20 there is no light in them—there shall be no morning for them. All are in darkness who do not speak by and appeal to the revealed Word of God.
21. And they shall pass through it, hardly bested and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

3. Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, and not increased the joy: they joy before Thee in the joy of harvest, and as men rejoice when they divide the spoil.

4. For Thou hast bruit the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6. For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty GOD, The everlasting Father, The Prince of Peace.

7. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8. The LORD, sent a word into Jacob, and it hath lighted upon Israel.

9. Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, and not increased the joy: they joy before Thee in the joy of harvest, and as men rejoice when they divide the spoil.

4. For Thou hast bruit the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6. For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty GOD, The everlasting Father, The Prince of Peace.

7. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8. The LORD, sent a word into Jacob, and it hath lighted upon Israel.

9. Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, and not increased the joy: they joy before Thee in the joy of harvest, and as men rejoice when they divide the spoil.

4. For Thou hast bruit the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6. For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty GOD, The everlasting Father, The Prince of Peace.

7. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8. The LORD, sent a word into Jacob, and it hath lighted upon Israel.
9. 9. 

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9 And "all the People shall know, even Ephraim and the inhabitant of Samaria, that
say in the pride and stoutness of heart,
10 The bricks are "fallen down, but we will build with hewn stones: the sycomores are
cut down, but we will change them into cedars."

11 Therefore "the LORD shall set up the
adversaries of Rezin against "him, and "join
his enemies together;
12 The Syrians before, and the Philistines
behind, and they shall devour Israel with
open mouth.

13 For all this His anger is not turned away,
but His hand is stretched out still.

14 Therefore "the LORD will cut off from
Israel head and tail, branch and "rush, in one day.
15 The ancient and honourable, yea is the "head;
and the prophet that teacheth lies, is the "tail.

16 For "the leaders of this people cause them
to "err; and "they that are led of them are
"destroyed.

17 Therefore "the LORD shall have no joy
in their young men, neither shall have mercy
on their fatherless and widows: for every one
is a hypocrite and an evildoer, and every
mouth speaketh folly.

18 For all this His anger is not turned away,
but His hand is stretched out still.

19 Through the wrath of the LORD of hosts
is the land darkened, and the People shall be
as the fuel of the fire: no man shall spare his
brother.

20 And he shall snatch on the right hand,
and be hungry; and he shall eat on the left hand,
and they shall not be satisfied: they shall eat
every man the flesh of his own arm:
21 Manasseh, Ephraim: and Ephraim, Manas-
seh: and "they together shall be against Judah,
and "Israel shall be "as a goad.

22 For all this His anger is not turned away,
but His hand is stretched out still.

10 Woe unto them that decree unrighteous
decrees, and that "write grievousness
which they have "prescribed;
2 To turn aside the needy from judgment,
and to take away the right from the "poor of
My People, that widows may be their prey,
and that they may rob the fatherless!

3 And what will ye do in the day of visita-
tion, and in the "desolation which shall come
from far? to whom will ye flee for help? and
where will ye "leave your "glory?
4 Without Me they shall "bow down under the
prisoners, and they shall "fall under the slain.

5 "They that °Assyrian! the rod of Mine anger,
and the staff in their hand is Mine indignation.
6 I will send him against an °hypocritical
nation, and against the People of My wrath will

9 all the People, &c. °singular, and
"know" is plural—the People, all of them.

10 fallen down. Note the Alternation in this
verse.

adversaries. Some codices read "princes, or
generals".

12 him: i.e. Ephraim (not Rezin).

13 For all this, &c. See note on 5. 22. Note
the Fig. Amaceon (Ap. 8), 6; 25; here, vs. 17, 21; 10. 4,
stretched out: in judgment. See note on 6. 25.

14 rush. Heb. °’amôn. Occurs twice in “former”
portion, here and 19, 15; and once in “latter” portion
(Go. 8: 11); “bairrush”). Elsewhere only in Job 41. 7, 20. See
Ap. 79. II.

15 head ... tail. Ref. to Pent. Only here and Deut.

16 the leaders: or, flatterers. err = stray.
they that are led = they that are flattered.
destroyed = swallowed up.

18 wickedness = lawlessness. Heb.شد ה (18. x).

19 of = for. Genitive of Relation (Ap. 17. 5).

20 eat . . . not be satisfied. Ref. to Pent. (Lev.


1 write = ordain, or register; legalize iniquities.
grievousness = oppression.
preserved = written.

3 poor = Heb. °'emi. See note on Prov. 6. 11.

4 Desolation = storm.
leave = secure, or put in safe keeping. Heb. °'azâh, a
Homonym with two meanings. See note on Ex. 23. 5.
glory = honour.

5 bow down under the prisoners - captives will
be enough to make you bow down.
fall under the slain = mortally wounded ones [will
be enough] to make you fall.

6, 79. Note.

8 Assyrian. Not woe to the Assyrian. That woe
comes later (Ap. 17. 13, and 19. 1), after the latest woes on
Ephraim and Judah. This is a Divine summons.

9 Assyrian. The monuments tell us that this was
Sargon, the father of Sennacherib.

10 hypocritical = impious, profane, godless, or
irreligious. Cp. 9. 17 and 93. 14, the only other occ. in Isaiah.

11 he meaneth not so = will not mean. The blindness
of the instrument emphasizes the truth of the prophecy.
think so = so intend.
2 he saith = he will say. altogether = all of them.

10 As = According as. °Idols = nothing.

I give him a charge, to take the spoil, and to
take the prey, and to tread them down like
the mire of the streets.

1 Howbeit °th meneth not so, neither doth
his heart °think so; but °it is in his heart to
destroy and cut off nations not a few.

2 For °he saith, °Are not my princes °alto-
ggether kings?

3 Is not Calno as Carchemish? is not Hamath
as Arpad? is not Samaria as Damascus?

4 °As my hand hath found the kingdoms of the
°Idols, and whose graven images did excel
them of Jerusalem and of Samaria;
11 Shall I not, 12 as I have done unto Samaria and her "Idols, so do to Jerusalem and her "Idols?"

13 Wherefore it shall come to pass, that when the LORD hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

14 For he saith, "By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the "bounds of the "people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:"

15 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or "peeped."

16 Therefore shall the LORD, "the LORD of hosts, send among his fat ones leanness; and under his glory He shall "kindle a "burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers 1 in one day;

17 And shall consume the glory of his forest, and of his fruitful field, both "soul and "body: and they shall be as when a standardbearer fainteth.

18 And the rest of the trees of his forest shall be few, that a "child may 2 write them.

19 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the "house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, 3 in truth.

20 The remnant shall return, even the remnant of Jacob, unto the mighty GOD.

21 For though Thy people Israel be as the sand of the sea, yet 2 as a remnant of them shall return: the "consumption decreed shall overflow with righteousness.

22 For 4 the Lord 5 GOD of hosts shall make a consumption, even determined, in the midst of all the land:"

23 Therefore thus saith the Lord GOD of hosts, 4 My people that dwellest in Zion, be not afraid of the Assyrian: he shall "smite thee with a "rod, and shall lift up his staff against thee, after the manner of Egypt.

24 For yet a very little while, and the indignation shall cease, and Mine "anger in their destruction.

25 And "he shall stir up a "scoffing for him 4 according to the slaughter of Midian at the rock of Oreb; and as His rod was upon the sea, so shall He lift it up after the manner of Egypt.

26 And it is the LORD of hosts shall stir up a "scoffing for him 4 according to the slaughter of Midian at the rock of Oreb; and as His rod was upon the sea, so shall He lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come. This is a prophetic description of Sennacherib’s advance against Judah. 

Alath = Ai; now et Tell, or Khan Haisan.
10. 28.

ISAIAH.

11.5.

681-680

Migron; at "Michmash he hath laid up his carriages:
20 They are gone over the passage; they have taken up their lodging at "Geba;
20 Rimah is afraid;
gibeah of Saul is fled.
30 Lift up thy voice, O daughter of "Gallim:
smite the mount of the daughter of Zion, of the hill of Jerusalem.
31 "Madmenah is removed; the inhabitants of "Gebim gather themselves to flee.
32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.
33 Behold, THE LORD, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.
34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

11 And there shall come forth a rod out of the "stem of Jesse, and a Branch shall grow out of his roots:
2 As the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
3 And he shall make His word standing in the fear of the LORD; and he shall not depart from the sight of His eyes, neither reprove after the hearing of his ears:
4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:
5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

10. 33-12. 6 (D'D, p. 890). DIVINE INTERPOSITION. (THE SON OF DAVID.) (Introversion and Alter nation.)

D' | Q | 10. 33, 34. Prophecy of Jehovah's deliverance. 
S | R | 11. 1-5. The Deliverer. "The Offspring." 
P | T | 11. 6-9. His new Dispensation. (Moral.)
P | T | 11. 11-16. His new Dispensation. (Political.)


11. 1 And - But. Note the same order of events in a rod = a sprout: occur again only in Prov. 14. 3. Note the sublime contrast with 10. 33, 34.
3 shall make Him of quick understanding. Or, his delight shall be in the reverence of Jehovah shall be fragrance to Him. Gen. 8. 31. Lev. 26. 31. and. Some codices, with two early printed editions, Aram., Sept., and Vulg., omit this "and".
poor = impoverished, reduced. Heb. dal. See note on "poverty" (Prov. 6. 11). reprove = set right, or righten. Same word as in 15.
smite. Same word as in 15. "the oppressor," for ereg, "the earth." This reading is confirmed by the Structure of the clause (which is an Intemposition):

11. 2 He shall smite the oppressor

h | with the rod of His mouth,
with the blast of His lips
11. 3 He shall slay the lawless one.

This reading ("oppressor," for "the earth") depends on whether the first letter is Aleph (א) or Ayin (ע). If with נ the word is "ereg," earth; and if with י it is "arai," oppression. These two letters are often interchanged. See notes on Ps. 28. 8 (their); 35. 18 (tear me). Mic. 1. 10 (at all). Hos. 7. 5 (baker sleepeth). The word ge'ul (to redeem) is spelt with Aleph (א), but it has been mistaken for ge'al (to pollute), and is actually so rendered in Ezrk. 2. 22. Neh. 7. 64. Ism. 55. 3; 63. 3. Lam. 4. 14. Dan. 1. 8. Zeph. 5. 1. Mal. 1. 7; while ge'al is properly so rendered in Lev. 26. 11, 16, 30, 43, 44. Job 21. 20 (fallith), Jer. 14. 16 (loathed). Ezk. 18. 20. The word "power" is spelt 'el (with Aleph) in Ps. 76. 7, but 'aw (with Ayin) in 90. 11. See further note on Hos. 7. 6 ("in their lying in wait"). The Masoretic contains several systems of words which are different. See Ginsburg's Masorah (Vol. I, p. 59, letter M, § 54 b, and Vol. II, p. 380, letter y, §§ 889-92). 

The wicked = the lawless one. Heb. rasha'. Ap. 44. x (sing. not pl.). Cp. 2 Thess. 2. 8.
11. 6-9 (T, p. 946). HIS NEW DISPENSATION. (MORAL) (Alliteration.)

T i 6. Natural enemies, together.
    k 7. A child not hurt by them.
    i 7. Natural enemies, together.
    k 8. A child not hurt by them.

6 wolf. Fig. Ampliatio. Ap. 8.

Little child = youth.

6 cockatrice = viper. Heb. sepaha. Occurs only here in "former" portion; and in 58:5 in "latter." Ap. 79, II.

9 in all My holy mountain. This expression occurs in the "former" portion only here and 27, 15, and in the "latter" portion in 56; 57, 15; 65. 23. It is to be distinguished from other expressions in which the word "mountain" occurs.

shall be = shall assuredly become.

The knowledge. This is the sign of the fulness of blessing. See note on 1. 5; cp. 6. 3. Ref to Pent. (Num. 14. 21).

Ap. 92.

11. 11-16 (T, p. 946). HIS NEW DISPENSATION. (POLITICAL) (Introversion.)

T 1 | 11, 12. Return of Remnant from Assyria.


l 15, 16. Return of Remnant from Assyria.

10 shall be = shall come to be. Quoted in Rom. 15. 12.

Root = sapling. people = peoples.

Gentiles = nations. glory = glory.

11 the LORD = Jehovah. One of the 134 places (Ap. 32) where the Sopherim changed "Jehovah" (of the primitive text) to "Adonai".

the second time. Ref to Pent. (the first time being Ex. 15. 14, 15.)

Ap. 92.

Pathros = Upper Egypt.

Islands = maritime countries. Heb. =. Occurs in the "former" portion, here; 9. 8; 23. 2. 2. 4; 6. 18; and in the "latter" portion, in 40. 18; 41. 1, 5; 42. 4, 10, 12, 13; 49. 1, 15; 50. 18. 60. 5; 66. 18.

12 assemble = gather in.

outcasts . . . dispersed. Note these two words as applied respectively to Israel and Judah: the former, race; the latter, fem.

gather together = gather out.

13 Ephraim. Put by Fig. Synecdoche (of Part). Ap. 6, for the whole of the ten tribes.

14 fly = flee. them = the sons of.

Moab. See note on 15. 1.

children = sons.

15 tongue = gulf.

His mighty = the full force, spirit, or blast, as in 4 ("breath"). wind = Heb. ruach. Ap. 8.

the river: i.e. the Euphrates.

dryshod. Heb. in shoes.

16 highway. See note on 7. 2.

like as it was. Ref to Pent. (Ex. 14. 22). Ap. 92.

in the day = when. See note on Gen. 2. 17, and Ap. 18.

12. 1-6 (Q, p. 946). PRAISE FOR JEHOWAH'S DELIVERANCE. (Alternations.)

Q U n | 1- In that day. Praise.

o | 1- Cause. Expressed in words.

V | 2, 3. Jehovah = my song.

U n | 4- In that day. Praise.

o | 4- Cause. Expressed in words.

V | 5, 6. Jehovah = my song.

1 LORD. Heb. Jehovah. An. 4. II.


JEHOVAH. One of the four passages where Jehovah is transliterated instead of being translated (Ex. 5. 2, 4; Ps. 83, 13, and Isa. 26, 4). Also one of several words where different type is used. See Ap. 48.

my strength and my song. Ref to Pent. (Ex. 15. 2). Ap. 92.

3 salvation. Ref to Pent. (Gen. 49. 18. Ex. 14. 13; 15. 2; Deut. 32. 10). Ap. 92.

4 people = peoples.

exalted. Cp. 2. 11, 15, "in that day."
13 The burden of Babylon, which Isaiah the son of Amoz did see.
2 Lift ye up a banner upon the high mountain, exult the voice unto them, shake the hand, that they may go into the gates of the nobles. 3 3 They have commanded My sanctified ones, I have also called My mighty ones for Mine anger, even them that rejoice in My highness.
4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: "the LORD of hosts" hosteth the "host of the battle.
5 They come from a far country, from the end of heaven, even "the LORD, and the weapons of His indignation, to destroy "the whole land.
6 Howl ye; for the "day of the LORD is at hand; it shall come as a destruction from the ALMIGHTY.
7 Therefore shall all hands be faint, and every "man's heart shall melt;
8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.
9 Behold, "the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.
10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.
11 And I will punish "the world for their evil, and the "wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and the exaltation of the haughtiness of the terrible.
12 I will make "a man more precious than fine gold; even a "man the golden wedge of Ophir.
13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of "the LORD of hosts, in the day of His fierce anger.
14 And it shall be as the chased roe, and as a shepherd that no "man taketh up: they shall every "man turn to his own people, and flee every one into his own land.
15 Every one that is found shall be thrust out of his place.
18. children = babes.
17. Medes, Here only "Medes", In 21.3, "Persians and Medes." In 45.1 Cyrus named. The order is chronological.
18. their. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "and their"
19. as when God, &c. Ref. to Pent. See note on 1. a.
20. never. See note on 23. 8.
22. the wild beasts = wolves, dragons, or wild dogs.

2. the people = peoples.
3. the house = their own place. See 49. 22; 60. 9; 66. 20.
4. the house of Israel. See note on 5. 7.

5. wicked = lawless ones (pl.). Heb. râshâ'. Ap. 44. 2.
6. continual = unremitting.
7. break forth into singing. This word (Heb. miz"ah) occurs once in the "former" portion (here), and five times in the "latter" portion (44. 23; 49. 13; 52. 2; 54. 1; 55. 12). See Ap. 62.
8. trees. Cp. 57. 24; 41. 19; 55. 13; 60. 13.
10. the cedars of Lebanon, saying, &c. It refers to Nebuchadnezzar's and Esar-haddon's cutting down, as recorded in their Inscriptions, p. 58 (published by Oppert, Paris, 1865). They tell how they "brought the greatest trees from the summits of Lebanon to Babylon". Nebuchadnezzar moreover boasts that he will do it in his message to Hezekiah (57. 5). See Ap. 67, p. 98.
12. the worm. Cover thee = are thy coverlet.
13. Lucifer - Morning-star. Worshiped by the Assyrians as male at sunrise, female at sunset. A name of Satan.
14. 12.  

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cut down to the ground, which didst weaken the nations!  
18 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north:  
14 I will ascend above the heights of the clouds; I will be like the Most High.  

15 Yet shalt thou be brought down to hell, to the sides of the pit.  
16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;  
17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?  
D 21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.  
22 For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.  
E 23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.  

24 The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:  
25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.  
26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.  

28 In the year that king Ahaz died was this burden.  
29 Rejoice not thou, whole Palestina, because of the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.  
30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.
31 Howl, O gate; cry, O city, thou, whole
Palaestina, art dissolved: for there shall come
from the north a smoke, and a smoke shall
be alone in his appointed times.
32 What shall one then answer the messen-
gers of the nation? That the Lord hath
founded Zion, and the poor of His People
shall trust in it.

15 The burden of Moab. Because in the
night Ar of Moab is laid waste, and
brought to silence; because in the night Kir
of Moab is laid waste, and brought to silence;
2 But he is gone up to Bajith, and to Dibon,
the high places, to woe: Moab shall howl
over Nebo, and over Medeba: on all their
heads shall be baldness, and every beard cut
off.
3 In their streets they shall gird themselves
with sackcloth; on the tops of their houses,
in their streets, every one shall howl,
weeping abundantly.
4 And Heshbon shall cry, and Elealeh:
their voice shall be heard even unto Jahaz:
therefore the armed soldiers of Moab shall
cry out; his life shall be grievous unto him.
5 My heart shall cry out for Moab; his fugi-
itives unto Zoar, an heifer of three
years old: for by the mounting up of Luhith
with weeping shall they go it up; for in the
way of Horonaim they shall raise up a cry
of destruction.

6 For the waters of Nimrim shall be deso-
late: for the hay is withered away, the grass
faileth, there is no green thing:
7 Therefore the abundance they have gotten,
and that which they have laid up, shall
they carry away to the brook of the willows.
8 For the cry is gone round about the borders
of Moab; the howling thereof unto Eglaim,
and the howling unto Beerselim.
9 For the waters of Dimon shall be full of
blood: for I will bring more upon Dimon,
lions upon him that escapeth of Moab,
and upon the remnant of the land.

Send ye the lamb to the ruler of the land
from Sela to the wilderness, unto the
mount of the daughter of Zion.
2 For it shall be, that, as a wandering bird
cast out of the nest, so the daughters of Moab
shall be at the fords of Arnon.
3 Take counsel, execute judgment; make
thy shadow as the night in the midst of the
noontide; hide the outcasts; bewray not him
that wandereth.
4 Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler:

u^t for the extortioner is at an end, the spoiler caseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established; and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

G^t: 6 We have heard of the pride of Moab; he is very proud: even of his heightens, and his pride, and his wrath: but his lies shall not be so.

u^t Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall ye mourn; surely they are stricken.

8 For the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

u^t Therefore will I bewail with the weeping of Jazer the vine of Sibmah: I will water thee with My tears, O Heshbon, and Elealeh: for they shall make thee abundant for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards shall there be no singing, neither shall there be shouting: the treader shall tread out no wine in their presses; I have made their vintage shouting to cease.

11 Wherefore My bowels shall sound like an harp for Moab, and Mine inward parts for Kirhareseth.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now within three years, as the years of an hireling, and the glory of Moab shall be consumed, with all that great multitude; and the remnant shall be very small and feeble.

The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortresses also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

b 2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortresses also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

K 4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

A^t a 17 The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

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b 4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.


1 burden. The second of the seven burdens (see D, is taken away) is swept away. This was by Tiglath-

pleser, king of Assyria, and the slaughter of Rezin (692 B.C.). See 2 Kings 16. 9, and 7. 9, 16, above. city... heap. Note the Fig. Paronomasia (Ap. 6). Heb. 'aro'et. Other cities. Note the Fig. Paronomasia (Ap. 6). Heb. 'aro'et. 2 cities of Aroer. Note the Fig. Paronomasia (Ap. 6). There were three other cities of that name (Deut. 2. 28, Num. 32. 14, and 1 Sam. 30. 28), and this one, which is not identified. forsaken. See note on 1. 4. 3 children = sons. The LORD of hosts. See note on 1. 9. 4 be = become.
17. 5.

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18. 6.

649-588 5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

d 6 Yet gleaning grapes shall be left in it, as the shewing of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof," saith the LORD God of Israel.

L 7 At that day shall a man look to his Maker, and his eyes shall have respect unto the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

9 In that day shall his strong cities be forsaken bough, and an uppermost branch, which they left because of the children of Israel:

c and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shall thou plant pleasant plants, and shalt set it with strange slips:

H a 11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

b 12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rolling of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

A 3 M 0 18 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hither to; a nation meted out and trodden down, whose land the rivers have spoiled!

f 3 All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye.

N 4 For so the LORD said unto me, I will take My rest, and I will consider In My dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

N 5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls

5 it; i.e. Jacob's glory (v. 4).

it; i.e. Jacob's fatness (v. 4). Rephaim. South-west of Jerusalem. So called after one "Repha", a mighty one among the descendants of the Nephilim, as Anak was, who gave his name to another branch. See Ap. 23 and 25.

6 the LORD. Heb. Jehovah. Ap. 4. II.

the LORD God of Israel. Ref. to Pent. (Ex. 82. 27. Cp. Josh. 5. 18; 10. 49, 42, &c.). See note on 29, 23 and Ap. 92.


8 a man - Lit. the man. Heb. Adam. Ap. 14. L. look - have an eye unto, have respect - have regard. Note the Alternation in v. 7, "look" and "have respect".

the Holy One of Israel. See note on 1. 4.

9 the groves - the Asherahs. See Ap. 42. Ref. to Pent. (Ex. 34. 12. Deut. 7. 5; 12. 2; 16. 21). Ap. 79. II.

10. images - sun images. Ref. to Pent. (Lev. 26. 30); both mentioned again (27. 6). Ap. 92.

11 desolation. See note on 1. 7.


12 pleasant plants. Probably plantings of Adonis.

13 strange slips; or slips of a strange [God].

11 In the day - By day.

12 people - peoples. noise - booming, or roaring.

13 rolling thing - a galgai. See note on Ps. 88. 15.

14 trouble = consternation.

he is not: or, he is no more. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and he is no more".

18. 1-7 (A5, p. 948). BURDEN OF ETHIOPIA.

(Introduction and Alteration.)

A1 M | e | 1. 2. Israel. Spoiling.


1 Woe = Ho! The third of the seven burdens (see D, p. 930).

1 land . . . beyond: i.e. land . . . beyond Abyssinia.

2 Spoiling with wings . . . of the rustling zalal (from zalal, to tinkle, ep. Deut. 28. 43). Occurs only in Job 41. 7 (spears). 2 Sam. 6. 5 (cymbals). Pa. 150. 6 (cymbals).

3 The sea = the Nile. So called by the inhabitants of the Sudan to-day.

4 bulrushes = reeds. Not the papyrus, but its companion reed, the ambach, which reaches a height of fifteen feet and has yellow flowers. Ref. to Pent. Only here, 35. 7; Ex. 2. 3; and Job 8. 11. Ap. 79. II.

5 scattered and peeled - tall and smooth-faced", as Professor Sayce describes them, terrible. They formed the armies of "So" or Shaba, and are the backbone of the Anglo-Egyptian army (see Records of the Past, vol. vii, part iv). Their land the rivers have spoiled: i.e. the "sudd" or swamps (hence Sudan). The Dinks and Shilluk negroes live on the floating cakes of sudd.

6 He = Jehovah. See Structure, above.

7 cloud of dew = summer night mist. Heb. 'esh. Not a rain-cloud, which latter is never seen in harvest. Eight times rendered "thick clouds."

8 left. See note on "forsaken" (1. 4).

9 fowls . . . beasts. Note the Alternation.
of the mountains, and to the "beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall waver upon them.

7 In that time shall the "present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trenched under foot; whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion."

19. 1—20. 6 (A4, p. 948). BURDEN OF EGYPT. (Interposition.)
P | 19. 5—10. Desolation.
Q | 19. 11—17. The Lord of hosts. The cause.

19. 1—4 (O, above). CONFESSION. (Alteration.)
1 burden. The fourth of the seven burdens (see D, p. 980). the LORD. Heb. Jehovah. Ap. 4. II.
riddeth. Fig. Anthropopathia. Ap. 6.
set the Egyptians. &c. Referring to the anarchy consequent on the defeat of Egypt by Sargon (688 B.C.), and the fall of her host.
Idols. See note on 2. 8.
charmers. Heb. 'effim = mutters. Occurs only here.
spiritual. Heb. 'ittim = mutters. Occurs only here.
the LORD. Ap. 4. VIII (1). the Lord of hosts. See note on 1. 2.

19. 5—10 (P, above). DESOLATION. (Alteration.)
P | i 5. Waters.
| k 7. Vegetation.
| j 8. Waters. Fishers in them.

5 "And the waters shall fall from the sea, and the river shall be wasted and dried up. 6 And they shall turn the rivers far away; and the "brooks of defence shall be emptied and dried up: the reeds and flag shall wither.

7 The "paper reeds by the "brooks, by the mouth of the "brooks, and every thing sown by the "brooks, shall wither; be driven away, and be no more.

8 The fishers also shall "mourn, and all they that cast angle into the "brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and that "weave networks, shall be confounded. 10 And they shall be broken in the "purposes thereof, all that make sluices and ponds for fish.

Q | 11 Surely the princes of Zoon are "fools, the counsel of the wise counsellors of Pharaoh is become bruitish:

m how say ye unto Pharaoh, 'Is am the son of the wise, the son of ancient kings?'

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the "Lord of hosts hath purposed upon Egypt.

13 The princes of Zoon are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The "Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.
15. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

\[m\] In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of \(\text{the hand of the LORD of hosts, which shaketh over it.}\)

17. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of \(\text{the LORD of hosts, which shaketh over it.}\)

18. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to \(\text{the LORD of hosts; one shall be called, The city of destruction.}\)

\[o\] In that day shall there be an altar to \(\text{the LORD in the midst of the land of Egypt, and a pillar at the border thereof to \(\text{the LORD.}\)}

20. And it shall be for a sign and for a witness unto \(\text{the LORD of hosts in the land of Egypt: for they shall cry unto \(\text{the LORD because of the oppressors, and \(\text{He shall send them a Saviour, and a great One, and \(\text{He shall deliver them.}\)}

21. And \(\text{the LORD shall be known to Egypt, and the Egyptians shall know \(\text{the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto \(\text{the LORD, and perform it.}\)

22. And \(\text{the LORD shall smite Egypt: He shall smite and heal it: and they shall return even to \(\text{the LORD, and \(\text{He shall be interreated of them, and shall heal them.}\)}

23. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the \(\text{land; \(\text{Whom \(\text{the LORD of hosts shall bless, saying, \text{Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.}}\)

In the year that \(\text{Tartan came unto Ashdod, (when Sargon the king of Assyria sent him) and fought against Ashdod, and took it;\)

2. At the same time spake the \(\text{LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot.} \text{And he did so, walking naked and barefoot.}\)

3. And the \(\text{LORD said, Like as My servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;\)

4. So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

5. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.
21.  

**ISAIAH.**

21. The burden of the desert of the sea.

As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth.

3 Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

4 Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

5 My heart panted, fearfulness afflicted me: the night of my pleasure hath he turned into fear unto me.

6 Prepare the table, watch in the watchtower, eat, arise, ye princes, and anoint the shield.

7 For thus hath the Lord said unto me, "Go, set a watchman, let him declare what he seeth."
The Lord shall come forth as a chariot with a couple of horsemen. A chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, "A lion: My Lord, stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, with a couple of horsemen." And he answered and said, "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground."

10 O my threshing, and the o'corn of my floor:

that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you."

11 The burden of Dumat. He calleth to me out of Seir, "Watchman, what of the night? Watchman, what of the night?"

12 The watchman said, "The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."

13 The burden upon Arabia. In the forest in Arabia shall ye lodge; O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread that fled.

15 For they fled from the sword, from the drawn sword, and from the bent bow, and from the spoil.

16 For thus hath the Lord said unto me, "Within a year, according to the years of an hirling, and all the glory of Kedar shall fail:"

17 burden. The seventh and last of the seven burdens (see D, p. 980). upon Arabia: ba'rab = in Arabia. travelling companies = caravans. by Ketarah: Dedan, son of Midian (Gen. 25. 3). 1 Chron. 1. 30. 14 Tema. Descendants of Abraham through Hagar and Ishmael (Gen. 25. 14). 1 Chron. 1. 30): both mentioned in Jer. 25. 23, Job 6. 12. See note on p. 696. brought = bring ye. from the Assyrian invaders. 16 Within a year. Later afflictions were foretold in Jer. 49. 28. Kedar. Another descendant of Abraham by Hagar through Ishmael (Gen. 25. 19).
22 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor are dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled 0 from far.

4 Therefore said I, “Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my People.”

5 For it is a day of trouble, and of treading down, and of perplexity by 0 the Lord 0 God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array 0 at the gate.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a 0 ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto Him That fashioned it long ago.

12 And in that day did 0 the Lord 0 God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: "Let us eat and drink; for to morrow we shall die".

14 And it was revealed in mine ears by 0 the Lord of hosts, "Surely this 0 iniquity shall not be purged from you till ye die," saith 0 the Lord 0 God of hosts.

15 Thus saith 0 the Lord 0 God of hosts,

16 Go, get thee unto this treasurer, even unto Shebna, which is over the house, 0 and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, 0 as he that Heweth him out a sepulchre on high, and that gra夫eth an habitation for himself in a rock?

17 Behold, 0 the Lord 0 will carry thee away with a mighty captivity, and will surely cover thee.

18 He will 0 surely violently turn and toss thee like a ball into a large country: there shall thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

19 And I will 0 drive thee from thy 0 station, and from thy state shall He pull thee down.'
22. 20.

T U
(p. 958)
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20 And it shall come to pass in that day, that I will call My servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all the vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.'

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off:

R

for the LORD hath spoken it.

23 The burden of Tyre. Howl, ye ships of Tarshish;

for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zion, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zion: for the sea hath spoken, even the strength of the sea, saying, I will travail, not bring forth children, neither do I nourish young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

ships. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the people in them. house. In this case "port".

22. 20-24 (T, p. 957). ELIAKIM.

V | 21-22. "I will". Jehovah's work.

20 in that day: i.e. in the day when this prophecy will be fulfilled. Cp. v. 25.


21 girdle. Ref. to Pent. Occurs here; and elsewhere only in Ex. 25. 8, 28; 38. 9; 50. 20. Lev. 8, 7, 15; 16. 4. Ap. 92. A priestly vestment.

government = administration.

22 upon. Cp. 9. 6. open and shut. Put by Fig. Metonymy (of Adjunct), Ap. 6, for power of administration. Cp. Rev. 3. 7, which shows that the fulfilment culminates in Messiah.

24 the offspring and the issue: i.e. direct and collateral issue, and embraces his entire kindred.

the offspring. Heb. hargagdim. Occurs only in Job and Isaiah (Job 5. 25; 21. 3; 27. 14; 21. 8, and Isa. 34. 1; 42. 5; 44. 3; 45. 19; 61. 6; 63. 23). See Ap. 79. II. vessels. Put by Fig. Metonymy (of Subject), Ap. 6, for the kindred mentioned above.

25 In that day. Refers back to the day of 2:20: i.e. the day of Shebna's overthrow. This would be the day of Eliakim's exaltation, the nail: which Shebna thought himself to be, but which Jehovah declared Eliakim to be.

removed . . . fall. . . . cut off. Referring to vv. 17-19. Fig. Synonymia (Ap. 6), emphasizing the completeness of Shebna's downfall. The interpretation belongs to the two men, but the application refers (3) to the two parties in Jerusalem, and (2) to the Messiah, in whom the prophecy will be exhausted.

23. 1-18 (Y, p. 948). BURDEN OF TYRE.

Division.

Y | W1 | 1-14. The former time.
W2 | 15-18. The latter time.

1-14 (W1, above). THE FORMER TIME.

(Alteration.)

W1 | X | 1-4. Howl.
X | 19-4. Howl.

1 burden = oracle.

Tyre. It had rejoiced in the misfortunes of Judah (Amos 1. 5); so it is punished by the same king of Babylon (25. 13). Eze. 26. 2-21.

1 ships of Tarshish. See note on 2. 16 and 1 Kings 10. 22.

(Repeated Alteration.)

Y | a1 | 1-4. Apostrophe to Tarshish and Zion.
| a2 | 6-8. Apostrophe to Tarshish.
| a3 | 10-12. Apostrophe to Tarshish.

Chittim. Originally used of Cyprus, but extended to the islands and coast-lands of the Mediterranean. The origin of that name means: "the fall of Tyre". In Jer. 25. 27, it is the fall of Tyre. 2 isle. Here, Tyre itself. thou whom = which. pass over = cross, in trading. In 1 Kings 5. 10, 12, imperative, implying flight. 3 seed = or, grain. Sihor = the Nile. Egypt was the field, the Phoenician coast its granary. river. Ref. to Pent. See note on 7. 18. "River" is here put by Fig. Metonymy (of Adjunct), Ap. 6, for the country (Egypt) through which it passes. she is a mart of nations: or, it became a mart. The name Phoenicia was derived from the Phoenicians who settled along the coast. 4. Zidon. Was a seaport, the mother city of Phoenicia, the granary of Egypt's harvests. The Zidonians had built Tyre on a rocky island, and connected it with the mainland. . . . I travail not . . . have not travailed. The verbs which follow in v. 4 are in the past tenses. The sea speaks to the mother Zidon: thou seekest Tyre—thou thinkest only the sea. children = sons. 8 As at the report concerning, &c. or, When the report comes to Egypt they are forthwith in terror at the report concerning Tyre.
23. 6. **ISAIAH.**

24. 4.

7 antiquity = origin. 
23. **Pass ye over to Tarshish; hayo, ye inhabitants of the isle.**

7 Is this thy joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. 
8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? 
9 The Lord of hosts. See note on I. 9. 
10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength. 
11 He stretched out his hand over the sea, He shook the kingdoms: the Lord hath made a commandment against the merchant city, to destroy the strong holds thereof. 
12 And He said, "Thou shalt not more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest." 
13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and He brought it to ruin. 
14 Howl, ye ships of Tarshish: for your strength is laid waste. 

24. 1-27. **ISRAEL JUDGMENT AND MERCY.** (Division.) 

24. 1-3 (A, above). **ISRAEL JUDGMENT.** (Alternations.)
5. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6. Therefore hath the curse devoured the earth; and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7. The new wine mourneth, the vine languisheth, all the merryhearted do mourn.

8. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the hart ceaseth.

9. They shall not drink wine with a song; strong drink shall be bitter to them to drink it.

10. The city of confusion is broken down: every house is shut up, that no man may come in.

11. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12. In the city is left desolation, and the gate is smitten with destruction.

C

13. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleanings grapes when the vintage is done.

14. There shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

16. From the uttermost part of the earth have we heard songs, even glory to the righteous.

B o t

But "I said, "My leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."

f

17. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

O f f

19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

f

21. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited.

C

23. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously.
25 O LORD, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of full of marrow, of wines on the lees well refined.

And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

And He will swallow up death in victory; and the Lord GOD will wipe away tears from all faces; and the rebuke of His People shall He take away from off all the earth: for the Lord hath spoken it.

Abraham and Sarah shall reign over the tents of their sons, and the tents of Jacob, for the Lord Almighty hath spoken it.

26 In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.

Note: The text is a transcription of a page from a biblical manuscript, specifically from Isaiah 25-26. The page contains various verses from these chapters, discussing topics such as the LORD's intervention, salvation, and the future prosperity of the nation of Israel.
26. 2

ISAIAH.

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2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.

4 Trust ye in the Lord for ever: for in the Lord everlasting strength.

5 For He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness: Thou, most upright, dost weigh the path of the just.

8 Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee.

9 With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

11 When Thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of Thine enemies shall devour them.

12 O Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us.

13 O Lord our God, other gods beside Thee have had dominion over us; but by Thee only will we make mention of Thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O Lord; Thou hast increased the nation: Thou art glorified: Thou hast removed it far unto all the ends of the earth.

16 In trouble have they visited Thee, they poured out a prayer when Thou chastening was upon them.

17 As a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O Lord.

18 We have been with child, we have been in pain, we have as it were brought forth wind; should not be translated. Where it is translated.

26. 1-21 (p. 961). SONG IN JUDAH.

(Repeate Alternation.)

E: 1 | 4. The righteous. Their salvation.

1: 5. The wicked. Brought down.


4: 12, 13. The righteous. Their God.


7: 19. The wicked (Rephaim). No resurrection.

8: 20. The righteous nation. Preserved.


2 keepeth the truth = maintaineth fidelity. No Article. Cp. Deut. 82. 20. Occurs only here, in Isaiah.

3 perfect peace. Heb. peace, peace. Fig. Epizeuxis (Ap. 6), for emphasis, beautifully expressed in the A.V. the same expression occurs in 57. 19, indicating the unity of the book. See note on 24. 16, and Ap. 79. II. Cp. 27. 5. mind = thought; trusteth = confideth. Heb. bəザ. See Ap. 69. I.


5 LORD. Heb. Yah. Ap. 4. III. In Isaiah, only here and 12. 2; 88. 11, 12.

JEHOVAH. One of the four passages where the A.V. transliterates the word instead of translating it. See note on 12. 2, and Ap. 49. everlasting strength = a rock of ages. Ref. to Pent. (Deut. 32. 4, 15, 20, same word as here). See Ap. 92. Found only in Deuteronomy and as applied to God (see Ap. 79. 11); and here, and 30. 7, in the "former" portion; and 44. 8 in the "latter" portion. Cp. Hab. 1. 12. 1 Sam. 2. 2. 2 Sam. 22. 3, and Psalms.


7 way. See note on "path", 2. 3. the just = a just one. uprightness = a perfect or level way. weigh = ponder.


9 the wicked = a lawless one. Heb. רָעָה. Ap. 44. x. 11 the fire, &c. Or, fire shall devour Thine adversaries (R.V.).

12 ordain = arrange. in us = for us. Cp. Phil. 2. 13.


had dominion = domineered, or lorded it. make mention = called upon. Thy name = Thea. See note on Ps. 20. 1.

14 They are dead: i.e., the "other lords" of v. 12.

Heb. מִיתָה. Not dead men, as such, for "all" men shall rise again (Dan. 12. 2. John 5. 28, 29. Acts 23. 6, 8; 24. 15. 1 Cor. 15. 22. Rev. 20. 4-6, 13), but those referred to in 12.

deceased = the "Rephaim". This is a proper name, and should not be translated. Where it is translated.

26. 5. Ps. 85. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 9) why not so here? or transliterated, as it is in 17. 5., they shall not rise. These Rephaim will not rise. They were the progeny of the fallen angels: these latter are kept "in prison" (1 Pet. 3. 19), in "chains" (2 Pet. 2. 4. Jude 6), "reserved unto judgment", but their progeny will "not rise" (Rev. 14. 10) or be judged, for they have been "visited", "destroyed", and "perished". See Ap. 23 and 25.

15 Thou hast increased. Fig. Epizeuxis. Ap. 6. increased = added to. the nation: i.e., Israel. The future nation of Matt. 21. 43. hadst removed, &c. = hast enlarged or extended all the boundaries of the land. Heb. רְאָּסָּה, as in Mic. 7. 11. chained = "giant". Cp. 17 Like as a woman, &c. Ref. to Pent (Gen. 3. 16). Ap. 92. Cp. 13. 87. 3, 45. 14, 66. 7, 9. These refer to the birth-pangs of the Great Tribulation, which issue in the new nation.

neither have the inhabitants of the world fallen
nor did the inhabitants of the world come to the
light: i.e. by being born. The Heb. naphel, to fall, is
used of birth, as Heb. naphel occurs only in Job 3, 16,
Ps. 88, 8. Ecc. 6. 3.
world = the inhabited world. Heb. tébel.
19 Thy dead men—Thy dead ones. Heb. méthim,
as in v. 14. These are very different from the dead in
ev. 14. They are Jehovah’s dead. These shall rise.
My dead body shall . . . arise = my corpse (a noun
of multitude).
shall they arise (pl. verb): i.e. all the dead bodies
of Jehovah’s people. All these shall awake and sing
(Ps. 17. 15).
dwell in dust = lie in the dust: i.e. buried in the dust
of the earth.
as the dew of herbs = like the dew upon herbs: i.e.
and = but; introducing the important contrast already
expressed in v. 14.
cast out: or, cast away. Not yield up in resur-
rection. Whom will the earth thus cast away? See the
answer in the word which follows.
the dead = the Raphaim. See note on v. 14, and Ap. 28
and 25. These will “not rise”.
20 Come = Go.
a little moment. See note on Prov. 5. 14.
disclose her blood. Ref. to Pent. (Gen. 4, 16, 11).
Ap. 92.
27. 1 In that day: i.e. the period of judgment fore-
told in 26, 21.
His . . . strong sword. Fig. Anthropophathia. Ap. 8.
Nahash. Three great aquatic animals are here
mentioned: probably referring to Israel’s three great
enemies: Assyria (with Nineveh, on the Tigris);
Babylon (on the Euphrates); and Egypt (on the Nile);
with Satan himself behind them all, as their great
instigator.
piercing = stinging, or fugitive (like the Tigris).
crooked—tortuous (like the winding Euphrates).
dragon = the crocodile of the Nile.
sea = the Nile, as in 19. 4. Nah. 3. 4.
2 sing: or, answer.
red wine. Heb. chamem. Ap. 27, III. Some codices,
with one early printed edition, Aram., and Sept., read
chamath, pleasant, or lovely.
F Fury. Heb. ’áváh = wheat, wrath, displeasure.
not in Me: i.e. not now. There was in the other
song (5. 5-7): but now, “in that day”, all wrath
will have gone.
briers and thorns: i.e. the internal enemies of the
vineyard (as the wild beasts are the external enemies).
These are now the objects of His wrath, not His vine-
yard.
27. 7-13 (D, p. 961). ACKNOWLEDGMENT. (Alternatively.)

26. 18. ISAIAH. 27. 9.

649-588 we have not wrought any deliverance in the
earth; * neither have the inhabitants of the
world fallen.
19 Thy dead men shall live, together with
* my dead body * they shall arise. Awake and
sing, ye that * dwell in dust: for thy * dew is * as
the dew of herbs,
* and the earth shall * cast out * the dead.
20 Come, My People, enter into thy
chambers, and shut thy doors about thee: hide
thyself as it were for * a little moment, until
the indignation be overpast.

F 27 * In that day * the LORD with * His sore
and great * and strong sword shall
punish * Leviathan * the * piercing serpent, even
Leviathan that * crooked serpent; and He shall
slay the * dragon * that is * in * the * sea.
E 2 * In that day * sing ye unto her, A vineyard of
* red wine.
3 * the LORD do keep it; I will water it
every moment: lest any hurt it, I will keep it
night and day.
4 * Fury is * not in Me: who would set the
* briers and * thorns against Me in battle? I
would go through them, I would burn them
together.
5 * Or let him take hold of * My strength, that
he may make peace with Me; * and he shall
make peace with Me.
6 * He shall cause them that come of Jacob
to take root: Israel shall blossom and bud,
and fill the face of the world with fruit.

D 1 Hith He smitten him, * as He smote those
that smote him? * or is he slain according to
the slaughter of them that are slain by him?
8 * In measure, * when it shooteth forth, * Thou
wilt debate with it: He stayeth His * rough
* wind in the day of the * east * wind.
9 * By this therefore shall the * iniquity of Jacob be * purged; and * this is all the fruit
to take away his sin; when He maketh all the
stones of * the altar * as chalkstones that are
beaten * in sunder, * the groves and * images
shall * not stand up.

5 Or: i.e. if such enemies wish to avert My wrath,
them then let them make peace with Me. My strength
= Me, as a refuge or protection.
6 He shall cause, &c. This verse is not an “addendum”, or
“irrelevant”, or “an illegible gap”. It is necessary in order to give us the subject of the song, which
is reserved till this verse. The symbol is to tell us that Israel is the vineyard (cp. v. 12). See the Structure
on p. 961; and note that in E (26. 1-21) we have the Song of Judah, while in E (27. 2-6) the Song concerning
Israel, the world = the inhabited world. Heb. tébel.

27. 7-13 (D, p. 961). ACKNOWLEDGMENT. (Alternatively.)

D 1 7. Enemies.
I 8, 9. Israel.
I 10, 11. Enemies.
I 12, 13. Israel.

7 as, &c. = according to the stroke of those, &c.
8 In measure = By measure. Referring to the smiting
of Israel, as being in a limited measure. Heb. sªráth. Ap. 51, III. 3, (11), (5).
when it shooteth forth = when Thou didst send it forth (i.e. the stroke of v. 7). Heb. rib = plead, as in 17: 3; 13;
11: 22, Jer. 2. 9, 29; 12. 1; 50. 34. Mic. 1. 9.
east wind. A violent, hot, scourching wind; pernicious to the fruit of a vineyard.
purged = covered: i.e. atoned for. Heb. ribháph. See note on Ex. 26. 33.
all this is the fruit = all this is the fruit or result. Heb. cháldál. Ap. 44, i.
sin. the altar = all altars. as = no
better than. in sunder = to pieces. the groves = the Asherahs. Ap. 42.
images = images of Ashethore. See note on 17. 8.
27. 10  

ISAIAH.

28. 10

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness; there shall be the calf fed, and there shall be lie down, and consume the branches thereof.

11 When the boughs thereof are withered, then shall they be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore He That made them will not have mercy on them, and He That formed them will shew them no favour.

12 And it shall come to pass in that day, that the Lord shall beat off from the channel of Egypt, and shall be gathered one by one, 0 ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

28 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His People.

6 For a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But figs also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all table are full of vomit and filthiness, so that there is no place clean.

9 Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; seeth. The A.V. of 1611 had "seeth it", eateth it up = swallowed it.

5 the Lord of hosts. See note on 1. 9

7 they. Referring to Judah. strong drink. Heb. hēkār. Ap. 27. IV. Judgment = pronouncing judgment. Harvest, &c. 1 Sam. 20. 34. Ezk. 40. 39-43. milk = breasts. 9 tables. Used at sacrificial feasts (Tabernacles, Mal. 1. 7, 12. 9 Whom = Whom (say they). For = For (say they) mocking the prophet as though must be: or, [hath been]. The verse then reads: "For it is zuā tūṯān, zuā tūṯān. kāw lāḵōn, kāw lāḵōn. zər šōm, zər šōm."

The Figs. Epizeuxis and Paronomasia (Ap. 6), for emphasis. It may be Englished by: "Law upon law, Saw upon saw".

28. 1-35. 10 (D, p. 690). WOES. ALTERNATED WITH JEOHVAH'S GLORIES. (Repeated Alternation.)

D J1 K1 | 28. 1-2. Ephraim (Samaria and Israel).
K3 | 30. 1-17. The Egyptian League.
L3 | 30. 18-35. Jehovah the gracious One.
L4 | 32. 1-26. Jehovah the righteous King.
J5 K5 | 33. 1-12. The Assyrian spoiler.
L6 | 33. 13-24. Jehovah the King in His beauty.
J6 K6 | 34. 1-17. Gentile nations.
L7 | 35. 1-16. Jehovah, the King in His glory.

28. 1-22 (K1, above). EPHRAIM. (SAMARIA AND ISRAEL). (Interventions and Alternation.)

K1 | 1. Ephraim. Pride.
o | 1-3. Jehovah the Instructor.
N | p | 8. Whom shall He teach.
| q | 10, 11. Teaching. Mocking.
| p | 12. Refusal to hear.
| g | 13. Teaching. Threatening.
M | r | 14, 15. Judah. Scourers.

1 Woe to Ho! We now come in (D, see above) to a cycle of woes corresponding with the "hurdens" (in D, p. 690). In these "woes" Jehovah's purpose is alternately thrown into sharp contrast (see the Structure of D, above). crown of pride = pride's crown, or proud crown (i.e. Samaria; cp. Amos 6. 1, 3). Fig. Kinnālāq (Ap. 6). Referring to the circle of towers which girdled Samaria.

10. Ephraim = one tribe. Put by Fig. Metonymy of Adjunct, Ap. 6, for all the tribes of Israel. a fading flower. Cp. 1. 30; 40. 7.

fat = rich, or luxuriant. wine. Heb. ʾayin. Ap. 27. I. 10. 5. 5. 8. 9.

2 Behold, Fig. Asterismos (Ap. 6). the Lord = Jehovah (Ap. 4. II). One of 184 places where "Jehovah" of the primitive text was changed to "Adonai"; so some codices, with two early printed editions. See Ap. 32. hath a mighty and strong one = hath a mighty one, immensely strong: i.e. Assyria (2 Kings 17. 5, 6; 18. 10; cast down = cast [Ephraim] down.

4 be = become. and. Omit. The A.V. of 1611 had "beeth it", eateth it up = swallowed it.


8 tables. Used at sacrificial feasts (Tabernacles, Mal. 1. 7, 12. 9 Whom = Whom (say they). For = For (say they) mocking the prophet as though must be: or, [hath been]. The verse then reads: "For it is zuā tūṯān, zuā tūṯān. kāw lāḵōn, kāw lāḵōn. zər šōm, zər šōm."

The Figs. Epizeuxis and Paronomasia (Ap. 6), for emphasis. It may be Englished by: "Law upon law, Saw upon saw".

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28. 10. **ISAIAH.**

| 649-588 | cept upon precept; line upon line, line upon line; here a little, and there a little: |
| 11 | "For with" stammering lips and another tongue will He speak to this People. |
| 12 | "To whom He said, "This is the rest wherev'y ye may cause the weary to rest; and this is the refreshing;" yet they would not hear. |
| 13 | But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. |
| 14 | Wherefore hear the word of the LORD, ye scornful men, that rule this People which is in Jerusalem. |
| 15 | Because ye have said, "We have made a covenant with death, and with hell are we at agreement; when the over flowing scoure shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves;" |
| 16 | Therefore thus saith the LORD God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. |
| 17 | Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. |
| 18 | And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. |
| 19 | From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. |
| 20 | For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. |
| 21 | For the LORD shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. |
| 22 | Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined, upon the whole earth. |
| 23 | Give ye ear, and hear My voice; hearken, and hear My speech. |
| 24 | Doth the plowman plow all day to sow? doth he open and break the clods of his ground? |
| 25 | When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter |

28. 23-29. **JEHOYAH THE INSTRUCTOR. (Alternation.)**

| 11 | For = Yea, verily. Taking the words out of their own tainting lips, and turning them against themselves. Quoted in 1 Cor. 14, 21. |
| 12 | stammering = jabbering. |
| 13 | another = foreign. Referring to the Assyrian language they were (alas!) soon to hear (cp. 33. 19. Deut. 28. 49). |
| 14 | To whom He said: or, He (Jehovah) Who said to them: i.e. by His prophets (7. 4; 8. 6; 30. 15. Jer. 6. 16). |
| 15 | was = became. Giving back to the scoffers their own words (from v. 10) in the form of a threatening, might = may. |
| 17 | Behold. Fig. Asterias (Ap. 6), emphasising the contrast between the false foundation of v. 15 with the true foundation. (This is quoted in Rom. 4. 23; Pet. 2. 6.) |
| 18 | a tried stone = a test stone: i.e. tested itself, and testing others. Op. v. 17, and Zech. 8. 9. |
| 19 | a sure foundation. Fig. Polyptoton (Ap. 6), for emphasis. Heb. a foundation founded: i.e. a well-founded foundation, or a firm or sure foundation. |
| 20 | not make haste = be constant, steady, not fleeing away. See note on Prov. 8. 36. Note the Fig. Metonymy (of Subject), Ap. 6; by which the has, or sight, is put for the confusion and shame which is the cause of it. Sept. reads "ashamed." In Rom. 9. 33; 10. 11; 1 Pet. 2. 6, the Fig. is translated, and means therefore exactly the same thing: shall have no need for ✠ to be entered. (ep. 49. 23). |
| 21 | Judgment also will I lay to the line, &c. I will make judgment the line, and righteousness the plumb-line. |
| 22 | take you = take you away. |
| 23 | vexation = terror. report = hearing. Put by Fig. Metonymy (of Adjunct), Ap. 6, for what is heard. |
| 24 | the bed, &c. This allegory is to show that their false security as to the approach of Semachrib would afford them no real rest, it would soon be disturbed. |
| 25 | This could not be known or understood without reference to 2 Sam. 5. 23, and Josh. 10. 10; and this reference must have been in writing: too long before (700 years) to be a matter of mere memory. See Ap. 92. |
| 26 | His strange work = strange His work [is]. Heb. nākār = foreign. |
| 27 | His strange act = unwonted [is] His act. Heb. nākār. |
26 the principal wheat = wheat in rows. Only here.
27 place = disorder. Connect "appointed" with "place", not with "barley".
28 Bread = Corn. Bread is put by Fig. Metonymy (of Effect), Ap. 6, for the corn of which it is made.
brized = crushed; i.e. reduced to powder. Cp. Ex. 13. 28, 3 Kings 22. 6. Render, as a question: Is corn crushed?
because = nay. The Heb. accent "bir is disjunctive and requires this rendering. Cp. R. V. marg., and Job 21. 20. ever = for ever.
29 This: i.e. this same design in His treatment of His people. His purpose is the same as that of the husbandman. Cp. Amos 9. 9.
excellent = lofty.
working = wisdom. The sort of wisdom which carries the purpose through to permanency. Heb. tāḥīyāh. See note on Prov. 3. 7.

29. 1-21 (K, p. 964). JERUSALEM AND LEBANON. (Extended Alternation.)
w v 9-12. Stupification.
x v 13, 14. Reason.
v 15-17. Woe, Lebanon.
w v 14, 15. Illumination.
x 16, 17. Reason.
1 Woe. The second of the six woes, indicated in the Structure (D, p. 950).
Ariel = either a lion of GOD (E, Ap. 4. IV) (2 Sam. 23. 20); or the altar-hearth of GOD (Ezek. 43. 15, 16; and the Moabite Stone, line 12, Ap. 54). Jerusalem is called Har- el on old Egyptian monuments.
the city. Put by Fig. Polysemy (Ap. 6) for Jerusalem. "City" is in the construct state =city of [the spot] where David camped.
dwelt = encamped.
year. Put by Fig. Metonymy (of Adjunct), Ap. 6, for festival.
let them kill, &c.; or, let the feasts go round. Fig. Eivonein. Ap. 6.
2 as Ariel = as a voracious heath of GOD.
4 ground = earth.
a familiar spirit = an Ob. See note on Lev. 19. 31.
6 whisper = peep, chirp, or mutter.
5 strangers = i.e. adversaries.
like, &c. as, &c. Fig. Hyperbole. Ap. 6.
terrible ones = tyrants.
6 visited. These judgments (in v. 6) refer to the deliverance from Jerusalem's enemies.
the LORD of hosts. See note on 1 Sam. 1. 5.
7 Ariel. Here it is plainly Jerusalem.
8 as = according as.
10 the LORD. Heb. Jehovah. Ap. 4. II.
strong drink. Heb. šĕḵār. Ap. 27. IV.
11 of all = of the whole, or altogether.
12 book = scroll, or document, in writing.
13 the LORD. One of the 134 places where the Sopherim say they changed Jehovah of the primitive text to Adonai. See Ap. 32.

13 Wherefore "the LORD" said, "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, "but have
29. 13. ISAIAH. 30. 5.

removed their heart far from Me, and their fear toward Me is "taught by the precept of men":
14 Therefore, behold, I will proceed to do a marvelous work among this People, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, "Who seeth us? and who knoweth us?".
16 Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, "He made me not?" or shall the thing framed say of him that framed it, "He had no understanding?"
17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?
18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. That the "meech also shall increase their joy in the LORD, and the "poor among men shall rejoice in the Holy One of Israel."
19 For the terrible one is brought to nought, and the scorners are consumed, and all that watch for iniquity are cut off:
20 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the LORD, Who redeemed Abraham, concerning the house of Jacob, "Jacob shall not now be ashamed, neither shall his face now wax pale."

23 But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that err'd in spirit shall come to understanding, and they that murmured shall "learn doctrine."

Woe to the rebellious children, saith the LORD, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.
5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach."

taught by the precept of men = a commandment of men in which they have been schooled: i.e. taught by rote.
for. Quoted in 1 Cor. 1. 19, wisdom. Heb. chadas. See notes on understanding. Heb. bindh. j Prov. 1. 2.
say, Op. 45. 9.
the Holy One of Israel. See note on Isa. 1. 4.
the terrible one = the tyrant.
20 the terrible one = the tyrant.
21 make a man an offender for a word = who bring a man into condemnation by a word (i.e. by false witness).

I̲7 / 22, The word of Jehovah. Spoken.
I̲7 / 24, The word of Jehovah. Understood.
22 Abraham. Ref. to Pent. as well known. Ap. 92, the house of Jacob. See note on 2. 5, his face . . . wax pale. Put by Fig. Metonymy (of Adjunct), Ap. 6, for fear.
23 children = young children.

the God of Israel. This expression occurs seven times in Isaiah (here; 41. 17; 45. 3, 15; 48. 1, 2; 52. 12).
Elsewhere twenty-nine times, without Jehovah preceding (Gen. 5. 20, Ex. 24. 16, Num. 18. 9, Josh. 23. 16, 1 Sam. 4. 17; 5. 7, 8, 9, 10, 11b. 6. 5, 8; Ex. 22. 24, 23. 3, Ezra 8. 3; 8. 23–25. 4. 1 Chon. 4. 10; 5. 26, 2 Chron. 29. 7, Ps. 80. 6, Ezek. 8. 4; 9. 3; 10. 19, 20; 11. 22; 45. 2).
shall come, &c. = shall know discernment.
learn doctrine = accept instruction.

30. 1–17 (K3, p. 964). THE EGYPTIAN LEAGUE.

(Extended Alliteration and Introspection.)

O | 1, 2, Rebellion against Jehovah.
1 Egypt. Disappointment from.
Q | a | c, Property. Removal.
| b | d | f, Reason. Egypt's help, vain.
| c | e | f, Rebellion against Jehovah.

Q | b | d, Egypt's help, vain.
| a | c | f, Persons. Flight.
1 Woe. The third of the six woes (see D, p. 930), rebellious = stubborn, or backsliding.
children = sons.
the LORD. Heb. Jehovah. Ap. 4. II.
take counsel = carry out a purpose.
cover with a covering: or, pour out a libation; and so, make an alliance.
My Spirit = Me. Heb. ruach.
9 sin. Heb. chefa. Ap. 44. i.
2 walk = are setting out. This prophecy had been given in the days of Hezekiah (687–688), and was then being fulfilled in Israel.
Strength of Pharaoh. Cp. v. 7, where it is shown to be a vain help. In vv. 2, 3, "strength" is literal. In v. 7 it is a Figure.
trust = flee for refuge to. Heb. hagah. Ap. 60. II.

Said in v. 3, but not the same as in v. 12.
4 his = i.e. Pharaoh's.
Zoan. Now Zean. In the time of Moses it was the capital or court of Pharaoh, and the scene of his miracles (Ps. 78. 12, 13), and the seat of wisdom (19. 11, 13). Occurs elsewhere Num. 13. 22, Ezek. 30. 14. At Zaan Zoan, Jer. 2. 16, Now Tell Defneh, about seventy miles from Cairo, the capital of a minor district. Succeeded Memphis as the capital before Abraham's time.
The name occurs only here in Scripture.
30. 6. ISAIAH. 30. 20.

6 The burden of the beasts of the south: into the land of trouble and anguish, from where come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this is a rebellious People, lying children, children that will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And He shall break it as the breaking of the potters' vessel that is broken in pieces; He shall not spare: so that shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 For thus saith the Lord GOD, in the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

18 And therefore will I the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.

20 And though the Lord give you the bread of adversity, and the water of affliction, wait = look for.

20 though. Omit "though" and read it as a direct promise: "Jehovah will give you afflicion [as] bread and adversity [as] water".

18 be gracious = show you favour, or grace, have mercy upon you = show you compassion.


ye shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: 21 And thine ears shall hear a word behind thee, saying, “This is the way, walk ye in it,” when ye turn to the right hand, and when ye turn to the left. 22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, “Get thee hence.” 23 Then shall He give the rain of the thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. 24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. 25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the valley of the great slaughter, when the towers fall. 26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth the breach of His People, and healeth the stroke of their wound. 27 Behold, the name of the LORD cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire: 28 And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. 29 Ye shall have a song, as in the night “when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. 30 And the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. 31 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. 32 And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in bards of “shaking will He fight with it. 33 For “Tophet is ordained of old; yes, for the king it is prepared: He hath made it deep and large: the pile thereof is fire and much wood; the “breath of the Lord, like a stream of brimstone, doth kindle it. 34 Yet shall not thy teachers— and thy teachers shall not. 35 Be removed into a corner — hide Himself. 36 — be clearly seen. 37 Woe. 38 covering. 39 the Israelites. 40 to Pent. Occurs only here, Ex. 38. 17, 19, and Num. 16. 38, 39. Ap. 92. ornament. 41 Heb. ‘aphdahad (rendered ephod). Ref. to Pent. Occurs only here, Ex. 28. 8, and 39. 4, 38. thy seed. 42 Holy. Another reading (Ben Naphtali) is “thy land.” 43 earth = ground, or soil. 44 ear. 45 Old English = to plough: from Anglo-Saxon eran: and this from the Latin ara re: the Aryan root AR entering into many words with a cognate reference. 46 (ploughing being the oldest art); 47 (with which the water is ploughed); 48, 49, 50. 48, 49. 50. 51 the name. See note on Ps. 20. 1. 52 breath = blast. 53 Ap. 9. See note on 25. 4, people = peoples. 54 when a holy solemnity is kept. 55 Ref. to Pent. and the habitual keeping of the feasts there prescribed (Lev. 23, 2, &c.). 56 See Ap. 92. holy. 57 See note on Ex. 3, 5. the mountain of the Lord. 58 See notes on 2, 3, and Ezek. 18. 16, mighty One = Rock. 59 Ref. to Pent. (Deut. 32. 4, 15, 18, 30, 31). Cp. Isa. 66. 4. Ap. 92. 60 every place where the grounded staff, &c. = every stroke of the staff of doom, which, &c. 61 tabrets — drums. See note on 1, 10. 5. Heb. “toph, forming the Fig. Paronomasia with Tophet in next verse, for emphasis (Ap. 6). shaking = tumult. 62 Tophet — the place of burning. 63 In the valley of Hinnom, the place where continual fires consumed the refuse of Jerusalem. Cp. Rev. 19. 20; 20. 10. the king = Moloch. 64 See note on 1 Kings 11. 7. breath. 65 Heb. nəshāmāh (Ap. 16). See note on 2, 22. 31. 1—9 (Kt, p. 964). APOSTATES. (Repeated Alternation.) Kt 4 e4 1—e4. Trust in Egypt. Woe. 4 f1 1—f4. Jehovah. Rejection. e4 3—f4. Trust in Egypt. Vain. f4 3—f4. Jehovah. Protection. e3 7. Trust in Jehovah. Exhortation. f4 8, 9. Jehovah. Deliverance. 1 Woe. 66. The fourth of the six woes. See the Structure (D, p. 980). down. 67 It is always “down” to Egypt, geographically and morally. trust = confide. 68. Ap. 69. 1. the Holy One of Israel. See note on 1. 4. Ps. 71. 22. neither seek the Lord. 69. Cp. 30. 2. Ref. to Pent. (Deut. 17. 16). Ap. 92. the Lord. 70. Jehovah (with ’eth). Ap. 4. II. 2 evil = evildoers. 71. Ap. 44. vil. iniquity. 72. Ap. 44. iii. but they look not unto the Holy One of Israel 73. neither seek the Lord! 2 Yet ye also is wise, and will bring evil, and will not call back His words: but will arise against the house of the evildoers, and against the help of them that work iniquity.
31. 3.  

ISAIAH.

32. 9.

3 Now the Egyptians are men, and not GOD; and their horses flesh, and not spirit.

When 'the LORD shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

4 For thus hath 'the LORD spoken unto me, "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will 'the LORD of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it."

6 Turn ye unto Him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your hands have made unto you for a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be cut off.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign," saith 'the LORD, Whose fire is in Zion, and His furnace in Jerusalem.

32 1-20 (J, p. 984).  
JEHOVAH'S RIGHTEOUS KING.  
(Extended Alternation.)

J 1 The king reigning in righteousness.

S 2 The Land.  
T 3-4. The People.  
U 5-7. Desolation.

R 8-9. The Spirit poured out.

S 10-11. The Land.  


1 Behold, Fig. Asterios, Ap. 6, a king.  Ref. to Pent. (Deut. 17. 14, 16).  Ap. 92. in is for, in the interest of.

2 And the Fig. Polysestos ( Ap. 6) in ev. 2-5, emphasising every detail.


33 9-14 [For Structure see next page].

9 ye women. Fig. Synecdoche (of Species), 3 11 women" being put for the whole nation, now reduced by sin to utter weakness; or, a special message, as in 5. 14-26, hear my voice. Ref. to Pent. (Deut. 4. 33, 36), Ap. 92. careless - confident. Heb. bataḥ. Ap. 69. 1. Used here of self-confidence, in irony.
ISAIAH.

32. 10.

10 Many days and years shall ye be troubled, ye careless women:
for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasturage of flocks;

15 Until the spirit be poured upon us from on high,
and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And My People shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

33. 1–12 (K, p. 964). THE ASSYRIAN SPOILERS.
(Repeated Alternation.)

K m1

(p. 971)

33 Woe to thee that spoil, and thou wast not spoiled; and dearest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O Lord, be gracious unto us; we have waited for Thee: be Thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of Thysel the nations were scattered.

4 And your spoil shall be gathered like the gathering of the-caterpillar: as the running to and fro of locusts shall He run upon them.

5 The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways are waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languishteth: Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 “Now will I rise,” saith the Lord; “now will I lift up Myself.
11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.
<table>
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<th>Verse</th>
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<td>ISAIAH.</td>
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<td>34.5</td>
<td>12 the people — peoples.</td>
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<td>burnings of lime: i.e., fuel for limekilns.</td>
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<td>thorns cut up. These are the common fuel used in limekilns in Palestine.</td>
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<td>33.13</td>
<td>JEHOVAH. THE KING IN HIS BEAUTY. (Repeated Alternation)</td>
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<td></td>
<td>1 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?</td>
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|       | He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressors, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; 
|       | His place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. |
| 34.1-17 | K י, p. 964. GENTILE NATIONS. (Extended Alternations) |
| 34.9   | Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. |
| 34.6   | For the indignation of the LORD is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. |
| 34.5   | Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. |
| 34.5   | And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. |
4. The sword of the LORD is filled with blood, and it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

And the unicorns shall...soaked with blood, and their dust made fat with fatness.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it:

And He shall stretch out upon it the line of confusion, and the stones of emptiness.

They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

There shall be great evil upon the land, and none shall ascend thereon; for my mouth hath commanded it; and His Spirit hath gathered them.

And He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even the LORD with a recompence; he will come and save you." Then shall the lame man leap as an hart, and the tongue of the dumb sing:

In the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
8 And an highway shall be there, and a way, and it shall be called The way of bountiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there;

but the redeemed shall walk there:

10 And the ransomed of the LORD shall return, and come to Zion with singing, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

36 Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army: and he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria: What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereof is a man, that it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: Is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

prophecy are thus combined: for the latter is history foretold, and the former is (in this and many cases) prophecy fulfilled: the two accounts being perfectly independent.

in the fourteenth year: i.e. 728 B.C. After Hezekiah's reformation (2 Chron. 29, 1-92). 1 Samaria had been taken by Shalmaneser in Hezekiah's sixth year (2 Kings 15, 16). The date (fourteenth year) no "error!" defended cities = fortified cities, and took them. See the list and number of them (forty-six) on Sennacherib's hexagonal cylinder in the British Museum. See Ap. 67 (xl), p. 98.

2 Rabshakeh: or, "political officer": probably a renegade Jew. Lachish, Now Tell al-Hesi, or Um Muhlik. See the work on the excavations there published by the "Palestine Exploration Fund". Cp. note on 2 Kings 18, 17; and 18, 2, a with a great army. Foretold in 29, 1-6, as foretold in 22, 15-25.

he stood. In the same spot where Isaiah stood with Ahaz twenty-eight years before. See 7, 3. high way. See note on 7, 3. Eliakim. See and cp. 22, 20-25. The promise of 22, 20, 21 was already fulfilled. house. Put by Fig. Metonymy (of Subject), Ap. 6, for household. Eliakim fulfills Shiloh's office, as foretold in 22, 15-25.

Shebna. See 22, 15. scribe: or, secretary. Title used of a state officer, first in 2 Sam. 8, 17. Connected with finance (2 Kings 22, 5). Jer. 62, 20. 4 the great king. Contrast Ps. 47, 2. trust not: cast.

Heb. hithp. Ap. 69, i. See Hezekiah's "Songs of the Degrees" (Pss. 121, 3; 125, 1; 127, 1; 150, 5-8; and Ap. 67 (xi)). I say, sayest thou. Some codices read "sayest", as in 2 Kings 18, 20. 5 vain words = lip-talk. Heb. word of lips.

36. 9.

ISAIAH.

37. 7.

9 Egypt. Hezekiah at first looked for help there (see 30, 3–4; 30, 2–4; 2 Kings 19). 10 And I am now come up. As foretold twenty-eight years before (10, 6–8). If Rabshakeh knew of this, it shows the falsehood of "half the truth". 11 Then said, &c. This led only to grosser insults. 12 Then Rabshakeh replied, "This name by which the People were known of old, to foreigners. See note on v. 2. No proof of a later authorship. "Hebrew" is the later word for the language (cp. 19, 16). 13 Thus said Isaiah. Some codices, with two early printed editions,Sept., and S.V., read "and this city": i.e. there reduced to these extremities. 14 Thus the city. Some codices, with two early printed editions, read "and this city": i.e. "therefore this city." 15 Hezekiah's. See note on 36, 3. 16 Thus said the Lord, saying, &c. The Lord will surely deliver us. This city shall not be delivered into the hand of the king of Assyria. 17 Until I come and take away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 18 Beware lest Hezekiah persuade you, saying, &c. The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? 19 Where are the gods of Hamath and Arpad? &c. They delivered Samaria out of my hand? 20 Speak ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; 21 Until I come and take away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

x 37 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. 10 And he sent &c. Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. 3 And they said unto him, 'Thus said Hezekiah, 'This day is a day of trouble, and of rebuke, and of blasphemy: for the children
603 he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, "He is come forth to make war with thee." And when he heard it, he sent messengers to Hezekiah, saying,

10 "Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God, in Whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.'"

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have delivered, as Go'gin, and Haman, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Ar'phad, and the king of the city of Sepharvaim, Hena, and Ivah?"

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying, "O LORD, the God of Hosts, God of Israel, That dwellest between the cherubims, The horn art even Thine alone, of all the kingdoms of the earth: The horn hast made heaven and earth.

17 Thine ear, O LORD, and hear; open Thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, O LORD, the kings of Assyria have laid waste all the nations, and their countries;

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that The art the LORD, even Thou only."

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, "Thus saith the LORD God of Israel, 'Whereas thou hast prayed to me against Sennacherib king of Assyria;"

22 This is the word which the LORD hath spoken concerning him: 'Thou virgin, the daughter of Zion, hast despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, 'By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; a rumour. Not that of ev. 8, 8, but that of ev. 36, on hearing which he returned to his own land (v. 57).

fall by the sword. See note on v. 57.

8 was departed from Lachish: having raised the siege. See note on 2 Kings 18, 2; 19, 8.

9 he heard. The rumour of v. 7.

Tirhakah. The Targum of the inscriptions. The third and last of Manetho's twenty-sixth dynasty. This reference to the Ethiopian dynasty in Isaiah's time is an "undesigned coincidence".

Ethiopia. Judah's hope in Ethiopia was vain (see 30, 1-6).


11 Behold. Fig. Astertiimes. Ap. 6.

12 for all lands—all the earths; i.e. all such countries specially connected with Israel.

13 Hamath...Arphad...Sephervaim. See notes on 36, 19.

Hena. Now (prob.) Anah, on the Euphrates.

Ivah. Now (prob.) Hit, on the Euphrates.

14 spread it, &c. See note on 11, "lift up", &c. (v. 4).

15 LORD of Hosts. See note on 1, 6, and 1 Sam. 3, 22.

God of Israel. See note on 20, 23.

dwellest: or, sittest enthroned.

the. Heb. 'ze; the [God]. Cp. 1 Kings 18, 34.

16 LORD of Hosts. See note on 1, 6, and 1 Sam. 3, 23.

God. Heb. Elohim (with Art.)—the [true] God.

made heaven and earth. Note the reference to this in Hezekiah's "Songs of the Degrees" (Ps. 121, 1, 2; 123, 1; 124, 8; 143, 1; and Ap. 67 (?)).

17 ear...eyes. Fig. Anthropopathia. Ap. 6.

eyes. Heb. text reads "eye". But A.V. reads "eyes", with some codices, five early printed editions, Sept., Syr., and Vulg.

living. In contrast with idols.

18 nations, and their countries. Heb. ml-iz'roth...ar'zim: as in v. 11. The latter word put by Fig. Metonymy (of Adjunct), Ap. 6, for the people inhabiting the lands. Note also the Fig. Paronomasia (Ap. 6).

Some codices read "nations, and their land".


20 save us. Some codices add "or, we pray Thee".

Cp. 2 Kings 19, 19.

37. 21—38 (C', p. 974). ISAIAH. ANSWER TO PRAYER. (Alternation.)


y | 22—29. King of Assyria. Apostrophe to.

z | 30—32. Hezekiah. Sign given.

z | 33—38. King of Assyria. Destruction of.

21 thou hast prayed. See note on "lift up" (v. 4).

22 despised...laughed...shaken, &c. Fig. Prosopopoeia. Ap. 6.

shaken—wagged. Denoting derision and scorn.

23 the Holy One of Israel. See note on 1, 4.

24 LORD*. One of the 134 places where the Sopherim changed "Jehovah" of the primitive text to "Adoni". See Ap. 32.

25 rivers—arms, or canals. Cp. 19, 6, and Mic. 7, 12.

be sieged places. Heb. matzer. Put for Egypt.

and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25 3 have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places."
37. 26. 

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against Me.

29 Because thy rage against Me, and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way with which thou camest.

30 And this shall be a sign unto thee. Ye shall eat this year such as it growth of itself; and in the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for My servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as it was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and Ishmael escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

38 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thin house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD.

3 And said, "Remember now, O LORD, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight." And Hezekiah wept sore.

4 Then came the word of the LORD to Isaiah, saying,

5 "Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I formed=purposed. Cp. 10. 5, 16; 30. 22.

27 as the grass. Note Hezekiah's reference to this in his "Songs of the Degrees" (Ps. 129. 6-7). See Ap. 67. ii.

28 abode=settling down. See note on 9. 11.

29 tumult=arrogance.

30 sign. See note on 7. 11.

31 shall. Hezekiah refers to Jehovah's repeated promises on which he relies (op. 2 Kings 19. 39-44). See Ps. 121. 2-8; 124. 1-3, 6; 125. 1, 2; 126. 5, 6; 127. 1. See Ap. 67. vii.


33 defend=shield. See note on Isa. 31. 5.

34 My servant. Three are so called in this book: David him: Israel or Jacob (the nation) (41. 8; 42. 18; 43. 10; 44. 1; 45. 4; 46. 20; 49. 3 and whole chapter); and Messiah (42. 1; 65. 8).

35 David's sake. Note how Hezekiah refers to these words in his "Songs of the Degrees" (Ps. 182. 1, 10).


37 and. Note the Fig. Polysyndeton (Ap. 6) in this verse, to emphasise his departure and return, which loads up to what he returned for; also, that he did this without taking the city. Nebuchadnezzar makes no reference to this in his inscription.

38 his sons... Esar-haddon. See note on 2 Kings 19. 35.

38. 1 In those days: i.e. Hezekiah's fourteenth year: for fifteen years (606-588 b.c.) are added to his life (xvi. 5), and he reigned twenty-nine years (2 Kings 18. 2); 14 + 15 = 29.

sick. This sickness was therefore during the siege.


Set thin house in order—Give charge concerning thy house, die, and not live—but wilt certainly die. Fig. Polyptoton (Ap. 6): by which a thing is put both ways (positive and negative) for emphasis.

2 prayed. As in 37. 4 ("lift up") and vs. 14, 15. Contrast 35. 2, where, when the king of Babylon sent letters and he neglected prayer. See the Structure of C. p. 974.

3 in truth. See note on 10. 28.

wept sore—wpt a great weeping. Fig. Polyptoton (Ap. 6), for emphasis. Cp. 2 Kings 20. 3.

38. 4-22 (C). p. 974. ISAIAH. ANSWER TO PRAYER. (Alternation.)


C5 G 7, 8. The Sign given.


G 21, 22. The Sign asked for.

4 came. The only occurrence of this in the case of Isaiah. Cp. Gen. 15. 1.

5 the God of David. This Divine title reminds and assures Hezekiah that Jehovah would be faithful to His promise made to David in 2 Sam. 7. See Ap. 67. viii, and note on 2 Kings 20. 5.

have heard thy prayer. I have seen thy tears:
6 And I will deliver thee and this city out of
the hand of the king of Assyria: and I will defend this city.
7 And this shall be a sign unto thee from
the LOR D, that the LOR D will do this thing
that He hath spoken;
8 Behold, I will bring again the shadow of
the degrees, which is gone down in the sun
dial of Ahaz, ten degrees backward." So
the sun returned ten degrees, by which degrees it was gone down.
9 The writing of Hezekiah king of Judah,
when he had been sick, and was recovered of his sickness:
10 I said, in the cutting off of my days, I shall go to the gates of the grave: I am
deprived of the residue of my years.
11 Therefore, I said, I will not see THE LOR D
even THE LOR D, in the land of the living: I shall behold no more with the inhabi-
tants of the world.
12 Mine age is departed, and is removed from
me as a shepherd's tent: I have cut off
like a weaver my life: He will cut me off
with pining sickness from day to day even
to night wilt Thou make an end of me.
13 I reckoned till morning, that, as a lion,
so will He break all my bones: from day even
to night wilt Thou make an end of me.
14 Like a crane or a swallow, so did I chatter:
I did mourn as a dove: mine eyes fail with
looking upward: O LOR D, I am oppressed;
undertake for me.
15 What shall I say? He hath both spoken
unto me, and Himself hath done it: I shall go
softly all my years in the bitterness of my soul.
16 O LOR D, by these things men live, and in
all these things is the life of my soul: so wilt Thou recover me, and make me to live.
17 Behold, for peace I had great bitterness:
but Thou hast in love to my soul delivered it
from the pit of corruption: for Thou hast cast
all my sins behind Thy back.
18 For the grave cannot praise Thee, death
cannot celebrate Thee: they that go down into
the pit cannot hope for Thy truth.
19 The living, the living, shall praise Thee, as
I do this day: the father to the children
shall make known Thy truth.
20 The LOR D was ready to save me:
therefore will I sing my songs to the strung
instruments all the days of our life in the
house of the LOR D.

fifteen years. Hence the number of the "Songs of the Degrees". See Ap. 67.
5 I will deliver thee and this city. The city was
thus still besieged.
5 I will. Hezekiah trusted this promise. See Ap. 67. vii.
defend - shield. See note on 31. 5.
7 a sign = the sign. Hezekiah had asked for this sign
(see v. 20). This shows that v. 22 is not "displaced" as
alleged. See the Structure on p. 977; and dep. note on 7.11.
8 Behold. Note Fig. Asterismos (Ap. 6) for emphasis.
The shadow of the degrees. It is to these "degrees",
or steps of the sundial of Ahaz his father, that
Hezekiah refers in the title for "The Songs of the Degrees".
See Ap. 67.
9 degrees - steps. Note the emphasis placed on these
by the fivefold repetition of the word.
dial = degrees (making the fifth repetition of the word).
5 9-20 (F. p. 977). HEZEKIAH'S PRAYER TO
JEHOVAH. (Introversion.)
9. 10 the grave. Heb. Sheol. Ap. 35. See note on 7. ii. This verse is the super-
scription common to most Psalms, corresponding with the
subscription (v. 20). See Ap. 66.
11 see THE LOR D = appear before Jah. Ref. to Pent.
See note on 1. 12; and on "appear" (Ex. 33. 12; 34. 7).
12 THE LOR D = Heb. Jah. Ap. 3. II. Note the
emphasis given here by the Fig. Epicurus (Ap. 6).
in the land of the living. This expression occurs
three times with the Art. ("the living") in the Hebrew
(viz. here; Job 28. 13; and Ps. 142. 6). Without the
Art. it occurs eight times. See note on Ezek. 26. 29.
the living: i.e. alive on the earth. Not Sheol, which
is the place of the dead.
the world. Heb. hadel = a quiet land: i.e. when this
invasion shall be ended. Some codices read heled (trans-
posing the l and d) = the transitory world: hadel occurs
only here.
13 age. Heb. dor = generation, or succession.
like a weaver. Supply Ellipsis thus: "like a weaver
[his thread]." See note on "weave" (16. 9).
13 I reckoned = I waited expectantly,
as a lion = as a lion [awaits his prey].
so will He break. See note on Ps. 22. 14.
14 Like a crane or a swallow: or, like a twittering
swallow.
LORD*. This is Adonai in the Heb. text, but it is
one of the 134 places where it was altered to Adonai, as
Jehovah is read in the famous Hiller Codex (A. n. 900),
quoted in the Massoreth, and followed by A.V. and R.V.,
undertake = be a surety. Cp. Job 17. 3 ("put me in
surety").
15 softly = slowly. Heb. dudah. Only here and in
16 LORD* = Jehovah (Ap. 4. II). One of the 134 places
where the Sopherim changed "Jehovah" of the primiti-
ve text to "Adonai" (see Ap. 32).
16 by these, &c. upon these [Thy doings (v. 10) men]
revive (Ps. 104. 29, 30), and the reviving of my spirit
17 Behold. Fig. Asterismos. Ap. 6. pit of corruption = pit or corruption. sins. Heb. chaph.
ap. 44. 1. behind Thy back. Sins unforgiven are said to be "before His face" (Ps. 109. 14, 15. Jer.
ap. 35. Put here by Fig. Matonomy (of Subject), Ap. 6, for those who are in it.
not. Note the Ellipsis of the second to negative. See note on Gen. 2. 9, and 1 Kings 2. 9. Cp. for the text Ps. 6. 5; 20. 9;
9. 88, 10. 12. Ecc. 9. 10. Some codices read "and they".
19 The living, the living. Fig. Epicurus (Ap. 6), for emphasis,
the father to the children. Note the reference to
children = sons. 20 was ready. Supply "was gracious".
20 we will sing my songs: i.e. the "Songs of the
Ten Degrees" (Ap. 67). Where are "my songs" and what were they if not the fifteen songs named after the
ten degrees by which the shadow of the sun went back on the sundial of Ahaz (2. 7):? the house
of the LOR D. Note Hezekiah's love for this in these songs (Pss. 122. 1, 2; 134. 1, 2). See Ap. 67. xii.
38. 21.  
ISAIAH.

0 21 For Isaiah had said, "Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover."  
0 22 Hezekiah also had said, "What is the sign that I shall go up the house of the LORD?"

39 0 At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered,  
0 2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

C 3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men? and from whence came they unto thee?"

H 1 And Hezekiah said, "They are come from a far country unto me, even from Babylon."  
C 2 4 Then said he, "What have they seen in thine house?"

H 1 And Hezekiah answered, "All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them."  
C 2 5 Then said Isaiah to Hezekiah, "Hear the word of the Lord of Hosts:  
0 6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.  
0 7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

D 3 Then said Hezekiah to Isaiah, "Is the word of the Lord which thou hast spoken true?"  
C 0 He said moreover, "For there shall be peace and truth in my days.

B H 40 "Comfort ye, comfort ye My People." saith your God.  
B 0 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for

39. 1 At that time: i.e. shortly after the two miracles of the shadow and Hezekiah's recovery from his sickness. Cp. 2 Chron. 32, 31.  
B 0 2 king of Babylon. The third king of the Structure C on p. 974.  
K 0 3 letters and a present. These were more potent than Sennacherib's hosts; just as Ahab's daughter and feast were more than his men of war with Jehoshaphat. See 2 Chron. 18, 1-3. Cp. with 2 Chron. 17, 1-5.  
K 0 4 glad of them. This is further Divine information, given by Him Who knew Hezekiah's heart. 2 Kings 20, 13 records what Hezekiah did: viz. "heardken unto them". Man could see the ear, but only Jehovah could know the heart. Hezekiah forgot to pray, as in 37, 4, 14, 15; and 36, 2. Hence his failure, and. Note the Fig. Polyagrydon (Ap. 6), to emphasise and call attention (by five "ands") to every detail. his. Note the Fig. Repetito (Ap. 6) to mark Hezekiah's ostentation and failure in not giving Jehovah all the glory.  
K 0 5 precious things. Hezekiah's possession of these riches, after the depletion of his treasures in 2 Kings 18, 15, 16, is explained and accounted for by a reference to 2 Chron. 32, 21, 27, and to the spoil of the Assyrians' camp (2 Kings 19, 24).  
K 0 6 the silver, and the gold. Ref. to Pent. (Deut. 17. 17).  
K 0 7 treasures=treasures. nothing. Emphasising the completeness of his act.

39. 3-8 (C, p. 974). ISAIAH. HIS MESSAGE.  
(Alternation.)

C 0 1-3. Isaiah. Question.  
D 1-3. Hezekiah. Information.  
C 0 4-7. Isaiah. Question.  
C 0 5-7. Isaiah. Denunciation.  
D 0 5. Hezekiah. Submission.  

4 he: i.e. Isaiah.  
5 the Lord of Hosts. See note on 1 Sam. 1, 3.  
6 Behold. Fig. Asterismos (Ap. 6), for emphasis.  
7 thy sons. Hezekiah had none as yet, and Jehovah's promise to David (2 Sam. 7, 16) seemed in danger of failing. Manasseh was not born till the third of the fifteen added years. Hence his reference to this position in the "Songs of the Degrees". See Ps. 127, 3-5; 128 (quoting in v. 5, 6 the words in Isa. 39, 8). Hezekiah did not marry till after this; and there may be a reference to his marriage to Hephzibah in 62, which serves as the basis of the comparison in his prophecy concerning the future blessing of Israel. eunuchs. See Dan. 1, 3, 4.  
8 Good. Hezekiah's submission was like Eli's. Cp. 1 Sam. 3, 18; 2 Kings 20, 15; Job 1, 21; 2, 16. James 5, 10, 11.  
For=Nevertheless. The Heb. distinctive accent mkra thus marks it.

40. 1-11 (B, p. 930). THE VOICE FROM THE WILDERNESS.  
THE GATHERING. (Introversion.)

B 0 1, 2. Comfort for Jerusalem. Iniquity gone.  
J 0 6-8. The voice. Jehovah's word. Eternal.  

This chapter commences a new Prophecy (see Ap. 89), and follows that in 84, 1—35, 10, after the historic episode of chs. 36—38. It will be seen that it forms an integral part of the prophet Isaiah's book, as this member B forms a perfect Correspondence with B (ch. 6), and cannot be wrenched from it without destroying the whole. Other evidences may be seen in Ap. 79 and 80. 1 Comfort ye. Note the Fig. Episuxias (Ap. 6), for emphasis, and see Ap. 82.  
3 God. Hebrew's accent. 4 cry=proclaim. Note the same word, and truth, in v. 3. warfare=hard service or forced service.  
the Lord's, Heb. Jehovah. Ap. 4. II. double-in full. Put by Fig. Metonymy (of Subject), Ap. 6, for that which is complete, thorough, ample. See 61. 7. Gen. 43. 22. Job 11. 6; 41. 13. Jer. 16. 18; 17. 18. Zech. 9. 12. 1 Tim. 5. 17. Cp. Job 42. 10. Gal. 6. 7–9. sins. Heb. chaph' . Ap. 44. 1. 3 The voice, &c. Quoted in Matt. 3. 3. Mark 1. 3. Luke 3. 4–6. John 1. 23. 1 Pet. 1. 24. Cp. the voice from the temple in ch. 8, concerning the scattering, and this voice outside the land concerning the gathering. The voice was not Isaiah's, but heard by him in vision. John Baptist claims it; but this People would not hear; and He Whom he heralded was crucified and His kingdom was rejected (John 1. 11). The King and the kingdom are therefore alike in abeyance, and the prophecy yet awaits its further fulfillment. Cp. Heb. 2. 9. Rev. 3. 21, 22, &c. him that crieth = him that proclameth. These words are ascribed to Isaiah by the Holy Spirit in Matt. 3. 8, &c. Ch. 42. 1–4 is so ascribed in Matt. 12. 17–21; ch. 58. 1 in John 12. 38. Rom. 10. 16; ch. 53. 4 in Matt. 8. 17; ch. 55. 7, 8 in Acts 8. 35, 38; and 61. 1 in Luke 4. 18, 19. Not to a "second Isaiah." Ap. 78. II. highway. See note on 7. 3. 4 Every valley, &c. These physical marvels are supernatural, and can never be produced by the spiritual and holy living of individual Christians. 5 flesh. Fig. Synecdoche (of Genus), Ap. 6, put for all people. 6 The voice = A voice. This is a second "voice": the voice of Jehovah. His grace. Fig. Metaphor (Ap. 6), by which the assertion is boldly made that one thing is another (i.e. represents it). It differs from the Fig. Simile in the next clause, which asserts that one thing only resembles another. goodness = grace, or loveliness. It is as. Fig. Simile. Ap. 6. 7 Spirit. Heb. ruach . Ap. 9. 8 stand for ever. Cp. 46. 10, 11: 55. 10, 11. Ps. 119. 89–91. Zech. 1. 5. Matt. 5. 18; 24. 35. Mark 13. 31. John 10. 25; 12. 22, 34. 1 Pet. 1. 25. 9 O Zion, that bringest good tidings to Zion. Cp. 41. 27. that bringest. This is feminine, personifying the "herald-hand". O Jerusalem. Good = joyful. See note on "O Zion", above. strength = power, strength (to endure). Heb. koah. Same as in v. 31; not the same as in v. 16. 10 Feed His flock. As in the wilderness. See 63. 11. Ps. 77. 20; 78. 22, 53; 80. 1. gather = take up. Behold your God. See note on the Structure of the four Gospels, which shows this sentence as being applicable to the Gospel by John. 10 Behold. Fig. Antithesis. Ap. 6. the Lord God. Heb. Adonai Jehovah (Ap. 4). This title is used because of His connection here with the earth's strong mighty strength (to hold fast). Heb. nagag. Not the same word as in ev. 9, 25, 28, 31. 11 feed His flock. As in the wilderness. See 63. 11. Ps. 77. 20; 78. 22, 53; 80. 1. gather = take up.

### EXHORTATIONS: PROMISSORY AND PROPHETIC

#### Alteration and Introdution


#### Extended and Repeated Alteration


These chapters (40. 12–66, 24) form a group corresponding with chs. 1–8; and, like them, consist of exhortations and prophecies, while they are set in contrast with them, being promissory instead of reprehensory. Their subjects, as respectively repeated, will be seen in the Structure of A, p. 980. They look beyond the Captivity. 12–14 Who . . . Who . . . With whom . . . ? in ev. 12–14 are introductory: while the Fig. Erotesis emphasises the importance of Him Who speaks. a measure = a [Hebrew] measure. See Ap. 51. III. 8 (11).
13. **Who hath directed the spirit of the Lord? or being His counsellor hath taught Him?**

14. With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge and shewed to Him the way of understanding?

15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: 16. Behold, He taketh up the isles as a very little thing.

16. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.

18. To whom then will ye liken God? or what likeness will ye compare unto Him? 19. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seethketh unto him a cunning workman to prepare a graven image, that shall not be moved.

21. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22. It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23. That bringeth the princes to nothing; He maketh the judges of the earth as vanity.

24. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25. To whom then will ye liken Me, or shall I be equal? saith the Holy One.

26. Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faieth.

27. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faileth not, neither is weary? there is no searching of His understanding.

29. He giveth power to the faint; and to them that have no might He increaseth strength.

30. Even the youths shall faint and be weary, and the young men shall utterly fall:

31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.
41. 8-19 (V, p. 981). TYPE. ISRAEL.
(Alternation.)

8 My servant. See note on 37. 35 for the three "servants" in Isaiah. This was Israel, as the seed of Abraham, not Cyrus (yet). Cp. v. 21-29.

9 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

9 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing; and as a thing of nought.

9 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

10 Fear not, "thou worm Jacob, and ye men of Israel; thou wilt help thee," saith the LORD, and thy Redeemer, "the Holy One of Israel.

11 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

11 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

12 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

12 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

13 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, 3 the Lord will hearken them, I the God of Israel will not forsake them.

13 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, 3 the Lord will hearken them, I the God of Israel will not forsake them.

14 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

14 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

15 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

15 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:


17 glory. See note on 15. 13.

17 glory. See note on 15. 13.

18 will. wretched. Heb. 'atap. See note on Prov. 6, 11.

18 will. wretched. Heb. 'atap. See note on Prov. 6, 11.

19 That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.
41. 21. ISAIAH.

21. Produce your cause," saith 'the LORD; bring forth your "strong reasons," saith 'the King of Jacob.

22. Let them bring them forth, and shew Us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare Us things for to come.

23. Shew the things that are to come hereafter, that We may know that ye are gods: yea, do good, or do evil, that We may be dismayed, and behold it together.

24. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

25. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon My name:

26. And he shall come upon princes as upon morter, and as the potter's tead clay.

27. Who hath declared from the beginning, that we may know? and beforehand, that we may say, 'He is righteous?' yea, there is none that shall declare, yea, there is none that shall declare, yea, there is none that shall declare your words.

28. Behold, the first shall say to Zion, 'Behold, I will give to Jerusalem that bringeth good tidings.

29. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

30. Behold, they are all vanity: their works are nothing: their molten images are wind and confusion.

41. 21-28 (T. p. 981). TYPE. CYRUS. (Introversion and Alternation.)

21 saith the LORD. See note on 1. 11.

strong=strength (for weight or importance). Heb. azam. Not same word as in vs. 1. 10. Heb. 'amid, the King of Jacob. This title occurs only here. Jehovah kings were the gods of their people. So Jehovah, the King of Jacob, was the God of Israel.

22 evil. Heb. ra"a'. See Ap. 44. viii.

23 raised up one from the north: i.e. Cyrus. See Ap. 40. Cp. Abraham (the other type was "from the east", v. 2). This prophecy was made 157 years before its fulfilment. Cp. 44. 25; 45. 1.

come-speed. shall he call upon My name. This is the counterpart of 45. 3, 4. Cp. Ezra 1. 2 and 2 Chron. 36. 22, 23.

My name=Mehemah. See note on 2s. 20. 1.

princes. The title of Babylonian governors and prefects of provinces. Heb. seganim. Used once in Ezra 9. 2, "rulers"). nine times in Nehemiah (2. 14; 4. 14, 19; 5. 7, 17; 7. 5; 12. 40; 13. 11); three times in Jeremiah (51. 23, 26, 57); twice times in Ezekiel (28. 12, 29). Always rendered "rulers" except here, which is the only occurrence in Isaiah. Cyrus (the Medo-Persian) did fulfil this on the Babylonian "princes".

25 The first shall say - From the first (I have said), Behold, behold. Fig. Epicurus (Ap. 6), for emphasis. See note on 24. 16.


29 molten images. See note on 30. 22.


28. 1-17 (S. p. 981). ANTITYPE. MESSIAH. (Introversion and Alternation.)

1 Behold. Fig. Asterismos (Ap. 6). Quoted in Matt. 12. 17-21.

My Servant: i.e. Messiah. See note on 87. 35.


delighteth=is well-pleased.

put = be stationed.

My Spirit. Heb. ruach (Ap. 9). Here is the doctrine of the Trinity: (1) The Father, the speaker; (2) My "Servant", the Messiah, the Son; and (3) My Spirit. See note on "stretched out" in v. 5.

2 cry. See the Divine interpretation "strive" (Matt. 12. 21).

3 the smoking fag: i.e. the Wick (made of flax) that is burning dim.

fag. Put by Fig. Metonymy (of Cause), Ap. 6, for the Wick made of it.

not quench: i.e. not put it out, but trim it and make it burn brightly. This was the servant's work.

unto in accordance with.

fall = go out (as a lamp).

be discouraged = break, or break down, in upon.

4 Nothingness.

5 Images.


7 To open the blind eyes. Renewing the prophecy of 35. 5.

prisoners. See 49. 9; 61. 1. sit. Put by Fig. Syneddoche (of Species) Ap. 6, for being in a permanent condition.
ISAIAH.

43.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, and His praise from the ends of the earth, ye that go down to the sea, and all that is therein; the islands, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare His praise in the islands.

13 The LORD shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies.

14 I have long time held My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers 'islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight.

17 These things will I do unto them, and not forsake them.

18 They shall be turned back, they shall be greatly ashamed, that 'trust in graven images, 'that say to the molten images, 'ye are our gods.'

19 Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for His righteousness' sake; He will magnify the law, and make it honourable.

22 But this is a People robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, "Restore.'

23 Who among you will give ear to this? who will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, He against Whom we have 'sinned? for they would not walk in His ways,

25 Therefore He hath poured upon him the fury of His anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.
43. But now thus saith the LORD That created thee, O Jacob, and He That formed thee, O Israel,

Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.

2 When thou passest through the waters, 3 shall be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

For 3 am I the LORD thy God, the Holy One of Israel, thy Saviour:

I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Since thou wast precious in My sight, thou hast been honourable, and 3 have loved thee: therefore will I give men for thee, and people for thy life.

I will bring thy seed forth from the east, and gather thee from the 3 west;

I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth;

Even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him.

Bring forth the blind People that have eyes, and the deaf that have ears.

Let all the nations be gathered together, and let the 3 people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

My witnesses, saith the LORD, and My Servant Whom I have chosen:

that ye may know and believe Me, and understand that 3 am He: before Me there was no 3 GOD formed, neither shall there be after Me.

3, even 3, am the LORD; and beside Me there is no saviour.

3 have declared, and have saved, and I have shewed, when there was no strange god among you:

therefore ye are My witnesses, saith the LORD.

That 3 am GOD.

Yea, before the day was 3 am 5:

I will work, and who shall let it?

Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

ISAIAH.

43. 15. 608-588

15 3 am 1 the LORD, your Holy One, the Creator of Israel, your King.”
16 Thus saith 1the LORD, Which 2maketh a way in the sea, and a path in the mighty waters;
17 Which bringeth forth the chariot and horse, the army and the power; “they shall lie down together, they shall not rise: they are extinct, they are quenched as ‘tow.

18 3 Remember ye not the former things, neither consider the things of old.
19 Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.
20 The beauty of the field shall honour Me, the dragons and the owls: because 3I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.
21 3This People have I formed for Myself; they shall shew forth My praise.

D
22 But thou hast not 3called upon Me, O Jacob; but thou hast 3been weary of Me, O Israel.
23 3Thou hast not brought Me the small cistern of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.
24 Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices: “but thou hast 3made Me to serve with thy 3sins, thou hast wearied Me with thine 3iniquities.
25 3, even 3, am 3I That blottest out thy 3transgressions 3for Mine own sake, and 3will not 3remember thy 24sins.
26 Put Me in remembrance: let us plead together: “declare 3tou, that thou mayest be justified.
27 3Thy first father hath 34sinned, and thy teachers have 35transgressed against Me.
28 Therefore I have profaned the 3princes of the sanctuary, and have given 3Jacob to the curse, and 3Israel to reproaches.

E
44 Yet now hear, O Jacob My servant; and Israel, whom I have 3chosen:”
2 Thus saith 1the LORD That made thee, and 2formed thee from the womb, Which 3will help thee; “Fear not, O Jacob, 1My servant; and thou, 3Jerusum, whom I have 3chosen.
3 For 3I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My 3spirit upon thy seed, and My blessing upon thine offspring:
4 And they shall spring up as among the grass, “as willows by the 3water courses.
5 3Of 3shall say, “3am 3the LORD’S;” and 3another shall call 3himself by the name of Jacob; and 3another shall subscribe with his hand unto 3the LORD, and surname 3himself by the name of Israel.’”

F L 6 Thus saith 2the LORD 3the King of Israel, and 3his Redeemer 3the LORD of hosts; (p. 987)

44. 1 My servant. The subject of these members “E” and “F” (p. 984). See note on 57, 55, chosen. See note on 1. 23.
2 Thus saith, &c. Jehovah’s first controversy with Israel closes with this member “N” (p. 980); and the second closes with “N” (p. 984).
3 The Lord. Heb. Jehovah. Ap. 4. II. Note the Jehovah title, as in 43. i, in the members “E” and “F” (p. 984).

formed—fashioned.
Jerusalem. This is a direct reference to the Pentecost (Deut. 12. 13; 18. 16, 17), the only three places where this name occurs. See notes there and Ap. 92.
3 I will pour, &c. These promises all refer to the day of Israel’s future restoration.
spirit. Heb. ruach. Ap. 3. For this promise, see Ezek. 36. 25-30; 39. 29. Ov. Isa. 60. 15; 61. 11. Joel 5. 21. Zech. 12. 10. It began at Pentecost (Acts 2. 16); but the kingdom was then rejected (Acts 28. 25, 26), and the promise is now in abeyance. Op. Joel 2. 21, “afterward”.
5 One . . . another . . . another. Heb. zeah—this one, that one, &c.

44. 6-20 [For Structure see next page]

6 The King of Israel. Note this title (1) in connection with the O.T. manifestation of the kingdom; (2) the Gospels, the proclamation of the Kingdom by the Kinsman-Redeemer. Ref. to Pent. (see note on 41. 14).

Son (Matt. 27. 42. Mark 15. 32. John 1. 49; 12. 13), now in abeyance. his Redeemer: i. e. his Kinsman-Redeemer. See note on 1 Sam. 1. 3.
am the first, and am the last; and beside Me there is no God.

M 7 And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient People? and the things that are coming, and shall come, let them shew unto them.

L 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared that ye are even My witnesses. Is there a God beside Me? yea, there is no God; I know not any.

M N 9 They that make a graven image are all of them vain; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image that is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all gather themselves together, let them stand up; yea, they shall fear, and they shall be ashamed together.

O x 12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

z 13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and setteth it with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He Heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread: yea, he maketh a god, and worshippeth it: he maketh it a graven image, and falleth down thereto.

v 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire.

17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prays unto it, and saith, Deliver me; for thou art my god.

N 18 They have not known, neither understood: for they have shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?
44. 21. ISAIAH. 45. 7.

art My servant: O Israel, thou shalt not be forgotten of Me.
22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee.
23. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.

I P (p. 988)

24. Thus saith the Lord, thy Redeemer, and He that formed thee from the womb, "I am the Lord That maketh all things: That stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself; That frustrateth the tokens of the liars, and maketh diviners mad; That turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of His Servant, and performeth the counsel of His messengers; That saith to Jerusalem, 'Thou shalt be inhabited'; and to the cities of Judah, 'Ye shall be built, and I will raise up the decayed places thereof.'
25. That saith to the deep, 'Be dry, and I will dry up thy rivers.'
26. That saith of Cyrus, 'He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, 'Thou shalt be built;' and to the temple, 'Thy foundation shall be laid.'

45. Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open before him the two leaved gates; and the gates shall not be shut;
2. 'I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:
3. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, Which call thee by thy name, am the God of Israel.
4. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me.
5. am I the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me:
6. That they may know from the rising of the sun, and from the west, that there is none beside Me. am I the Lord, and there is none else.
7. I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things.

44. 24—45. 15 (l., p. 984). JERUSALEM RESTORED.

(Extended Alteration and Introduvion.)

P | Q S | 44. 24—26. Jehovah's attributes.
Q | S | 44. 26—27. Jerusalem. Rebuilding.
R | 44. 28—45. 6. Cyrus.
R | 45. 6-10. Sovereignty.
P | 45. 11, 12. Jehovah's attributes.
Q | 45. 13—15. Cyrus.
R | 18. Inscrutability.

25. tokens—signs. See note on 7. 11.
liars: i.e. the false prophets of the heathen.
diviners: i.e. the astrologers, &c., of Assyria. See note on 47. 13.
wise. Fig. Antiphrasis (Ap. 6)—accounted wise.
26. His Servant: i.e. His prophet (Isaiah).
Jerusalem: . . . cities. &c. These named first because first built. See p. 23.
27. the deep: i.e. the Euphrates, on which Babylon was built.
I will dry up. Literally fulfilled, at the taking of Babylon, by Cyrus through his general, Gobryas. Cp. Jer. 50. 38; 51. 31, 32, 36.
even saying— and saying: i.e. Jehovah, the Speaker from n. 24, and in the preceding clause. It does not mean that Cyrus spoke of rebuilding Jerusalem (for he did not), but it records what Jehovah would say of Cyrus, and what He would say also to Jerusalem. Nehemiah must have obtained a copy of Isaiah on his visit to Jerusalem, or he could not have instructed Cyrus.
Jerusalem. Named before the temple, because the city and its walls were first built, before the temple foundations were laid. See notes on Neh. 7. 4, and on p. 616-618; also Ap. 57 and 88.
29. Cyrus. Named after Jerusalem, because the city walls were first built. See note above, and cp. Neh. 7. 4, with Hag. 1. 1-4.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.

Cyrus. See Ap. 57.
make peace, and 6 create 3 evil: 3 the LORD do all these things.
8 Drop down, ye heavens, from above, and let the skies pour down righteousness: 6 let the earth open, and let them bring forth salvation, and let righteousness spring up together; 3 the LORD have created it.
9 Woe unto him that striveth with his Maker!
Let the potsherds strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, 6 What makest thou? 6 or thy work, 6 He hath no hands?
10 Woe unto him that saith unto his father, 6 What beggesth thou? 6 or to the woman, 6 What hast thou brought forth?
11 Thus saith 3 the LORD, 2 the Holy One of Israel, and his 6 Maker, 6 Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me.
12 3 have made the earth, and created 3 man upon it, 3 even My hands, have stretched out the heavens, and all their host have I commanded.
13 3 have raised him up in righteousness, and I will direct all his ways:
14 Thus saith 3 the LORD, 2 The 6 labour of Egypt, and merchandise of Ethiopia and of the Sabeans, 6 men of stature, 6 shall come over unto thee, and thou shalt be thine: they shall come after thee; in chains shall they come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, 6 Surely 3 GOD is in thee; and there is none else, there is 6 no 3 God."
15 Verily I will art a 14 GOD That hideth Thyself, 6 O 3 GOD of Israel, the Saviour.
16 They shall be ashamed, and also confounded, of all of them: they shall go to confusion together that are makers of 6 idols.
17 But Israel shall be saved in 3 the LORD with 6 everlasting salvation: ye shall not be ashamed nor confounded 6 world without end.
18 For thus saith 3 the LORD 6 That created the heavens; God Himself 6 That formed the earth and 6 made it; 6 by hath established it,
6 He created it not 6 in vain, He formed it to be inhabited: 3 am 3 the LORD;
6 and there is none else.
19 I have not spoken in secret, in a dark place of the earth:
6 I said not unto the seed of Jacob, 6 Seek ye Me people (44.7).

world without end — the ages of futurity.
Note how these expressions are heaped together to avoid being told us, better than ignorant man, how He created it.
That formed — The Maker of. He created: It did not come of itself by evolution (see Ap. 6 and 8). Ref. to Pent. (Gen. 1. 1).
10 That created — the Creator of. 

He made — the Maker of.
He created: It did not come in vain = tohah. The same word as in Gen. 1. 2 ("without form"). Therefore it must have become tohah: which is exactly what Gen. 1. 2 declares (see note there). In Gen. 1. 1 we have the "world that then was" (cp. 2 Pet. 3. 6); and in v. 2 we have the ruin into which it fell. We are not told how, when, or why, or how long it lasted. When geologists have settled how many years they require may place them between 22 and 3 of Gen. 1. In Gen. 1. 2—3, we have the heavens and the earth which are now" of 2 Pet. 3. 13.
45. 19. ISAIAH.

603-588 "in vain: 3 the LORD speak righteousness, 1 declare things that are right.

W 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations:

a they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

b 21 Tell ye, and bring 6 them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no 3 God else beside Me; a just 14 GOD and a Saviour; there is none beside Me.

c 22 Look unto Me, and be ye saved, all the ends of the earth:

d for 1 am 14 GOD, and there is none else.

e 23 "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That 3 unto Me every knee shall bow, every tongue shall swear.

f 24 Surely, shall one say, 'in the LORD have I righteousness and strength,' even to Him shall 6 men come; and all that are incensed against Him shall be ashamed.

25 In 3 the LORD shall all the seed of Israel be justified, and 8 shall glory.'

U² X 46 bel boweth down, nebo stoopeth, their idols were upon the beasts, and upon the cattle: 6 your carriages 6 were heavy laden; 6 they are a burden to the weary beast.

2 They stoop, they bow down together; 6 they could not deliver the burden, but 6 themselves are gone into captivity.

Y g 3 Hearken unto Me, 6 house of Jacob, and all the remnant of the 6 house of Israel, 6 which are borne by 6 Me from the belly, 6 which are carried from the womb:

4 And even to your old age 3 am 8 ye; and even to hoar hairs will 3 carry you; 3 have made, and 3 will bear; 6 even 3 will carry, and will deliver you.

h 5 To whom will ye liken Me, and make 6 Me equal, and compare Me, that We may be like?

x 6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a 6 god: they fall down, yea, they worship.

They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove; yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

y 8 Remember this, and shew yourselves 6 men: 6 bring it again to mind, O ye 0 transgressors.

9 Remember the former things of old: for 3 am 0 GOD, and there is none else; I am 0 God, and there is 0 none like Me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 'My counsel shall stand, and I will do all My pleasure.'

11 Calling a ravenous bird from the east, 6 the man that executeth My counsel from a far country: yea, I have spoken it, 6 I will also bring it to pass; I have purposed it, I will also do it.

46. 19. in vain. Heb. tahā. Repeated from v. 18. Jehovah did not command His People to seek Him in a restless and trackless waste, where there are no indications of how He is to be found; but in His Word, where He has revealed Himself clearly and distinctly: not "in secret" or "in darkness" (same words as in v. 18). Ref. to Pent. (Dent. 30. 11). Ap. 92. See note on 24. 16.

21 them: i.e. the "image" and "god" of v. 20.

there is no God. Note the Fig. Pleonasm (Ap. 6), by which the same assertion is made in two places (pos. and neg.) for emphasis. Op. the Structure "a d" and "d", p. 989.

23 I have sworn, &c. Quoted in Rom. 14. 11; and Phil. 2. 10. Ref. to Pent. (Gen. 22. 16). Ap. 92.

unto Me. Ascribed to Christ in the quotation above.

24 men come—one come. Heb. text is sing., as in preceding clause; but pl. in v. 8.

25 shall glory. See note on "give light" (13. 10).

46. 1-13 (U², p. 989). BABYLON'S IDOLS.

(Alternation and Introversions.) U² X | 1, 2. Impotence of idols.

Y g | 3, 4. Call to hear.

| 5. Challenge as to comparison.

X | 6, 7. Impotence of idols.

Y | 8-11. Challenge as to comparison.

| 9 | 12, 13. Call to hear.

1 Bel. Abbreviation of Baal—lord. Here—Zeus, or Jupiter of the Greek and Roman mythology.

Nebo. Answers to the Egyptian Anubis, Greek Hermes, and Roman Mercury (cp. Acts 14. 13). These gods were indeed brought down. In the Inscription of Nebuchadneosor, pp. 15, 21 (Oppert, Romeins, 1866), found at Hillel in 1867 by Sir Hartford Jones, and now in the British Museum, these gods are mentioned, and in this order, with Merodach (Jer. 50. 2). It is a block of black basalt in ten columns, making 620 lines.

your carriages—the things ye carried about: i.e. in procession (Amos 5. 24), were heavy laden—become a burden. They are a burden—a are even now loaded on beasts [for exile].

2 they. Aram. and Syr., with five early printed editions, read "and they". But some codices, with two early printed editions, omit "and". They themselves are their soul. Heb. nephesh. Ap. 13.

3 hearken. Note the two calls to hear: here, and v. 12 ("g" and "g", above). See Ap. 92.

house of Jacob. See note on 2. 5.

house of Israel. See note on 5. 2.

13 which—who are borne. Ref. to Pent. (Ex. 19. 4; Dent. 1. 31; 32. 11). Ap. 92.

which. Some codices, with two early printed editions, Aram., and Sept., read "and who".

4 even—yea. Some codices, with three early printed editions, Syr., and Vulg., omit "yea".


8 Remember. Ref. to Pent. (Dent. 32. 7). Ap. 92.


11 the man that executeth My counsel = the man of My counsel: i.e. Cyrus, a type of Messiah, set apart by God for this special service. See Ap. 57.

12 Hearken unto Me, ye stouthearted, that are far from righteousness.

13 I bring near My righteousness; it shall not be far off, and My salvation "shall not tarry; and I will place salvation in Zion for Israel My glory.
47. 1. COME DOWN, AND SIT IN THE DUST, O VIRGIN DAUGHTER OF BABYLON, SIT ON THE GROUND: FOR THOU SHALT NOT BE CALLED TENDER AND DELICATE.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will execute retribution, thee and thine eminent persons, and the latter end of it.

4 As for our Redeemer, the Lord of hosts is His name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of Chaldea: for thou shalt no more be called The lady of kingdoms.

6 I was wroth with My people, I have polluted Mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever, so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, 3 am, and no one else beside me; I shall not sit as a widow, neither shall I know the loss of children.

9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. 'Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, 3 am, and no one else beside me.'

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou maest prevail.

13 Thou art weary and to be wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.
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48. 1-22 (N. p. 980). GOD'S CONTROVERSY WITH ISRAEL. (Repeated Alteration.)

N 1 | 1. Israel. Call to hear.
   m | 2. Jehovah. Foreknowledge.
   m | 4. Israeli. Obstinate.
   m | 5. Israeli. Unheeded.
   m | 8. Israeli. Treachery.
   m | 12. Israeli. Call to hear.
   m | 13-15. Jehovah. The only God.
   m | 14. Israel. Call to assemble and hear.
   m | 15. Israeli. Call to hear.
   m | 16. Israeli. Call to hear.
   m | 17. Jehovah. The only God.
   m | 22. Israeli. Sentence.

waters. Some codices, with three early printed editions, read "days".

Swear by the name, &c. Ref. to Pent. (Deut. 6, 19).

   m | 2. Jehovah. See note on 29, 23.

truths. See note on 10, 60.

2 The LORD of hosts. See note on 1 Sam. 1, 2.

m | 3. The former things, &c. Such as the birth of Isaac, the Exodus, &c.


m | 5. See — look close into.


m | 7. My name's. See note on Ps. 30, 1.

m | 8. Affliction — humiliation, or oppression.

m | 9. For Mine own sake. Note the Fig. Epimenides (Ap. 6), for great emphasis.


m | 11. Jacob and Israel: i.e. the natural and spiritual seed. See note on v. 1. Some codices, with two early printed editions, read "Jacob my servant" the first... the last. Cp. 41, 4; 44, 6.

m | 12. Spanish — stretched out.

m | 13. Stand up. To listen to my words.

m | 14. Them. Some codices, with two early printed editions, and Syn., read "you".

m | 15. Him. i.e. Cyrus: 45, 1; 46, 10, 11.

m | 16. Arm. Put by Fig. Metonymy of (Cause), Ap. 5, for the judgment inflicted by it. Note also the Fig. Anthropopathia (Ap. 6).

m | 17. Three... three. Note the Fig. Epimenides. Ap. 6.


m | 19. The Lord God. Heb. Adonai Jehovah. Ap. 4, VIII (2) and II.

m | 20. Him. His Spirit, hath sent Me: or, hath sent both Me and His Spirit: i.e. the prophet, and His Spirit the inspirer of the message sent by Isaiah (cp. Acts 28, 22), "well spake the Holy Ghost by Isaiah," &c. Note the great doctrine of the Trinity.


m | 22. The Holy One of Israel. See note on 1, 4.


m | 24. As the sand. Ref. to Pent. (Gen. 92, 17; 92, 12).

Holy One of Israel: 3 am 1 the Lord thy God Which teacheth thee to profit, Which leadeth thee by the way that thou shouldst go.

m | 18. O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

m | 19. Thy seed also had been as the sand, and...
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48. 19.

the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me.

20 Go ye forth of Babylon, flee ye 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.'

21 And they thirsted not when He led them through the deserts: He caused the waters to flow out of the rock for them: He clave the rock also, and the waters gushed out.'

22 'There is no peace,' saith the LORD, 'unto the wicked.'

49 Listen, O 'isles, unto Me; and hearken, ye 'people, from far; 'The LORD hath called 'Me from the womb; from the bowels of My mother hath He made mention of My name. 2 And He hath made My 'mouth like a sharp 'sword; 'the shadow of His hand He hid Me, and made Me a 'polished 'shaft; in His quiver He hid Me; 3 And said unto Me, 'Thou art 'My Servant, O 'Israel, in Whom I will be glorified.'

4 Then 'said I, 'I have laboured in vain, I have spent My 'strength 'for nought, and in vain: yet surely My 'judgment is with 'the LORD, and My work with 'My 'God.'

5 And now,' saith the LORD That formed Me from the womb to be His Servant, to bring Jacob again to Him, 'Though Israel be not gathered, yet shall I be glorious in the eyes of 'the LORD, and My 'God shall be My 'strength.'

6 And He said, 'It is a 'light thing that Thou shouldest be 'My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: 'I will also give Thee for a light to the 'Gentiles, that 'Thou mayest be My 'Salvation unto the end of the earth.'

7 Thus saith 'the LORD, 'the Redeemer of Israel, and His Holy One, 'unto Him 'Whom man despiseth, to Him Whom the nation abhorreth, n., to a servant of rulers, Kings shall see and arise, princes also shall worship, because of 'the LORD That is faithful, and 'the Holy One of Israel, and He shall choose Thee.'

8 Thus saith 'the LORD, 'In 'an acceptable time I have heard thee, in a day of salvation have I helped thee. And I will preserve thee, and give thee for a covenant of the people, to establish the land, to cause to inherit the desolate her.'

49. 1-66. 24 (M. p. 980). MESSIAH'S MISSION AND TRIUMPH. (Introversion and Alternation.)

1 B 49. 1-12. The Messiah in Person. His call, qualifications, and mission.


E | 51. 1-8. The call to 'Hearken';

H | 51. 9-52. 12. The call to Israel ('Awake');

F | 52. 13-53. 12. Messiah's propitiatory work.

G | 54. 1-55. 8. The call to 'Sing' and 'Come';

B | 56. 9-58. 14. The call to Israel's enemies ('Devour').


C | 60. 1-22. Zion. Her reconciliation, restoration, and enlargement.


49. 1-13 (B, above). MESSIAH IN PERSON. CALL, QUALIFICATIONS, AND MISSION. (Repeated and Extended Alternation.)

B n° 1, 2. Messiah. Called.


D | 4. Reception.

E | 5-6. Messiah. Formed.


H | 11-12. Object. Israel's blessing.

1 isles = maritime countries. See note on 11. 11. people = peoples.


2 mouth . . . shadow . . . hand. Fig. Anthropopathia. Ap. 6.

3 sword. Cp. Rev. 1. 16; 2. 12, 16; 19. 15.

4 polished: or, pointed. shaft = arrow.

5 light = small.


7 Redeemer = Kinsman Redeemer. Heb. goöl. See note on 41. 14 and Ex. 6. 6.

8 an acceptable time = a time of acceptance. Quoted in 2 Cor. 6. 2.
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time have I heard Thee, and in a day of salvation have I helped Thee: and I will preserve Thee, and give Thee for a covenant of the People, to establish the earth, to cause to inherit the desolate heritages;

9 That Thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.

11 And I will make all My mountains a way, and My highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His People, and will have mercy upon His afflicted.

14 But Zion said, Art thou able to comfort my children, and to lift up by the hand of My hands; thy walls are continually before Me.

15 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

16 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As those live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

17 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

18 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 Thus saith the Lord GOD, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; heard answered.

49. 8.

49. 23.

a covenant of the People — the covenant of a People.


establish the earth — raise up the Land.

desolate. See note on 17.

9 That Thou mayest say. This cannot be the nation, but the Messiah.


to. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and to".

10 They shall not hunger, &c. Quoted in Rev. 7, 16.

shall He guide them = shall He cause them to rest.

11 highways. See note on 7, 3.

12 Behold . . . lo. Fig. Asterismos (Ap. 6) for emphasis.

Sinim. Probably = China. Occurs only here.

49. 13-26 (C, p. 993). ZION. RECONCILIATION, RESTORATION, AND ENLARGEMENT.

(Extended Alternation.)

C

13. INTRODUCTION. The Call to Rejoice.

J [41. Zion's despondency.

K [15-23—. Answer. Promise.

L [15—23. Jehovah the only God.


L [26. Jehovah the only God.


heavens. A.V. edition, 1611, had "heaven".

break forth into singing. See note on 14, 7, the LORD. A.V. edition, 1611, had "God".

comforted His People. Cp. 40, 1; 51, 3.

14 Zion said. Fig. Prolapsis (Ap. 6). This sets at rest the conflicting interpretations.

forsaken. See note on 1, 4; my LORD*. One of the 134 places where the Sopherim changed "shovah of the primitive text to Adonai. Ap. 82.

15-23 — (K, above). ANSWER. PROMISE.

(Alternation.)


will go not. Fig. Anthropopatheia. Ap. 6.

16 graven. Denoting permanence.

the palms, &c. Fig. Anthropopatheia. Ap. 6.

17 children = sons.

18 bride. First occurrence in this connection.

20 which thou shalt have . . . other = of thy childlessness, or, of whom thou wast bereaved.

21 Then. And.


Behold. Fig. Asterismos. Ap. 6.

these. Some codices, with Sept. and Vulg., read "and these", or "and therefore", had they been = were they?

22 the Lord GOD. Heb. Adonai Jehovah. See Ap. 4, VIII (2) and II.

lift up Mine hand. Idiom for "call." Fig. Anthropopatheia. Ap. 6.

Gentiles = nations. people = peoples.

arms = bosom: the folds of the garment forming a large natural pocket; but children were, and still are, usually carried astride the shoulder as soon as they can sit.

daughters shall be carried. Showing the care they shall receive, for girls are usually left to shift for themselves. See note on 60, 4.

23 queen = princesses.

lick up, &c. Denoting subjection and submission, as in Gen. 8, 14. Cp. Ps. 72, 8 and Mic. 7, 17.
49. 23.

ISAIAH.

50. 10.

thus shalt know. Ref. to Pent. (Ex. 6. 7). Ap. 92.
wait for me. Ref. to Pent. (same word as in Gen. 49. 18). Ap. 92.
24 the prey. Ref. to Pent. (Num. 31. 11, 12, 26, 27, 32.
Occurs elsewhere only in the next verse and Ps. 22. 15.
captive = captivity. Put by Fig. Metonymy (of Adjunct), Ap. 6, for "captive".
sweet wine. Heb. disq = new wine, the product
of the same year. Ap. 27. Y.
26 sweet wine. Heb. disq = new wine, the product
of the same year. Ap. 27. Y.
all flesh shall know. Pass. 40. 5. 52. 10.
am I thy Saviour: or, am saving thee.
the money of Jacob. Ref. to Pent. (Gen. 49. 24) only here and 60. 16. Nowhere else except
Ps. 132. 2, 5. See Ap. 92.
SEPARATION. (Division.)
D | M | 1-3. The Breach: caused by Israel's sin.
M | 4-11. The Breach: healed by Messiah.
1-3 (M, above). THE BREACH: THE CAUSE.
(Introversion.)
M | s | 1. Not sold by God.
M | f | s. No help from man.
1 Thus. Some codices, with two early printed
editions, read "For thus".
the LORD. Heb. Jehovah. Ap. 4. II.
Where is the bill—this bill.
divorce. Found only here, and in Jer. 3. 5. outs
whom: or, wherewith.
put away ... sold. Note the Introversion of these
words in this verse.
Behold. Fig. Asterismos. Ap. 6.
sold ... put away. Note the Introversion.
transgressions. Heb. pseda'. Ap. 44. ix.
2 Wherefore ... ? Fig. Erotesis. Ap. 6.
when I came. Messiah speaks.
Is My hand shortened ... ? Ref. to Pent. (Num.
rivers. Plural of majesty: i.e., the great river, the
Psa. 107. 33.
their fish stinketh. Ref. to Pent. (Ex. 7. 18, 21).
4-11 (M, above). THE BREACH: HEALED BY
MESSIAH. (Alternation.)
M | v | s. His reception.
M | v | 10. His reception.
VIII (2) and II.
that I should know, &c. He spake none other
words than those given Him by the Father. Cp. the
seven times this was asserted by Messiah (John 7. 14;
8. 28, 46, 47; 12. 49, 14. 19, 24, 17. 6).
= 22. 24. 22.
the learned = taught.
held to be the learned = taught.
not rebellious = not perverse or refractory.
7 I set My face like a flint. Note the fulfilment.
His death was not an event which happened.
He "accomplished" it Himself (Luke 2. 31), and, after
saying this, "He steadfastly set His face", as above, "like a flint". He laid down His life Himself: but
not till His hour (the right hour) had come (John 10. 15-18).
who is Mine adversary = who can convict Me?
who is My adversary = who can condemn Me?
I therefore have set My face like a flint.
and I shall not be ashamed.
8 He is near That justifieth Me; who will contend with Me? let us stand together: who is My adversary? let him come near to
9 Behold, the Lord GOD will help Me; who is he that shall condemn Me? lo, they all shall wax old as a garment; the maw shall
tell them up.
10 Who is among you that feareth the Lord, that obeyeth the voice of His Servant, that
His death was not an event which happened. He "accomplished" it Himself (Luke 2. 31), and, after
saying this, "He steadfastly set His face", as above, "like a flint". He laid down His life Himself: but
not till His hour (the right hour) had come (John 10. 15-18).
who is Mine adversary = who can convict Me? who is My adversary = who can condemn Me? I therefore have set My face like a flint.
and I shall not be ashamed.
8 He is near That justifieth Me; who will contend with Me? let us stand together: who is My adversary? let him come near to
9 Behold, the Lord GOD will help Me; who is he that shall condemn Me? lo, they all shall wax old as a garment; the maw shall
tell them up.
10 Who is among you that feareth the Lord, that obeyeth the voice of His Servant, that
walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

1 Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.

51. 1 Hearken to Me, ye that follow after righteousness, ye that seek the LORD:

look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto Me, My People; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.

5 My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall wax old like a garment, and the earth shall pass away as a woman: and they that dwell therein shall die like all manner:

but My salvation shall be for ever, and My righteousness shall not be abolished.

7 Hearken unto Me, ye that know righteousness, the People in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool:

but My righteousness shall be for ever, and My salvation from generation to generation.

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

Art thou not it which hath dried the sea, the waters of the great deep; that had made the depths of the sea a way for the ransomed to pass over?

Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

That comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;


your = your own.

51. 1-8 (G, p. 998). THE CALL TO "HEARKEN". (Repeated and Extended Alternation.)


O3 | 52. 1, 2. "Awake, awake", Call to Zion. P3 | 52. 3-12. Comfort.

Awake. Same word as in 52. 1. Not the same as in v. 11. Note the Fig. Ephesures (for emphasis), Ap. 6.

arms. Fig. Anthropopotheia. Ap. 6.

Rahab = Egypt. Cp. Ps. 87. 4; 89. 10. dragon = crocodile.

dried the sea. Ref. to Pent. (Ex. 14. 29).

ransomed = redeemed (by price, or blood). Heb. ga'al.

Cp. Ex. 6. 6.

redeemed = redeemed (by power). Heb. ìdâm. See note on Ex. 15. 13.

come with singing. Cp. 85. 10.

mournings = sighing. See notes on 21. 2.

ISAIAH.

51. 13. stretched forth the heavens. Ref. to Pent. (Gen. 1 and 2). See Ap. 92.

52. 8. as if he were. A special reading called Sevir (Ap. 84), with some codices, two early printed editions, and Syr., read "who was": referring doubtless to the Anti-christ's effort in "the great tribulation".


16 put My words in thy mouth. See note on 50. 4 (that I should know). Ref. to Pent. (Deut. 18, 16). Ap. 92.

17 Awake. Rouse thee. Not the same form as in v. 9 and 52. 1.

19 who ... ? Fig. Erotica. Ap. 6. or. Note the Fig. Polyphony. Ap. 6.

20 Thy sons have fainted. Note the Alternation in this verse. Thus: "fainted at the head", &c., and "they lie as a wild bull", &c.


52. 1. Awake. Same form as in 51. 9; not the same as in 51. 17. Fig. Epictaxis. Ap. 6.

52. 2. Shake. See note on 53. 3. sit: i.e. sit as queen. Cp. Rev. 18, 7, for usage.


5 My People went down aforetime. Ref. to Pent. (Gen. 46. 6). See Ap. 92.

52. 6. the Assyrian. This was "another king" (Acts 16. 7), the first of a new dynasty, the "new king" of Ex. 1. 8, who (of course) "knew not Joseph". See notes on the above passages.

6 oppressed them. This refers to Ex. 1, and has nothing to do with the later Assyrian carrying away, without cause = for nothing, groundlessly. This is a Divine comment. See John 15. 25. Heb. "sigeb. See note on 5. 8.

7 what have I here ... ? what do I here? What He did in the circumstances of v. 4 we know. What He will do in these new circumstances we are about to tell. is = hath been.

8 My name. &c. Quoted in Rom. 2. 24.

7 How beautiful, &c. Quoted in Rom. 10. 15. the feet. Put by Fig. Synecdoche (of Part), Ap. 6. for the whole person of the messenger, that we may not think of him, but of his coming as sent by Jehovah (cp. Nah. 1. 15). Fulfilled partially in John and Christ, both of whom were rejected and slain. There will be other messengers of the future coming, even Elijah and others (Mal. 4. 5). God. Heb. Elohim. Ap. 4. I.

7 sing = shout.

8 Thy watchmen shall lift up the voice; with the voice together shall they = sing: for they shall see eye to eye, when *the Lord shall bring again Zion.
52. 9

ISAIAH.

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9 Break forth into joy, 

sing together, ye waste places of Jerusalem: for the LORD hath comforted His People, He hath redeemed Jerusalem.

10 The LORD hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch not unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor by flight: for the LORD will go before you; and the God of Israel will be your rearward.

13 Behold, My Servant shall deal prudently, He shall be exalted and exalted, and be very high.

v 14 As many were astonished at Thee; (His visage was so marred more than any man, and His form more than the sons of men):

w 15 So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

R T R

53 *Who hath believed our report? and to whom is the arm of the LORD revealed?*

2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

4 Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.


10 holy. See note on Ex. 3. 5.

arm. Put by Fig. Metonymy (of Cause), Ap. 6, for the wonders wrought by it. Also Fig. Anthropomorhesis. Ap. 6.

eyes, &c. = sight, or view. Cp. 40. 5; 49. 20.

11 Depart ye. Note the Fig. Epiphanos (Ap. 6). Cp. Ro. 16. 4. Quoted (in application for us to-day) in 2 Cor. 6. 14-18.

12 ye shall not go out with haste. Ref. to Pent., where it was otherwise (only here, Ex. 12. 23, 39, and Deut. 16. 9). See Ap. 92.

The God of Israel. See note on 29. 23.


52. 13—53. 12 (P. p. 998). MESSIAH'S PROPITIATORY WORK. (Introdversion.)

As coming to fulfill the Law which was in His heart (Ps. 40. 6-8).

F Q T u (p. 998)

52. 13. Messiah's presentation.


w/52. 15. His reward.

T T T u (p. 998)

56. 3—10. Deuteroxym. The outcome, fulfilling the Divine counsels according to the Word. The first member (Genesis), Q, is shown to be a summary or epitome of the whole by the following arrangement —

F T T u (p. 998)

53. 10. Messiah's relation to Jehovah. His personal work of atonement, the basis of the whole. Jehovah's dealings with Him in the Sanctuary.

R T T (p. 998)

53. 10—12. Deuteroxym. The outcome, fulfilling the Divine counsels according to the Word.

13 Behold. Fig. Asterismos (Ap. 6), to emphasize what is to follow.

My Servant. The Messiah. See note on 37. 35.


exalted . . . exalted . . . be very high. Fig. 14—10. For great emphasis = riseth . . . is lifted up . . . becomest very high (cp. Phil. 2. 9-11).

14 As = According to. This corresponds with the "so" of v. 15 (not with the "so" in the next clause, with the word rendered "sprinkle" in v. 16. From Old French estomner. Nine times so spelt, from Wyclif and Geneva Bible. Chaucer spells it "astonized"; Spenser, "astonished.")


any man.


15 Sprinkle = cause to leap or spring up for joy. Heb. 'azah.

16 =

17 =

18 =

19 =

20 =

21 =

22 =

23 =

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53. 5.  

ISAIAH.  

54. 1.  

5. But δε was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.  

6. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.  

7. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.  

8. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken.  

9. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.  

10. Yet it pleased the LORD to bruise Him; He hath put Him to grief:  

11. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for δε shall bear their iniquities.  

12. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death; and He was numbered with the transgressors; and δε bare the sin of many, and made intercession for the transgressors.

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this is a peculiarly Levitical word (Lev. 14. 12, 21), and cannot be understood apart from it. In Ps. 40 it is the aspect of the whole burnt offering. He shall see His seed: "see" corresponding with "see" in 52. 15: i.e. the result, issue, and reward of His sufferings. Cf. Ps. 22. 30; 24. 4; 25. 13. The Chaldee Targum reads, "they (His seed) shall see the kingdom of their Messiah"; which is the purpose, not disappointed. We have not an impotent Father, or a disappointed Christ, or a defeated Holy Ghost, as is commonly preached; but an omnipotent Father, an all-victorious Christ, and an almighty Holy Spirit, able to break the hardest heart and subdue the stoutest will. By His knowledge, &c. Punctuate: "Satisfied by His knowledge, My righteous Servant shall justify many, for He shall bear," &c. This introduces the break in the dispensation, which is the subject of the rest of the chapter: the "glory which shall follow" the sufferings. See Ap. 71 and 72.


54. 1—56. 8 (G, p. 933). THE CALL TO "SING", "COME", &c. (Repeated Alternation.)

G  

U  | 54. 1. 2. Exhortation. "Sing."  
V  | 54. 1. 2. Exhortation. "Suffer."  
V  | 54. 1. 3. Reason. Fruitfulness.  
U  | 54. 1. 4. Exhortation. "Fear not."  
U  | 54. 11. Exhortation. Be comforted.  
V  | 55. 1—3. Exhortation. "Be encouraged."  
V  | 55. 4. 5. Reason. Messiah given.  
U  | 55. 6. 7. Exhortation. "Seek."  
U  | 56. 3. Exhortation. "Encouragement."  

1 Sing = Shout in triumph (52. 8, 9. Zeph. 3. 14). Quoted in Gal. 4. 27. barren. Refers to Sarah.
608-588
cry aloud, thou that didst not travail with child: for more are the children of the desolate
than the children of the married wife," saith o the LORD.
2 "Enlarge the place of thy tent, and let them
stretch forth the curtains of thine habitations:
spare not, lengthen thy cords, and strengthen thy stakes;
3 For thou shalt break forth on the right
hand and on the left; and thy seed shall inherit
the Gentiles, and make the desolate cities to be inhabited.

V1
(p. 999)

9 For thy Maker is thine husband; o the
LORD of hosts is His name; and o thy Redeemer
the Holy One of Israel; o the God of the whole earth shall He be called.
6 For o the LORD hath called thee a woman
forsaken and grieved in spirit, and a wife of youth,
when thou wast refused," saith thy God,
7 "For a small moment have I forsaken thee;
but with great mercies will I gather thee.

X x
8 In o a little wrath I hid My face from thee for
a moment;
but with everlasting kindness will I have mercy on thee," saith o the LORD thy Redeemer.

Y
9 "For this is as o the waters of Noah unto Me:
for as o I have sworn that o the waters of Noah
should no more go over the earth;
so have I sworn that I will not rebuke thee.

X x
10 For the mountains shall depart, and the
hills be removed; but My kindness shall not depart from thee,
neither shall the covenant of My peace be
removed," saith o the LORD That hath mercy on thee.

U3
(p. 999)
11 "O thou afflicted, tossed with tempest, and
not comforted,
befoeth, 3 will lay thy stones with fair colours,
and lay thy foundations with sapphires.
12 And I will make thy windows of agates,
and thy gates of carbuncles, and all thy borders
of pleasant stones.
13 And all thy children shall be taught of
the LORD; and great shall be the peace of thy
children.
14 In righteousness shoulest thou be established:
thou shalt be far from oppression; for thou shalt
not fear; and from terror; for it shall not come near thee.
15 Behold, they shall surely gather together, but
not by 20;: whosoever shall gather together against thee shall fall for thy sake.
16 Behold, 3 have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and 3 have created the waster to destroy.

children = sons. desolate. See note on 1. married wife = the husbanded one.
the LORD. Heb. Jehovah. Ap. 4. II.
2 stakes = tent-pegs. 3 Gentiles = nations.
4 Fear not . . . ashamed. Ref. to Pent. (Lev. 26.9).
5 Cp. 44. 14. 17.
The shame of thy youth. Ref. to Israel's days of idolatry. Cp. Jer. 5. 24, 25.

54. 3-10 (V. 9. 999). REASON. JEHOVAH'S
FAITHFULNESS. (Introversion and Alteration.)

V2
W [p. 1000]
5 For thy Maker is thine husband; o the
LORD of hosts is His name; and o thy Redeemer
the Holy One of Israel; o the God of the whole earth shall He be called.
6 For o the LORD hath called thee a woman
forsaken and grieved in spirit, and a wife of youth,
when thou wast refused," saith thy God,
7 "For a small moment have I forsaken thee;
but with great mercies will I gather thee.
7 gather thee = gather thee out.
8 a little wrath = in an overflow of wrath.
I hid My face. Ref. to Pent. (Deut. 31. 18, 19). Cp.
Isa. 8. 17; 53. 3; 64. 7. See Ap. 92.
overlasting kindness. See note on "ancient," 44. 7.
9 the waters of Noah. Ref. to Pent. (Gen. 6-9).
Ap. 92. Some codices, reading one word instead of two,
with Aram., Syr., and Vulg., read "the days of Noah . . . when [I swear, &c.]".
I shall have sworn = when I swear. Ref. to Pent. (Gen.
6-9). Noah is nowhere else mentioned in the O.T.
thee. Supply Ellipsis (Ap. 6), "thee [for ever].".
13 windows = battlements, borders = boundaries.
13 all thy children, &c. Quoted in John 6. 45.
14 not. See note on "no" (5. 8).
15 they = the enemies of Israel (Ps. 56. 7; 59. 4).
shall fall = shall be overthrown (cp. 8. 14).
16 I have created. Cp. 45. 7; 9.
instrument = weapon.
17 weapon. Same word as instrument (v. 10).

55. 1 Ho, &c. This cry heard in Jerusalem to-day.
every one that thirsteth. The invitation is only to these.
come. Fig. Repetitiio (Ap. 6), for emphasis.
waters: of life (Rev. 22. 17).
wine: of gladness (Ps. 104. 16).
milk: of nourishment (1 Pet. 2. 2).

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me," saith o the LORD.

55. o Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.
For wherefore do ye spend money for that which is not bread? and your labour for that which satisfyeth not? Hearken diligently unto Me, and eat ye that which is good, and let your souls delight itself in fatness.

3 Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given Him a Witness unto the people, a Leader and Commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of thee, the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

6 Seek ye the Lord while He may be found, call ye upon Him while He is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

8 For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

9 As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

10 For as the rain cometh down, and the snow from above, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

Thus saith the Lord, “Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed.

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the stranger, that hath joined himself to the Lord, speak evil of his brother, nor speak evil of the Lord’s tabernacle, neither let him utter any evil against it.

4 For thus saith the Lord “unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant;

5 Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to Heurken diligently.” Fig. Epitomes (Ap. 6), for emphasis. Heb. “Hearken a hearkening” : i.e. continue to hearken.

6 Assured by oath to David, the “everlasting covenant” made with David in 2 Sam. 7. 1-16. Quoted in Acts 15. 18. Assured by oath to David’s Son and David’s Lord.

7 Behold, I have given Him a Witness unto the people, a Leader and Commander to the people.


9 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

10 For as the rain cometh down, and the snow from above, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

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3 Neither let the son of the stranger, that hath joined himself to the Lord, speak evil of his brother, nor speak evil of the Lord’s tabernacle, neither let him utter any evil against it.

4 For thus saith the Lord “unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant;

5 Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to
love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant.

7 Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.

8 The Lord GOD Which gathereth the outcasts of Israel saith, "Yet will I gather others to him, beside those that are gathered unto him,"

9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

BC

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, "every one for his gain, from his quarter.

12 "Come ye, say they, "I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant."

D

57 The righteous perisheth, and no man layeth it to heart: and no merciful man are taken away: none considering that the righteous is taken away from the evil to come.

E

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

C e

3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.

15 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks?

16 Among the smooth stones of the stream is thy portion: they, thoy are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

17 Upon a lofty and high mountain hast thou set thy bed: even thither westest thou up to offer sacrifice.

18 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

19 And thou westest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

20 Thou art wearied in the greatness of thy way; yet saidst thou not, "There is no hope:" thou hast found the life of thine hand; therefore thou wast not grieved.

7 to - into. Some codices read "upon".

holy. See note on Ex. 23. 15. house of prayer. See quotation below. shall be accepted = for acceptance.


8 The Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2), and II.

56. 9–58. 14 (H, p. 963). THE CALL TO ISRAEL'S ENEMIES. (Alternation.)

H A


9 the field. See note on 55. 12.

56. 10—57. 21 (B, above). CONTRASTED CHARACTERS. (Extended Alternation.)

B C | 56. 10—12. The wicked.

D | 57. 1. The righteous.

E | 57. 2. Peace.

C | 57. 3—13-. The wicked.

D | 57. 13–16. The righteous.


10 sleeping = dozing, or dreaming.


strong drink. Heb. ṣheḵar. Ap. 27. IV.


mercyful = kind.


from the evil to come = from the presence of the calamity.


2 He: i.e. the righteous man.

they: i.e. the men of grace.

beds = couches.

his uprightness = his str. = ubh path.

57. 3–13 (C, above). THE WICKED. (Alternation.)

C e | 3, 4. Inquiry.


e | 11. Inquiry.

| f | 12, 13-. Threatening.

3 sorceress. See note on 2. 6 ("soothsayer").

4 children = offspring.

transgression: i.e. inborn transgression. Heb. pāša'. Ap. 44. ix.

seed of falsehood = false seed. Fig. Emallagē. Ap. 6.

5 with idols = with the sacred trees; i.e. the Asherah. See Ap. 42.

slaying the children. Ref. to Pent. (Lev. 18. 21); to Molech (1 Kings 11. 7. 2 Kings 17. 16, 17); or to Baal (Jer. 19. 5. Ezek. 16. 20; 23. 39. Hos. 13. 4).

6 the smooth stones, &c. = the open places. Judah still in the land. None of the things mentioned in vv. 3–7 found in Babylonia.

thy. This and all the Pronouns in vv. 6–8 are Fem.


9 remembrance = symbols.

thee, Ed. of A.V. 1911 omits this word "thee".

bed = couch.

where thou sawest it = a hand thou hast seen: as beckoning.

the king. Or, the idol, as in 30. 33. 1 Kings 11. 7. hell. Heb. Shōd. Ap. 85.

10 found . . . hand = found [by the length of thy journeys] a hand to mouth life.
58. **Cry aloud, spare not, lift up thy voice like a trumpet, and shew My People their transgression, and the house of Jacob their sins.**

2 Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinances of justice; they take delight in approaching to Me.  

3 **Wherefore have we fasted, and thou seest not?** Wherefore have we made affliction to our soul, and thou wast not touched?  

4 **Behold,** ye fast for strife and debate, and to smite with the fist of wickedness: **ye shall not fast as ye do this day, to make your voice to be heard on high.**  

5 Is it such a fast that I have chosen? a day for **a man to afflict his soul?** is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? **will thou call this a fast, and an acceptable day to the LORD?**  

6 **Is not this the fast that I have chosen? to loose the bonds of wickedness,** to undo the buttons of the耕服, to set the straight for the land, to gather the outcasts of My People together, to give them rest, after all their labours.  

12 **for.** Some codices, with two early printed editions, omit "for", and read "and thy works, they will not profit thee".  

13 **criest.** In distress.  


14 Cast ye up - Make a highway. Fig. Epizeuxis. Ap. 6. See note on 7, 3.  


See note on 2, 22 ("breath").  

17 I hid Me. Cp. 49, 15; 59, 2; 64, 7.  

18 lead = (gently) lead. mourners. See note on "mourn" (B, 86).  

19 Peace, peace. Fig. Epizeuxis (Ap. 6), for great emphasis = perfect peace (as in 26, 3), or great prosperity.  

saith the LORD. Heb. = saith Jehovah. Ap. 4, II. The famous Codex Mugah, quoted in the Masoretah, reads "saith Jehovah my God".  

20 wicked = lawless. Heb. râshâ. Ap. 44, x. the troubled sea = the sea when tossed.  

when = for.  


58. 2-14 (B, p. 1002). CONTRASTED CONDUCT. (Repeated Altercation.)

B g1 1-2. Condition. Legal obedience.  

h1 | 8, 9-10. - Recompense. Illumination.  

g2 | 6, 10-12. - Condition. Charity.  

h2 | 10-12. - Recompense. Illumination.  

g3 | 13. Condition. Legal obedience - Sabbath.  


3 Wherefore . . . ? Fig. Erotes. Ap. 6.  

afflicted our soul. Ref. to Pent. This is a strictly Levitical technical expression (Lev. 16, 28, 31; 28, 27, 32; Num. 29, 7). This shows that the People were not in exile as alleged, but in the Land. See also the references to other observances below (v. 13). Note that in chs. 58 and 59 we have the reference to the Day of Atonement; in chs. 60 and 61, to the Sabbath and Jubilee years. Ch. 60 refers to the feast of Tabernacles with its ingathering (Exs. 3-6, 12), which followed the Day of Atonement (Lev. 23, 27, 34).  


Hold. Fig. Asterismos. Ap. 6.  

3 ye fast. Referring to Day of Atonement, which was still observed; and in the Land, not in exile, as alleged.  


5 chosen. See note on 1, 29.  


bulrush. See note on 9, 14.
58. 6. ISAIAH.

loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and He shall say, "Here am I."

10 If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

11 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul;

then shall thy light rise in obscurity, and thy darkness as the noon day:

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

59. 1. Behold, the LORD'S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perver 

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice's eggs, and weave the spider's web: he eateth of their eggs, and layeth that which is crushed breakeath out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

6 bands—pangs. See note on Ps. 73. 4.


10 cry. In distress. Some codices, with Syr., read "give out thy bread". be. Supply Ellipsis (of verb "become"). Or we have the Fig. Oxymoron (Ap. 6).


12 build—rebuild. This is still future. to dwell in: or, leading home.

13 thy foot. Some codices, with one early printed edition, read "thy feet" (pl.), from the sabbath. Ref. to Pent., as in 58. 2. pleasure. Some codices, with three early printed editions, read "pleasures" (pl.), holy. See note on Ex. 3. 5.

14 delight thyself—revel.

culph to ride, &c. Ref. to Pent. (Dent. 22. 17; 33. 29).
59. 8.

ISAIAH.

60. 2.

59. 8

8 "The way of peace they know not; and there is no guidance in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is "judgment far from us, neither doth "justice overtake us: we wait for light, but behold obscurity; for brightness, "but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the "night; we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves:

i2 we look for "judgment, but there is none; for salvation, "but it is far off from us.

k1 For our "transgressions are multiplied before Thee, and our "sins testify against us: for our transgressions are with us; and as for our "iniquities, we know them;

13 In "transgressing and lying against "the LORD, and departing away from our "God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

j3 And "judgment is turned away backward, and "justice standeth afar off:

k3 for truth is fallen in the street, and equity cannot enter.

15 Yea, "truth faileth; and he that departeth from "evil maketh himself a prey:

F) and "the LORD saw it, and it displeased Him that "there was no "judgment.

18 And "He saw that "there was no "righteousness, and wondered that "there was no intercessor:

therefore "His arm brought salvation unto Him; and His righteousness, it sustained Him.

17 For "He put on righteousness as a "breastplate, and an helmet of salvation upon His head; and He put on the garments of "vengeance for clothing, and was clad with "zeal as a cloak.

18 According to their "deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the "islands He will repay recompence.

n 19 So shall they fear the name of "the LORD from the west, and His glory from the rising of the sun.

1 When the "enemy shall come "like a flood, the "Spirit of "the LORD shall "lift up a "standard against him,

20 And "the Redeemer shall come "to Zion, and unto them that turn from "transgression in Jacob, saith "the LORD.

21 "As for Me, this is My covenant with them," saith "the LORD; "My "Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed," saith "the LORD, "from henceforth and "for ever."

H o p l q

60. 2

59. 9-15 (G, p. 1004). CONFESSION.

(Repealed Alternation.)

9 19 Justice. Departed.

k1 to 11. Condition. Comparisons.


9 justice = righteousness. Same as "judgment", v. 4.

10 We grope, &c. Ref. to Pent. (Deut. 28. 29).

Idea the same, but word different. The word in Deuteronomy is the same as in Gen. 27. 12; 31. 34, 37. Ex. 10. 21. Job 5. 14; 12. 25. The word in Isaiah occurs nowhere else. Ap. 92.

night. Hab. 1. "malketh himself a prey": i.e. is liable to be despoiled, or outlawed. Rashi says, "is considered mad", as A.V. marg.

59. -15.21 (F, p. 1004). SALVATION. JEHOWAH'S WORK. (Extended Alternation.)


m | 16-18. Evil removed by Jehovah.

n 19. The blessed result.

l 19. Evil inflicted by the enemy.

m 19. Evil removed by Jehovah.

n 21. The blessed result.


arm. Fig. Anthropopathia (Ap. 9). Put by Fig. Metonymy (Of Cause), Ap. 6, for the power put forth by it.

17 He put on. Fig. Anthropopathia (Ap. 9). Note that all the armour is for defence.

breastplate = a coat of mail.

of vengeance for clothing = of avenging for clothing.

Cp. 61. 2; 63. 4. The Oxf. Gesenius explains it as "of Jehovah as champion of Israel" (p. 528 b).

zeal = jealousy.

18 islands = maritime countries. See note on 11. 11.

19 enemy. Hab. 3. as in v. 18.

like a flood = like the flood: the Nile in its overflow.


lift up. Fig. Anthropopathia. Ap. 6.


20 the Redeemer = a Redeemer: i.e. the Messiah. Quoted in Rom. 11. 26, 27, showing that the fullness of the Gentiles must be the fullness of the Gentile times.

21 for ever. This coming deliverance for Israel will be final, and cannot therefore as yet have taken place.

60. 1-22 [For Structure see next page].

1 Arise. Cp. 51. 9, 17. "awake": 52. 2. "awake": 60. 1. "arise": and contrast the cry to Babylon (47. 1), "come down, sit in the dust". See Ap. 82. This refers to the future. shine. Cp. 2Sam. 28. 4.

thy light: i.e. Israel's glory.

the glory of the LORD. Hab. 3. See. 2. 4, 5; 6. 2; 35. 2; 40. 8; 58. 8; and v. 2 here. Cp. Ps. 106. 23. Jer. 2. 11. Hag. 2. 3, 5, 9.

the LORD. Heb. Jehovah. Ap. 4. II.

2 behold, the darkness shall cover the earth,

2 For, "behold, the darkness shall cover the earth,
and gross darkness the people:
but the LORD shall arise upon thee, and His glory shall be seen upon thee.

And the Gentiles shall come to thy light,
and kings to the brightness of thy rising.

Lift up thine eyes round about, and see:
all they gather themselves together, they come to thee from far, and thy daughters shall be nursed at thy sides.
Then thou shalt see, and flow together, and thine heart shall be full, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.
The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.
All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the House of My glory.

Who are these that fly as a cloud, and as the doves to their windows?
Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with their unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.
And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in My favour have I had mercy on thee.
Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.
The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together; to beautify the place of My sanctuary; and I will make the place of My feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despaired thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, The Zion of the Holy One of Israel.

Shall wait. Cp. 42. 4; 51. 5. ships of Tarshish. See note on 2. 16.

Israel's ships. Ref. to Pent. (Ex. 12. 43, Lev. 22. 25). These were expressly excluded. stragglers -- foreigners. In My wrath. Cp. 54. 8. Zech. 1. 15. thy gates shall be open. Heb. they shall keep thy gates open. The word "they" is impersonal; i.e. they who are continually bringing the exiles with their riches. Cp. the same idiom in Luke 12. 20, "they demand thy soul", not be shut. These coming times are already being foreshadowed, for this has already been the case for the past few years. This looks beyond the Ezra-Nehemiah period, for see Neh. 13. 19.

The nation shall perish. This is still future. The same word used with the early printed edition, Sept., and Vulg., read "and the". text. Fig. Anthropophastra. Ap. 6. shall come, &c. Not fulfilled yet. Matt.
60. 15.

The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

1 The Spirit, &c. Quoted in Luke 4:18, 19. The speaker is therefore the Messiah. Spirit. Heb. ruach. Ap. 9. the Lord God. Heb. Adonai Jehovah. See Ap. 4, VIII (8) and II. Some codices, with two early printed editions, Sept., and Vulg., omit Adonai. 4 II. anointed. Matt. 3:17, with the Divine formula of consecration, “This is My Son,” for the office of Prophet; Matt. 17:5 for the office of Priest; Ps. 2:7 and Heb. 1:5, for the office of King. meek — oppressed, or lowly ones. bind up. Fig. Anthropopathy. Ap. 6. the opening of the prison = an opening of the understanding or heart, instead of prison doors. Occurs only here. Heb. p’rash-ôsh, referring to the opening of the vision. 2 the acceptable year = the year of acceptance, or jubilee year (Lev. 25, 9, 10). We may render: — A year of good-pleasure for Jehovah, [But] A day of vengeance for our God.

and the day of vengeance. Cp. 59:17; 60:4. This is a notable example of how to rightly divide the Word of truth”, when we observe that the Messianic prophecy concerning Himself in Luke 4:18, 19, “closed the book”, and did not go on to quote further in v. 20, because the former part of the prophecy referred to the then present time, and not to the future Dispensation of judgment. The Heb. accent separates these two clauses, indicated by “[But]” above. Note that the vengeance is assigned to a “day”, in contrast with “year”. God. Heb. Elohim. Ap. 4, I. mourne. See note on 3, 26, and cp. Matt. 5, 4. 3 To appoint = to set (as a permanent, irrevocable thing). beauty = an ornament, or nuptial crown. ashes: as put on the head, as a sign of mourning (2 Sam. 13, 19). spirit of heaviness = heavy spirit. Heb. ruach. Ap. 9. trees of righteousness. Ref. to 60, 21. He. All is for Jehovah’s glory.
4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame ye shall have double; and for confusion they shall rejoice in their portion:

d therefor in their land they shall possess the double:

e everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the LORD shall cause righteousness and praise to spring forth before all the nations.

62 For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marreth a virgin, so shall ye marreth, O Jerusalem, the young woman. 

6 And ye shall be called Hephzibah, and Beulah: and shall sit down and shall not be moved, and shall be called the LORD'S cedar.
ISAIAH.

5 thy sons marry thee. Note the Fig. Ostachreth (Ap. 6). See note on marry, below.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence.

7 And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

8 The LORD hath sworn by His right hand, and by the arm of His strength, 'Surely I will no more give to my corn to be eaten for thy enemies; and the sons of the stranger shall not drink thy wine, for which thou hast laboured: 

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink in the courts of My holiness.'

10 Go through, go through the gates; prepare ye the way of the People; cast up, cast up the highway; gather out the stones; lift up a standard for the People.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him.'

12 And they shall call them, The holy People, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Who is This That cometh from Edom, with dyed garments from Bozrah?

This is glorious in His apparel, travelling in the greatness of His strength? That speak in righteousness, mighty to save.

Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment.

For the day of vengeance is in Mine heart, and the year of My redeemed is come.

And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me.

And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.

I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses.

For He said, 'Surely they are My People, children that will not lie: so He was their Saviour.

In all their affliction He was afflicted, and the Angel of His presence saved them: in...
63. 9. ISAIAH.

64. 5.

His love and in His pity *redeemed* them; and He *bared* them, and carried them all the days of old.

10 But they rebelled, and vexed His holy Spirit: therefore He was turned to be their enemy, *and* He *fought* against them.

11 Then He remembered the days of old, Moses, and His People, saying, "Where is He That brought them up out of the sea with the shepherd of His flock? where is He That put His holy Spirit within him?"

12 That led them by the right hand of Moses with His glorious arm, *dividing* the water before them, to make Himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that they should not stumble?"

14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so dist Thou lead Thy People, to make Thyself a glorious name.

15 Look down from heaven, and behold from the habitation of Thy holiness and of Thy strength, the sounding of Thy bowels and of Thy mercies toward me? are they restrained?

16 Doubtless art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: *Thou art* Our Redeemer; Thy name *is* called everlasting.

17 *O Lord*, why hast Thou made us to err from Thy ways, *and* hardened our heart from Thy fear? *Return* for Thy servants’ sake, the tribes of Thine inheritance.

18 *The People of* Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary.

19 We are Thine: Thou *never* barest rule over them; *they were not called by* Thy name.

64 *Oh* that Thou wouldest *rend* the heavens, that Thou wouldest come down, that the mountains *might* flow down at Thy presence,

2 As when the melting fire burneth, the fire causeth the waters to boil, to make *Thine name known* to Thine adversaries, *that* the nations may tremble *at* Thy presence!

3 *When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down* at Thy presence.

4 For since the beginning of the world *men* have not heard, neither hath the eye seen, *O God*, beside Thee, what He hath prepared for *him* that waiteth for Him.

5 *Thou* meetest him *that* rejoiceth and worketh righteousness, those *that* remember Thee in Thy ways: behold, *Thou* art wroth; for we have sinned: *in* those is continuance, and we shall be saved.


holy. See note on Ex. 5.


and *fought*—and He Himself fought. Some codices, with three early printed editions, read this "and" in the text.

11 shepherd. Many codices, with five early printed editions (one Rabbinic, 1517), and Vulg., read "shepherds". Referring either to Moses, Aaron, and Joshua; or, the pl. of Majesty, referring to Jehovah their Shepherd. Some codices, with four early printed editions, read "shepherd" (sing.).


dividing the water. Ref. to Pent. (Ex. 14. 21, the same word). Ap. 92.

overlasting name. See note on 44. 7.

14 As a beast goeth down—*as* the calf goeth down. Referring to the settlement of Israel in Canaan.

63. 15—64. 12 (N, p. 1007). PRAYER OFFERED.

(Extended Alternation.)

N | g [63. 15. To look down.]

h | 63. 16. "Our Father."

i | 63. 17. Sin.

k | 63. 18, 19. Desolation.

j | 64. 1-7. To come down.

h | 64. 8. "Our Father."

i | 64. 9. Sin.

k | 64. 10-12. Desolation.

15 habitation—Thy, &c. See note on "courts" (62. 9). strength = mighty deeds.

sound = yearning. Fig. Anthropopathia. Ap. 6.

16 *Thou* art our Father. Ref. to Pent. (Deut. 29. 2).

Father. A rare word in this connection. Ap. 64. 8.

Redeemer. See note on 60. 14.

17 made us—suffered us.

hardened = let us harden.


18 The People of Thy holiness—Thy holy People. Fig. Emulation (Ap. 6). See note on Ex. 3. 8. Ref. to Pent. (Deut. 7. 62. 16. 19)

19 We are [Thine]. There is no word for "Thine" in Heb. text. The Heb. accent (disjunctive) leaves a solemn hiatus between the two clauses; as though, what Israel had become could not be expressed by words: "We are come to this—Thou never barest rule over them"; implying an Ellipsis (Ap. 6), to be supplied thus: "We are become [as they]", they were not called by Thy name—Thy name was not called upon them.

64. 1 Oh, &c. Fig. Euchê. Ap. 6. Ch. 64 is joined to ch. 63 by the Massoretic pointing.

rend. A.V., ed. 1611, reads "pent".

flow = quake. The reference is to Sinai in these verses. Ap. Ps. 68. 7, 8. Judg. 5. 4, 5.

at Thy presence. Note the Fig. Epithalathê (Ap. 6), used here for great emphasis.

melting. The Heb. word occurs only here, and is plural.

Thy name. See note on Ps. 20. 1.

2 When Thou didst terrible things. Ref. to Pent. (Ex. 3. 16; same word).

since the beginning of the world = from old.

men have not heard. Quoted in 1 Cor. 2. 9. Ap. Ps. or have not perceived."


him that waiteth = the man who waited.

Ps. 1. 6 (Gen. 32. 1). Ap. 69. 2. that rejoiceth = he who rejoicing.

Ps. 118. 22. 46. 1. that rejoiceth = he who rejoicing.


Thine is continuance. Same word as "since the beginning" in v. 4. Ap. 63. 9, 11, 16, 19.
64. 6. **ISAIAH.** 65. 10.

<table>
<thead>
<tr>
<th>66. 1-24 (O, p. 1007). ANSWER. GIVEN. (Extended Alternation.)</th>
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I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name.

I have spread out My hands all the day unto a rebellious People, which walketh in a way that was not good, after their own thoughts; and a People that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; and which remain among the graves, and lodge in the monuments, which eat swine's flesh, and of broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. "There are a smoke in My nose, a fire that burneth all the day. Behold, it is written before Me: I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burnt incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom. Thus saith the LORD, "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it:" so will I do for My servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there. And Sharon shall be a fold of flocks, and the wilderness a habitation of shepherds.

6 iniquities. Heb, 'ereth. Ap. 44. iv. wind. Heb, 'ezer. Ap. 9. 7 hast hid = hadst hidden. Cp. 45. 15; 58. 3; 54. 8; 57. 17; 59. 2. Ref to Pent. (Deut. 31. 17, 18, 20. Ap. 92. 8 now. A special various reading, called Sevir (Ps. 44), with some codices, two early printed editions, and Aram., read "Thou". LORD. Heb. Jehovah. Ap. 4. II. Thou art our Father. See note on 63. 12. hand. Some codices, with Sept., Syr., and Vulg., read "hands" (pl.). 9 Be not, &c. Continue not to be, &c. remember = continue not to remember. 10 holy. See note on Ex. 8. 3. desolation. Referring to the time of Matt. 23. 38; 24. 11 praised. See note on "shall not", &c. (13. 10). is burned up with fire. This prayer is prophetic; and is said now by anticipation of the then (and now still future) day of Israel's repentance and return to Jehovah.

Pleasant things = goodly places, or vessels. Same word as in 2 Chron. 26. 19. 12 refrain Thyself: i.e. refuse to give way in compassion, &c. Cp. Gen. 43. 1; 45. 1. Isra. 24. 14; 63. 16.

O Q (p. 1011)

65 I am sought of them that asked not for Me; I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by My name.

2 I have spread out My hands all the day unto a rebellious People, which walketh in a way that was not good, after their own thoughts; and a People that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; and which remain among the graves, and lodge in the monuments, which eat swine's flesh, and of broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. "There are a smoke in My nose, a fire that burneth all the day. Behold, it is written before Me: I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burnt incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom. Thus saith the LORD, "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it:" so will I do for My servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there. And Sharon shall be a fold of flocks, and the wilderness a habitation of shepherds.

The first is 42. 6. As = According as. further reference to the new Israel. See notes on v. 1. with one early printed edition, and Sept., read "serves" (sing); i.e. Messiah (see note on 37. 35) = "for the sake of My servant". 9 a seed. A further reference to the new Israel of 26. 2; new wine. Heb, 'es Nebah. Ap. 27. ii. Here is My servants' sakes. Some codices, with one early printed edition, and Sept., read "serves" (sing); i.e. Messiah (see note on 37. 35) = "for the sake of My servant". 10 Sharon. See note on 33. 9.
the valley of Achor a place for the herds to lie down in, for My People that have sought Me.

11 But ye are they that forsake the LORD, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you unto the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed:

14 Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto Mychosen: for the Lord GOD shall slay thee, and call His servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from Mine eyes.

17 For, behold, I create new heavens and a new earth: and the former shall not be rememberedin her heart come into mind.

18 But be ye glad and rejoice ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her People a joy.

19 And I will rejoice in Jerusalem, and joy in My People: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them;

and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My People, and Mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they speak, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be as the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the LORD.
Thus saith the LORD, "The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest?"

For all those things hath Mine hand made, and all those things have been, "saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

And they will choose their delusions, and will bring their fears upon them.

When I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.

Hear the word of the LORD, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, 'Let the LORD be glorified.' But He shall appear to your joy, and they shall be ashamed.

A voice of noise from the city, a voice from the temple, a voice of the LORD That rendereth recompense to His enemies.

Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Shall I bring forth to the birth, and not cause to bring forth?" saith the LORD: "shall I cause to bring forth, and shut the womb?" saith thy God.

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

That ye may suck, and be satisfied with the breasts of her consolations: that he may milk out, and be delighted with the abundance of her glory.

For thus saith the LORD, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dallied upon her knees.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward His servants, and His indignation toward His enemies.

For, behold, the LORD will come with fire, and with His chariots like a whirlwind,

66-588 abomination, and the mouse, shall be consumed together, saith the LORD.

18 For they know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see My glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My name, neither have seen My glory; and they shall declare My glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations

q upon horses,

r and in chariots, and in litters,

s and upon mules,

r and upon swift beasts, to My holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall my seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.

23 new moon... sabbath. Ref. to Pent. and the law concerning them (Num. 10; 28. 11-15). Ap. 92.


25 their worm. Quoted in Mark 9. 44. Referred by our Lord to Gehenna, of which the fires in the valley of Hinnom were an illustration. Heb. tōd, the maggot bred from putrid substances. See Ex. 16. 20. Deut. 29. 29. Job 25. 6 (second word), Ps. 22. 6. Isa. 14. 11 (second word); 41. 14; 49. 14; and Jonah 4. 7, which are all the occurrences of tōd in O.T. In the synagogue use, v. 23 is repeated after v. 25, so that the book may end with comfort. Cp. end of Lamentations, Ecclesiastes, and Malachi.

abomination. Heb. šăāḵaḵ. Ref. to Pent. (Deut. 7. 22).

Occurs in Isaiah only here; Leviticus thirteen times (7. 21; 11. 10, 11, 12, 13, 20: 23, 41, 42, 43; 20. 26; and Ezek. 8. 16). Not the same word as in 65. 4. Ap. 92.

mouse. Ref. to Pent., where it is forbidden (Lev. 11. 24). Ap. 92. Elsewhere, only in 1 Sam. 6. 4, 11, 18, be consumed = come to an end.

thoughts — devices.


19 sign. See note on 7. 11.

send: as missionaries.

those that escape: i.e. the remnant of saved Israel.

Tarshish, Pul, etc. Put for the far west.

Pul... Lud = Phut... Lud, put for African peoples. They are mentioned together, as serving in the Egyptian armies (Ezek. 30. 6).

Tubal = the Scythian tribes.

Javan. Put for the Greeks settled in Asia Minor.

isles = maritime countries. See note on 11. 11.

20 shall bring. Not into the Church, but back to the Holy Land.

an offering = a gift offering. Heb. minqāh. Ap. 43. II. III.

swift beasts = carriages, as required by the Structure of v. 20 =

20 q upon horses.

r and in chariots and litters.

s upon mules.

t upon horses.

u in chariots and litters.

v upon mules.

"Swift beasts" is Heb. kirkārōth, from kārōr, to move in a circle; hence, may mean (like English car) any vehicle on wheels. It is never used of animals. There is nothing to suggest "swaying furnaces", as suggested by some, to mean "locomotives", though, as noted on Ex. 3. 6, it may mean "Jerusalem".

children — sons.


21 them, i.e. Israel.

priests and for Levites. Ref. to Pent. (Deut. 17. 9).

See notes on Ezek. 43. 12; 44. 10, 13, 15. Ap. 92.

priests. Thus completing the fulfilment of Ex. 19. 6, and. Some codices, with Aram., Sept., Syr., and Vulg., read this "and" in the text.

22 new heavens, &c. See note on 65. 17.
THE BOOK OF THE PROPHET JEREMIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Proverbs)

A | 1. 1–3. INTRODUCTION.
B | 1. 4–19. JEREMIAH’S COMMISSION GIVEN.
C | 2. 1–20. PROPHETIC ADDRESS TO JEWISH.
D | 21. 1–35. 19. HISTORY, &c. JEHOLAKIM. (Not chronological.)
E | 36. 1–32. BARUCH’S MISSION TO JEHOLAKIM.
F | 37. 1–35. 5. HISTORY, &c. ZEDEKIAH. (Not chronological.)
G | 46. 1–51. 64–. PROPHECIES ADDRESSED TO GENTILES.
H | 51. 1–64. JEREMIAH’S COMMISSION ENDED.
I | 52. 1–34. CONCLUSION.

For the Canonical order and place of the Prophets, see Ap. 1, and op. page 1206.
For the Canonical order of the Prophets, see Ap. 77.
For the inter-relation of the prophetic books, see Ap. 78.
For references to the Pentateuch in the Prophets, see Ap. 92.
For the Canonical order of Jeremiah’s prophecies, see below.
For the Canonical order of both Jeremiah’s prophecies, see Ap. 83.
For the Septuagint version of Jeremiah, see Ap. 84.

The prophecies of Jeremiah do not profess to be given in chronological order (see Ap. 88); nor is there any reason why they should be so given. Why, we ask, should modern critics first assume that they ought to be, and then condemn them because they are not? It is the historical portions, which concern JEHOLAKIM (D) and ZEDEKIAH (D), that are chiefly so affected. And, who was Jehoiakim that his history should be of any importance? Was it not he who “cut up the Word of Jehovah with a penknife, and cast it in the fire”? Why should his history be “cut up”? ZEDEKIAH rejected the same Word of Jehovah. Why should his history be respected?

Secular authors take the liberty of arranging their own literary matter as they choose; why should this liberty be denied to the sacred writers? The fact that the canonical and chronological portions have each their own particular Structures, and that both are perfect, shows that both orders have the same Divine Author.

Jeremiah’s prophecy is dated (1. 2, 3) as being “in the days of Josiah... in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah... unto the end of the eleventh year of Zedekiah... unto the carrying away of Jerusalem captive in the fifth month.”

The 13th year of Jehoiakim was 588 b.c.

The 11th year of Zedekiah was 597 b.c.

Therefore the whole period covered by Jeremiah was 41 years, as shown in Ap. 50, pp. 60, 67, 68, and Ap. 77.

It is highly probable that this period was exactly forty years—the last probationary period (see Ap. 10) vouchsafed by Jehovah, before Jerusalem was destroyed and the Temple burnt.* But, as the month in the thirteenth year of Josiah, at which the Word first came to Jeremiah, is not stated, the whole period has to be shown as above, viz. 41 years.

Having regard to the Formulae of prophetic utterances (see Ap. 89), there appear to be some fifty-one distinct and clearly marked prophecies, commencing with some such formula as “The word of the Lord came,” &c. It would have been well if the book could have been divided into fifty-one chapters (instead of fifty-two) so as to coincide with these. They commence as follows:

| I. 1. | XIV. 21. | XXVII. 34. |
| I. 11. | XV. 24. | XXVIII. 34. 8. |
| III. 13. | XVI. 25. | XXX. 34. 12. |
| IV. 2. | XVII. 26. | XXXI. 34. 12. |
| V. 3. | XVIII. 27. 1. | XXXI. 34. 12. |
| VI. 1, 7. | XIX. 28. 12. | XXXII. 34. 12. |
| VII. 11. | XX. 30. | XXXII. 36. 1. |
| VIII. 13. 3. | XXI. 32. 1. | XXXII. 36. 1. |
| IX. 13. 8. | XXII. 32. 6. | XXXII. 36. 1. |
| X. 14. 1. | XXIII. 32. 15. | XXXII. 36. 27. |
| XI. 16. 1. | XXIV. 33. 1. | XXXIV. 37. 6. |
| XII. 18. 1. | XXV. 33. 19. | XXXV. 39. 15. |
| XIII. 18. 5. | XXVI. 33. 23. | XXXVII. 40. 1. |

* Like the corresponding period of probation covered by the Acts of the Apostles, before the destruction of the second Temple.

† The Fig. Ellipses (Ap. 6) should be repeated in each of these passages, from 47. 1 [The word of Jehovah came to Jeremiah, the prophet] against ”, &c.
THE BOOK OF THE PROPHET JEREMIAH.

1. 1-3 (A, p. 1015). INTRODUCTION.

A1 1. The Prophet. His Person.
A2 2. The Prophet. His Call. Its time.

1 words: or, prophecies (vv. 4, 9; 21, 4, &c.). Cp. 88.


1. 9. JEREMIAH. 2. 1.

9 Then 2 the LORD put forth His 3 hand, and 4 touched my mouth. And 5 the LORD said unto me, "Put My words in thy mouth." 10 So I have this day 0 set thee over the nations and over the kingdoms, 0 to root out, 0 to pull down, and to destroy, and to 0 throw down, 0 to build, and to plant."

E e

11 "Moreover the 1 word of 2 the LORD came unto me, saying, "Jeremiah, what seest thou?" And I said, "3 I see a 4 rod of an almond tree."

f

12 Then said 2 the LORD unto me, "Thou hast well seen: for 3 5 will hasten My 6 word to perform it."

E e

13 And the 1 word of 2 the LORD came unto me the 3 the second time, saying, "What seest thou?" And I said, "3 I see a 4 seething pot; and the face thereof is 5 toward the north."

f

14 Then 2 the LORD said unto me, "Out of the north 6 an evil shall break forth upon all the inhabitants of the land."

15 For 2, lo, I will call 7 all the families of the kingdoms of the north, 8 saith 2 the LORD; and they shall come, and they shall 9 set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. 16 And I will utter My judgments against 10 them touching all their 11 wickedness, who have forsaken Me, and have 12 burned incense unto other gods, and worshipped 13 the 14 works of their own hands."

C a

17 2, thou therefore 3 gird up thy loins, and arise, and speak unto them all that 3 command thee:

b

18 be not 0 dismayed at their faces, lest I 7 confound thee before them.

D d

19 For, behold, 3 have 4 made thee this day a 5 defended city, 6 and an iron pillar, and 7 brazen walls 8 against the whole land, 9 against 2 the kings of Judah, 10 against 3 the princes thereof, 11 against 2 the priests thereof, and 12 against 2 the People of the land; 13 And they shall fight against thee; but they shall not prevail against thee; 14 for 3 am with thee, saith 2 the LORD, to deliver thee."

C F H K

2 Moreover the 1 word of 2 the LORD came unto me, saying,

be not dismayed. Note the Fig. Paronomasia (Ap. 6), in the alternate words and lines of C (p. 1016):

<table>
<thead>
<tr>
<th>C</th>
<th>g</th>
<th>h</th>
<th>j</th>
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<tbody>
<tr>
<td>g</td>
<td>17-</td>
<td>Be not dismayed (tēbath).</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>17-</td>
<td>At their faces (mippnēnīhem).</td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>17-</td>
<td>Lest I confound thee (ḏāḥəšāḵā).</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>17-</td>
<td>Before them (lēphnēnīhem).</td>
<td></td>
</tr>
</tbody>
</table>

This may be Englished: "Be not abashed. . . . Lest I abash thee."

18 made thee—gave thee (see). And. Note the Fig. Polyptoton (Ap. 6), brazen walls. Some codices, with two early printed editions (one in marg.), Targ. Aram., Sept., Syr., and Vulg., read "a wall of bronze" (sing.) against. Note the Fig. Anaphora (Ap. 6), by which "against" is repeated seven times, in order to emphasise the fact that as man's thoughts and ways are the opposite of Jehovah's (Isa. 56, 6), it is impossible for a prophet who is Jehovah's spokesman to be other than "against" man. See Ap. 49, the kings of Judah, ch. 36, the princes, See chs. 37 and 38, the priests. See chs. 29 and 26.

1 Moreover. Ch. 2 is the first chapter of the roll which was re-written after being burned (ch. 36), while ch. 11 is the first of the "many like words" (36, 32) added afterwards.

2. 1—3. 5. Jeremiah's Fourth prophecy (see p. 1015).

I. 9.

2. 1—20. 18 [For Structure see next page].

 Jeremiah's prophecy.

11 Moreover—And. Another commission introducing two visions.

a rod—a staff for striking. Heb. makkēl, as in 48. 17 and Gen. 80. 37—41.
a rod of an almond tree. Denotes an almond tree staff, corresponding with a vigilant watchman, an almond tree. Heb. shakkēd—a watchman, or an early watcher, because it is the first of the trees to wake from its winter sleep, and is thus what the cock is among birds.

12 I will hasten . . . it. . . . I am watching. Forming the Fig. Paronomasia (Ap. 6), "an almond tree (shakkēd) . . . I am watching (ēlokkēd)", thus emphasising the certainty. Jeremiah's Third prophecy.

13 second time. In order to complete the sense by explaining that it was the fulfilment of the word of judgment that was to be watched over.

A seething pot—a boiling cauldron. Heb. a pot blown upon: i.e. brought to boiling by blowing the fire. Is. A.V. edition (1011) read "was".

toward the north—from the north: i.e. turned towards the prophet, who saw it from the south. The enemy of which it spoke, though situated on the east, would come round the desert and advance from the north, through Dan, the usual route from Assyria. See v. 14.

14 an evil—the calamity. Heb. rōdā'. Ap. 44. viii. See note on Isa. 45. 1.

15 10. Fig. Asterismos. Ap. 6.

all. Frequently put (as here) by Fig. Synechoche (of the Whole). Ap. 6, for the principal or greater part.

set, &c. Where the kings of Judah had sat to judge and rule. Fulfilled in 89. 3, for here the setting is hostile.

16 item: i.e. the people of Judah. wickedness. Heb. rōdā'. Ap. 44. viii.

forsaken Me. Ref. to Pent. (Deut. 28. 20). Ap. 92, burned incense. Heb. kafar. See Ap. 43. I. vii. This includes the burnt offering and parts of the gift offering.

works. Some codices, with one early printed edition, Syr., and Vulg., read "work" (sing.).

17 gird up, &c. See note on 1 Kings 18. 46.

 Jeremiah's Soncino prophecy.
where ye the word of the Lord, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the Lord, What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the Lord? and they that handle the law knew Me not: the pastors also transgressed against Me, and the prophets prophesied by Baal, and walked after things that do not profit.

9 Wherefore will I yet plead with you, saith the Lord, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

13 For My people have committed two evils; they have forsaken Me; the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 Is Israel a servant? is he a homeborn slave? why is he spoiled?

15 The young lions roared upon him, and yawned; and they made his land waste: his cities are burned without inhabitant.

2 Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown.

3 Israel was holiness unto the Lord, and the firstfruits of His increase: all that devour him shall be offensive; evil shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the Lord, What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the Lord? and they that handle the law knew Me not: the pastors also transgressed against Me, and the prophets prophesied by Baal, and walked after things that do not profit.

9 Wherefore will I yet plead with you, saith the Lord, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

13 For My people have committed two evils; they have forsaken Me; the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 Is Israel a servant? is he a homeborn slave? why is he spoiled?

15 The young lions roared upon him, and yawned; and they made his land waste: his cities are burned without inhabitant.

2 Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown.
18 Also the children of Noph and Tahapanes have broken the crown of thy head.
19 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?
20 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?
21 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that My fear is not in thee, saith the LORD God of hosts.
22 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, and into the harlot.
21 Yet have I planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?
22 For though thou wast wvith thee nitre, and take thee much spore, yet thinkest thou iniquity is marked before Me, saith the LORD God; and I will not be grieved any more, saith the Lord: I have not gone after Baalim? see thy way in the valley, knowing what thou hast done: thou art a swift dromedary traversing her ways:
24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.
25 Withold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope; no; for I have loved strangers, and after them will I go.
26 As the thief is ashamed when he is found, so is the house of Israel ashamed: they, her kings, her princes, and her priests, and her prophets,
27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto Me, and not their face: but in the time of their trouble they will say, Arise, and save us.
28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.
29 Wherefore will ye plead with Me? ye all have transgressed against Me, saith the LORD.
30 In vain have I smitten you children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.
31 O generation, see the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say My People, We are lords; we will come no more unto the LORD to ask of him benefit?
32 Can a maid forget her ornaments, or a bride her attire? yet My people have forgotten Me days without number,
33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.
34 Also in thy skirts is found the blood of the souls of the poor innocents: have I not found it by secret search, but upon all these.
35 Yet thou sayest, Because I am innocent,
35. surely His anger shall turn from me.9 Behold, I will "plead with thee, because thou sayest, "I have not "sinned." 36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. 37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

3 They say, "If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?" but thou hast played the harlot with many lovers; 'yet return again to Me," saith the LORD. 2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy "wickedness. 3 Therefore the "showers have been "withholden, and there hath been no latter rain; and thou hast had a whore's "forehead, thou refusedst to be ashamed. 4 Wilt thou not from this time cry unto Me, 'My Father, I thou art the "Guide of my youth?' 5 Will He "reserve "His anger for ever? will He keep it to the end? Behold, thou hast spoken and done "evil things as thou couldest... 6 The LORD said also unto me "in the days of Josiah the king, "Hast thou seen that which backsliding Israel hath done? she is gone up upon every high "mountain and under every green "tree, and there hath "played the harlot. 7 And I said after she had done all these things, "Turn thou unto Me. But she returned not. And her treacherous sister Judah saw it. 8 'And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and "given her a bill of divorce; yet her treacherous sister Judah feared not, but went and "played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with "stones and with "stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but "feigningly, "saith the LORD, "And I the LORD said unto me, "The backsliding Israel hath "justified herself more than treacherous Judah.

12 Go and proclaim these words "toward the north, and say, "Return, thou backsliding Israel, "saith the LORD; and I will not "cause Mine anger to fall upon you: 3 for am "merciful, "saith the LORD, and I will not "keep "anger for ever. 13 Only acknowledge thine iniquity, that thou hast "transgressed against the LORD thy God.
3. 13.  

God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the LORD.

14. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15. And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding.

16. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17. At that time shall I call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.

18. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19. But 3 said, How shall I put thee among the children, and give thee a pleasant land, a going heritage of the hosts of nations? and I said, Thou shalt call Me, My Father; and shalt not turn away from Me.

20. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O 11 house of Israel, saith the LORD.

21. A voice was heard upon high places, weeping and supplications of the 10 children of Israel: for they have perverted their way, and they have forgotten the LORD their 13 God.

22. Return, ye backsliding 12 children, and I will heal your backslidings.

23. Behold, we come unto Thee: for Thou art the LORD our 13 God.

24. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our 13 God is the salvation of Israel.

25. For shame hath devoured the labour of our fathers from youth; their flocks and their herds, their sons and their daughters.

26. We lie down in shame, and our confusion covereth us: for we have sinned against the LORD our 13 God, and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our 13 God.

R1 (p. 1020)

T1 (p. 1020)

S1 (p. 1021)

The reason follows in v. 17. Jehovah's throne will be substituted for it: the reality will take the place of the symbol. Jehovah Himself will take the place of the Shekinah.

17. At that time. Referring to the future Restoration ("k") answering to "k" of v. 16.


every nation. This shows the prophecy refers to the yet future Restoration. Cp. 1. 5, 10.

18. the name. &c. See note on Ps. 20. 1.

19. imagination. Stubbornness. The word is used eight times by Jeremiah, but is found nowhere else outside the Pentateuch, except in Ps. 81. 12. Cp. 7. 24. The ref. to Pent. is in Deut. 29. 19. See Ap. 92.

22. Behold. Fig. Asterisms (Ap. 6), to mark the confession that will be made "in those days".

23. Truly. Thus continuing her confession.

24. shame. The shameful thing, "shame" being put by Fig. Metonymy (of Subject), Ap. 6, for the idolatry practised on them. Cp. Ezek. 18. 8, 11, 16.

4. 1. JEREMIAH.

4 “If thou wilt return, O Israel, saith the LORD, return unto Me: and if thou wilt put away thine abominations out of My sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory.

3 For thus saith the LORD to the men of Judah and Jerusalem. Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion; retire, stay not: for the Lord will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl:

9 for the fierce anger of the LORD is not turned back from us.

10 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

11 Then said I, Ah, Lord GOD! surely Thou hast greatly deceived this People and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

12 At that time shall it be said to this People and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of My People, not to fan, nor to cleanse.

13 Even a full wind from those places shall come unto Me: now also will I give sentence against them.

14 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

15 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

16 For a voice declareth from Dan, and publisheth affliction from the mount Ephraim.

17 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

18 As keepers of a field, are they against her round about; because she hath been rebellious against Me, saith the LORD.

19 Thy way and thy doings have procured return. Note the Fig. Cycloedia. Ap. 6. Israel. Now referring to the northern kingdom. saith the LORD=its Jehovah's oracle. the LORD. Heb. Jehovah. 4. 11, then shalt thou not remove=and stray not [from Jehovah]. Cp. 2. 22-26; 3. 2.

20 Thou shalt swear. Ref. to Pent. (Deut. 10, 20), in truth, in judgment, and in righteousness. Fig. Hendelatra (Ap. 6) =true, yea, justly and rightly, the three referring to the one thing, shalt swear.

4. 3—6. 30 (Q2, p. 1020). JUDAH.

(Repeated Alternation.)


V3 | 5. 27—30. Reprobation.


and Jerusalem. Some codices, with Aram., Sept., and Syr., read "and the inhabitants of Jerusalem", as in 4.

6 Circumcise. Ref. to Pent. (Deut. 10, 15; 30, 6). Ap. 92. Spiritual circumcision in the O.T. is confined to these three passages.

7 Blow ye. Heb. text reads, And blow ye: but Heb. marg., and some codices, with three early printed editions, Aram., Sept., and Syr., read without the "And". This is followed by A.V. and R.V.

8 Set... retire... stay. All plural.


10 Destruction: or, breaking up.

11 The lion =a lion. Fig. Hypocatastasis (Ap. 6), not Simile or Metaphor. Put thus for the king of Babylon. Contrast 49, 15. See note there.

12 Gentiles=nations.

4. 8—18 (W, above). CALL TO REPENTANCE.

(Alteration.)

W1 | 8—10. Call.

m | 8—13. Reason.

I | 14. Call.

m | 14—18. Reason.

9 heart. Put by Fig. Metanosynthesis of Subject), Ap. 6, for courage. king... princes... priests... prophets. All had become false and corrupt since Josiah's day, and. Note the Fig. Polygamy (Ap. 6), emphasizing each of the four.

10 Lord GOD! Heb. Adonai Jehovah. Ap. 4. VIII (2), and II.

11 greatly deceived. Heb. idiom for declaring that they would be deceived: i.e. by the false prophets who prophesied peace.


14 special various reading called "Seth" (Ap. 84) reads "Her".


16 from Dan... Ephraim. The enemy would enter the Land from the north, as he afterward did. mount=hill country of.
these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart."

19 "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me like the noise of an alarm; because of the whirlwind of the enemy, because of the anger of my heart. I am pained, I am pained; O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by His fierce anger.

27 For thus saith the LORD, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb upon the rocks; every city shall be forsaken, and not a man dwell therein.

30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou art ransomed thine face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thine life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is weary because of murderers.

My bowels... heart. Note the Fig. Hypotyposis, vv. 19-21 ("X"). Put by Fig. Metonymy of Effect, Ap. 6, for the emotions which produce and affect their movement.

19 My bowels... heart. Note the Fig. Anaphora, Ap. 6. See note below.

19 My bowels... heart. Heb. text reads "I have," but marg. and some codices, with three early printed editions, and R.V. marg. read "thou hast," as in A.V.

20 curtains. Put by Fig. Metonymy of Cause, Ap. 6, for tent, in which a large proportion of the people lived (2 Sam. 18, 17. 1 Kings 8, 43). Cp. 10, 20.

22 known = acknowledged.

22 sottish = stupid. Probably from Celtic. Breton sot, or sot = stupid.


23 I beheld. Note the Fig. Anaphora (Ap. 6), commencing this and the three following verses.

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23 I beheld. Note the Fig. Anaphora (Ap. 6), commencing this and the three following verses.
5. 6. JEREMIAH.

518-500 every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.”

Y'' n (p. 1023)

7 “How shall I pardon thee for this? thy children have forsaken Me, and sworn by them that are not the LORD. I will make My words in their mouth, and they shall say, ‘thy word is as the wind, and thy word is not in them: therefore shall it be done unto them.’

Z'' 14 Wherefore thus saith the LORD of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them.

Y'' 15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, whose tongue ye knowest not, neither understandest what they say.

Z'' 16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy vines and thy fig trees: they shall impoverished thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken Me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.”

Y'' n (p. 1024)

20 Declare this in the house of Jacob, and publish it in Judah, saying, 21 Hear now this, O foolish people, and without understanding which have eyes, and see not; which have ears, and hear not:
22 Fear ye not MI1, 2 saith the LORD: will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail: though they roar, yet can they not pass over it?

23 But this People hath a revolting and a rebellious heart; they are revoluted and gone.
27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD: shall not My soul be avenged on such a nation as this?

30 A wonderful and terrible thing is committed in the land; 31 The prophets prophesy falsely, and the priests bear rule by their means; and My People love to have it so: and what will ye do in the end thereof?"
6. 13.

JEREMIAH.

13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have heaped also the "hurt of the daughter of My People slightly, saying, "Peace, peace;" when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush:

they therefore shall fall among them that fall: at the time that I visit them they shall be cast down," saith the LORD.

16 Thus saith the LORD, "Stand ye in the ways, and see, and ask for the "old paths, where is the "good way, and walk therein, and ye shall find rest for your souls. But they said, 'We will not walk therein.'

17 Also I set watchmen over you, saying, "Hearken to the sound of the trumpet," But they said, 'We will not hearken.'

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this People, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it.

20 To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto Me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from among the sides of the earth.

23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion."

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way: for the sword of the enemy and fear is on every side.

26 O Daughter of My people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for a "tower and "a fortress among My people, that thou mayest know and try their way.

28 They are all grievous revolters, walking with slanders: they are "brass and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the "founder melteth in vain: for the wicked are not plucked away.

30 "Reproue silver shall men call them, because the LORD hath rejected them.
7. 2. JEREMIAH. 7. 20.

518-500

2 "Stand in the gate of the LORD’s house, and proclaim there this word, and say, 'Hear the word of the LORD; all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel. Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, 'The temple of the LORD; The temple of the LORD, The temple of the LORD, are these.'

5 For ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before Me in this house, which is called by My name, and say, 'We are delivered to do all these abominations';

11 Is this house, which is called by My name, become a den of robbers in your eyes? 'Behold, even I have seen it, saith the LORD.

12 But go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My People Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim.'

16 Therefore pray not thou for this People, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke Me to anger.

19 Do they provoke Me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?

20 Therefore thus saith the Lord God; Behold, Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the

2 in the gate: i.e. in the fore-courts. The proclamation has the Temple and its frequenters for its subject, all ye of Judah = all Judah.

7. 3-26 (F. p. 1096). DISOBEDIENCE.

(Continuation.)

F | G1 | 3-20. Incrimination. (Shiloh.)
| G2 | 21-26. Incrimination. (Egypt.)

7. 3-20 (G1, above). INCrimination. (Shiloh.)(Repeated Alternation and Introspection)

G1 | H2 | 3-. Ways and Doings.
| J1 | u1 | -3. Land.

H2 | v1 | 4. Temple.

J2 | v2 | 5. Ways and Doings.

H2 | v3 | 6. Ways and Doings.

J3 | v3 | 7. Temple.

H2 | u1 | 12-16. Land.


J4 | u1 | 20. Temple.

3 the LORD of hosts, the God of Israel. This title occurs thirty-four times in Jeremiah (7. 3; 21; 9. 15; 10. 9; 10. 3, 15; 20. 15, 17; 27. 4, 21; 29. 2, 14; 29. 4, 8; 31. 25; 32. 18, 25; 33. 13, 18, 19; 38. 17; 39. 16; 42. 15, 18; 43. 10, 14; 44. 2, 11; 45. 26; 46. 21, 48. 1, 50, 115; 51. 53.


The Temple of the LORD. Note the Fig. Epizeuxis (Ap. 6), for great emphasis, to exhibit the fanaticism common to all idolaters.


7 Then will I cause, &c. Ref. to Pent. (Deut. 4. 40). Ap. 92.


9 come = still come, which is called, &c. = wherein My name was called.

11 Is this house. . . Fig. Erotisis. Ap. 6. This passage used by our Lord, just as Isa. 66. 7 was in Matt. 21. 12, Mark 11. 17. Luke 19. 46, saith the LORD...is Jehovah’s oracle.

12 in Shiloh. Now Selom. Gen. 35. 12; 44. 9; 41. 4, where I set...at the first. Ref. to Pent. (Deut. 5. 11, &c.). Ap. 92. Cp. 1 Sam. 4. 4. what I did to it. See 1 Sam. 4. 11, and cp. 25. 6, wickedness. Heb. rı'ı. Ap. 48. viii.

13 rising up early and speaking. This phrase is almost peculiar to Jeremiah, where it occurs eleven times (7. 13; 25. 7; 26. 3. 4; 26. 5; 29. 19; 32. 33; 35. 14, 15; 44. 4). Occurs elsewhere only in 2 Chron. 36. 15.

14 as = according as.

15 the whole seed of Ephraim. Put by Fig. Synecdoche of the Part), Ap. 6, for the ten tribes which were already in captivity. The trouble recorded in ch. 27 proves that this prediction was spoken.


17 children = sons, make: or, offer, queen. Some codices, with two early printed editions, read "worship," which is put by Fig. Metonymy of Effect, Ap. 6, for the goddess to whom the worship was offered. See 19. 13; 44. 18; and cp. 2 Kings 21. 3, 5; 23, 12, 13.

19 provoke. Note the Fig. Fokís (Ap. 6), by which the one word implies a second meaning. "Do they provoke Me...No: they bring on themselves" the judgments of Jehovah. Ref. to Pent. (Deut. 32. 21).

trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched."

G 2 w 21 Thus saith the LORD of hosts, the God of Israel, "Put your burnt offerings unto your "sacrifices, and eat flesh.

22 For "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt; "concerning burnt offerings or 21 "sacrifices:

x 23 But 0 this thing commanded I them, saying, "Obey My voice, and I will be your 5 God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the "imagination of their evil heart, and went backward, and not forward.

25 Since the day that 3 your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all My servants the prophets, daily "rising up early and sending them:

x 28 Yet they hearkened not unto Me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

F 27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them,

This is a nation that receiveth not the voice of the LORD their 3 God, nor receiveth "correction: "truth is perished, and is cut off from "their mouth."

D k 29 "Cut off thine hair, O Jerusalem, and 0 cast it away, and take up a lamentation on "high places; for 1 the LORD hath rejected and forsaken the generation of His wrath.

30 For the 4 children of Judah have done "evil in My sight, 11 saith the LORD: they have set their abominations 6 in the house "which is called by My name, to pollute it.

31 And they have built the "high places of 0 Tophet, which 1 is in the valley of the son of 0 Hinnom, to 0 burn their sons and their daughters in the fire; "which I commanded them not, neither 6 came it into My heart.

L M y 32 Therefore, 8 behold, the days come, 31 saith the LORD, that it shall no more be called 0 Tophet, nor the valley of the son of 0 Hinnom, but the valley of 31 slaughter:

z for they shall bury in 31 Tophet, till there be no place.

a 33 And 6 the carcases of this People shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall 3 fray them away.

M y 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, 6 the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:

s 6 for the land shall be desolate.
8. 8 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served; and after whom they have walked, and whom they have worshipped: they shall be not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts,"

K2 b1
(p. 1029)

4 Moreover thou shalt say unto them, "Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?"

5 Why then is this People of Jerusalem slidden back by a perpetual backsliding?

If they hold fast deceit, they refuse to return.

6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, 'What have I done? ' every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the LORD;

b1
(p. 1028)

8 How do ye say, 'The are wise, and the law of the LORD is with us'?

c3
(1028)

9 Lo, certainly in vain made He it; the pen of the scribes is in vain.

9 The wise men are ashamed, they are dismayed and taken: 10, they have 'rejected the word of the LORD;

b1
and what wisdom is in them?

I2
(p. 1028)

10 Therefore will I give their wives unto others, and their fields to them that shall inherit then: for every one from the least even unto the greatest is given to covetousness, from the 'prophet even unto the priest every one dealeth falsely.

11 For they have healed the 'hurt of the daughter of My people slightly, saying, "Peace, peace;" when there is no peace.

b2

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush:

L’

therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 I will surely consume them, saith the LORD: there shall be no grapes upon the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

B N1
(p. 1029)

14 "Why do we sit still? assemble yourselves, and let us enter into the defended cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD."
8. 15. JEREMIAH.

15 We looked for peace, but no good came; and for a time of health, and behold, trouble! 16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

O¹ (p. 1029)
17 "For, behold, I will send serpents, cockatrice, among you, which will not be charmed, and they shall bite you all, saith the LORD."

N¹ 18 (When I would comfort myself against sorrow, my heart is faint in me.)

O² 19 "Behold the voice of the cry of the daughter of My People because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked Me to anger with their graven images, and with strange vanities?"

N¹ P¹ (p. 1030)
20 The harvest is past, the summer is ended, and we are not saved. 21 For the hurt of the daughter of My People am I hurt; I am black: astonishment hath taken hold on me. 22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of My People recovered?

9 "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of My People! 2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my People, and go from them!

P² d 3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not Me, saith the LORD. 4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with liars. 5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. 6 Thine habitation is in the midst of deceit; through deceit they refuse to know Me, saith the LORD. 7 Therefore saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of My People? 8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. 9 Shall I not visit them for these things? saith the Lord: shall not My soul be avenged on such a nation as this? 10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through trouble — terror. 16 Dan. The Assyrians entered the land from the north. 17 behold. Fig. Asterismos. Ap. 6. cockatrice — adders. will not be charmed. This shows that the People were not penitent, and vv. 14-16 are not their words. 18 I e. i.e. the prophet again. 19 provoked . . . vanities. Ref. to Pent. (Deut. 82, 21, same word). Cp. 7. 16. See Ap. 92. 20 graven images. Ref. to Pent. (Deut. 7. 5, same word). Ap. 92.

9. 8—9 (N³, p. 1029). THE PROPHET. SORROW. (Division.)


22 balm . . . physician. The words of the prophet, showing that healing remedies were employed; thus accounting for the silence respecting them. Cp. Isa. 1. 6. balm = balsam. Cp. 51. 8. Gilead. Cp. 46. 11.

9. 1 Oh that, &c. Fig. Pathogenesis. Ap. 6. waters . . . fountain . . . tears. Fig. Catabasis. Ap. 6. slain. Not healed by "balm" or "physician". -2—9 (P², above). THE REASONS FOR THE PROPHET'S SORROW. (Alteration.)


10 habitations = pastures. 11 dragons = jackals. 12 Who . . . ? Fig. Erotasia. Ap. 6. man. Heb. 'raš. Ap. 14. II. who . . . ? The Ellipsis is thus correctly supplied. them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. 11 And I will make Jerusalem heaps, and a den of "dragons; and I will make the cities of Judah desolate, without an inhabitant." 12 "Who is the wise man, that may understand this? and "who is he to whom the
Because Isa. Quoted Sam. Ap. gall. 0 have John the of Cp. and This Cor. Luke or, i. The might 18 heard 9 Re- of Job. and "Chron. (p. 518-500) Cj carcases circumcised, Lord, "children of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with "wormwood, and give them "water of "gall to drink.

17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for "cunning women, that they may come:

22 Speak, "Thus saith the LORD, Even the carcases of men shall fall as dung upon the "open field, and as the handful after the harvestman, and none shall gather them.

23 "Thus saith the LORD, "Let not the wise man glory in his wisdom, neither "let the rightminded man glory in his might, "let not the rich man glory in his riches:

But "let him that glorieth glory in this, that he understandeth and "knoweth Me, that I am the LORD "Which exerciseth lovingkindness, "judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.


15 the LORD of hosts, the God of Israel. See note on 7, 2.

17 Thus saith, &c. This (vv. 17-20) develops the calamity, for which this chapter gives the reason.


19 How...! Supply Ellipsis: "[saying], How is it?", &c. because. Some codices, with three early printed editions (one Rabbinic, read "yea", or "for indeed", our dwellings, &c.; or, they have cast down our habitations. Cp. Dan. 8, 11. Job 8, 18, Ezek. 19, 12.

20 Yet: or, For, or Yea. women. These have been largely the instrumental cause; now they share the calamities.

21 children = infant. streets... 22 Speak. This shows that Jerome's Heb. text was unpointed, for he read d-b-r as debir = "a DAG, instead of dâbîr = word, or dâbûr = speak.

men. Heb. tdââm (with Art.). Ap. 11, 1 open field. Some codices, with one early printed edition, read "ground",

none shall gather them. Cp. Ps. 79, 3.

23 Thus saith, &c. The lesson which follows is of universal application.

Let not. Note the Fig. Symplektê, or Anaphora (Ap. 6), for emphasis.

wisdom... might... riches. These are the three things which men boast of, and trust in. This was Jerusalem's sin.

let not. Some codices, with six early printed editions (one in margin), Aram., Sept., Syr., Vulg., read "neither let".

24 let him, &c. Quoted in : Cor. 1, 21.

knoweth Me. This lies at the foundation of everything: of all trust in God (for One unknown cannot be trusted at all); of all pleasing (Eph. 1, 7). Col. 1, 9, 10.

1 John 5, 20. The want of it led to Gentile corruption (Rom. 1, 28); to Israel's fall (Deut. 1, 3). Luke 19, 42, 44. and all future blessing is w, raput in it: for Israel (31, 34. Isa. 54, 13); and for creation (Isa. 11, 9). This is why we have the written Word (2 Tim. 3, 16), and the living "Word" (John 1, 14).

Which exercise, &c. Ref. to Pent. (Ex. 34, 6). Ap. 92. lovingkindness = favour shown to the unworthy. judgment = justice to the oppressed. One school of Massorites (Ap. 80) read "and justice", emphasising the statement by the Fig. Polyptoton. Ap. 8.

25 circumcised, &c. = in the flesh, but not in "ears" (8, 10), nor in "heart" (4, 4). Ref. to Pent. (Lev. 26, 41, 42. Deut. 10, 16; 30, 6). Elsewhere only in Ezek. 44, 7, 9, with the uncircumcised = circumcised in uncircumcision: i.e. "circumcised (ext. or int.) are yet really uncircumcised", as explained at the end of the next verse. Hence the contrast with the nations mentioned, which all practised (external) circumcision (Rom. 2, 25-29).

26 children = sons that are in the utmost corners; or, all that have the corners of their beard polled. Ref. to Pent. (Lev. 19, 27). Ap. 92. Cp. Jer. 49, 32. uncircumcised. Supply Ellipsis (Ap. 6), from the next clause: "uncircumcised [in heart], and all", &c. the house of Israel. See note on 2, 4.

10 Hear ye the word which the LORD spake unto you, O house of Israel:


(p. 1032)
Thus saith the LORD, "Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good." Forasmuch as there is none like unto Thee, O Lord; Thou art great, and Thy name is great in might.

Who shall not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee. But the LORD is the true God, &c is the living God, and an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth: He maketh lightnings with rain, and bringeth forth the wind out of His treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The Portion of Jacob is not like them: for She is the Former of all things; and Israel is the rod of His inheritance: The Lord of hosts is His name." Gather up thy wares out of the land, O inhabitant of the fortress. For thus saith the LORD, "Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so." Woe is me for my hurt! my wound is grievous: but I said, "Truly this is a grief, and I must bear it." My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the LORD, therefore they shall not prosper, and all their flocks shall be scattered.
11
The word that came to Jeremiah from the Lord, saying,

2 "Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem:
3 And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant,
4 Which I commanded thy fathers, that in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so shall ye be My people, and I will be your God:
5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day.
6 Then answered I, and said, So be it, O Lord.

7 Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.
8 For I earnestly protestted unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice.
9 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart:

Therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

They are turned back to the iniquities of their forefathers, which refused to hear My words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken My covenant which I made with their fathers.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which shall not be able to escape; and though they shall cry unto Me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods of the heathen that are about you, but they shall not save them at all in the time of their trouble.

13 For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

PROPHECIES TO JUDAH AND JERUSALEM. (Alternation.)

11. 1—12. 17 (H, p. 1018.)

PROPHECIES AGAINST THE PEOPLE. (Alternation.)

Q | m | 1–14. Covenant disobeyed.
   | n | 15–17. Threatening.

Jeremiah's Swmrtr prophecy (p. 1015).

1. word. Sing., indicating this as a special prophecy, the Lord. Heb. Jehovah. Ap. 4. II.

2. the words. Pl., indicating the many utterances of "this covenant".

3. this covenant. The old covenant of Exodus had been especially renewed by Judah in Jeremiah's days, under Josiah, in his eighteenth year (2 Kings 23. 3).Enum. Heb. 'ebh. Ap. 6. 11.


5. 2. 9, 10, 12, 13, 17.

6. the Lord God of Israel. This title occurs in Jeremiah fourteen times (11. 2; 15. 12; 21. 4; 23. 2; 24. 5; 25. 12; 30. 2; 32. 16; 33. 4; 34. 2, 18; 37. 7; 42. 9; 45. 2).


9. Israel. Still used of Judah as representing the whole nation. See note on 1 Kings 12. 17.

10. Cursed be the man, &c. Ref. to Pent. (Dent. 27. 26).

11. in the day. See Ap. 18.

12. of the iron furnace. Ref. to Pent. (Deut. 4. 20).

13. Obey—Hear, with Beth (= B) = Listen or attend to.


15. 3. will be your God. Ref. to Pent. (Lev. 26. 3–12).

16. the oath which I have sworn. Ref. to Pent. (Dent. 7. 13). Ap. 92.

17. a land flowing with milk and honey. Ref. to Pent. (Ex. 3. 8, 17; 15, 5; 20. 14. Num. 13. 27; 14. 8; 16. 13. 14. Deut. 6. 3; 11. 9; 26. 2. 15, 27. 3; 31. 20). Outside the Pent. It is found only in Josh. 5. 6. Jer. 11. 4; 32. 22; and Ezek. 20. 5, 15; 25. 4. Ap. 94.


20. rising early, &c. See note on 7. 13.

21. imagination = stubbornness.


23. iniquities. Heb. 'asha. Ap. 44. iv. went = are gone.

24. the house of Israel. See note on 2. 4.

25. the house of Judah. See note on 1. 18.


27. 12. go, and cry, &c. Ref. to Pent. (Deut. 32. 37, 38).


29. 13. shameful thing. Heb. "shame"; put by Fig. Metonymy (of Effect), Ap. 6, for the idol which was the cause of the shame. Cp. 1. 21.
14 Therefore pray not thou for this People, neither lift up a cry or prayer for them: for I will hear them in that time that they cry unto Me for their trouble.

15 What hath My beloved to do in Mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou dost evil, then thou rejoicest.

16 The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken.

17 For of the Lord of hosts, That planted them, hath pronounced evil against thee, for the evil of ten of the house of Israel and of ten of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense unto Baal.

18 And the Lord hath given me knowledge of it, and I know it: then thou shewest me their doings.

19 But I said, They shall surely carry away and bear them away into all the kingdoms of the heavens: for I have spoken the word.

20 Therefore thus saith the Lord of hosts, Behold, I will punish them that have devised Devices against Me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

21 Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

22 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

23 Righteous art thou, O Lord, when I plead with Thee: yet let me talk with Thee of Thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

24 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: therefore art thou near in their mouth, and far from their reins.

25 But Thee, O Lord, knowest me: Thou hast seen me, and tried mine heart toward Thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

26 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds: because they said, He shall not see our last end.

27 If thou hast run with the footmen, and they have wearyed thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

28 The breath of theashtra their yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

11. 18-12. 6 (Q. p. 1039). PROPHECIES AGAINST THE MEN OF ANATHOTH. (Alternation.)


19 like a lamb. See Ap. 85.

20 trespassings. Note the Fig. Ellipsis (Ap. 6), as frequently with this verb. See notes on Ps. 109. 5, 6; 144. 12, &c., the tree with the fruit thereof. Heb. "the dish in his food". Fig. Hypallage (Ap. 6), for the food in his hand.


20 trespass the reins and the heart. Cp. 11. 29; 17. 10; 20. 12. Found elsewhere only in Psa. 7. 9; 20. 2. See Ap. 85.


hand. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "hands".

22 punish = visit upon.


the year of their visitation. See note on 8. 12.


Wherefore. Fig. Erotesis. Ap. 6.

wicked = lawless. Heb. 'asha. Ap. 44. x.

deal very treacherously. Fig. Polyptoton. Ap. 6.

Heb. are traitors of treachery = are utter traitors.

2 near. Anathoth was a city of priests.

mouth. Put by Fig. Metonymy (of Cause), Ap. 6, for the words uttered by it.

reins = kidneys. Put by Fig. Metonymy (of Subject), Ap. 6, for the affections.

3 prepare = separate, or devote.

4 How long. . . Fig. Erotesis. Ap. 6.

wickedness = lawlessness. Heb. 'asha. Ap. 44. x.


swelling. Heb. pride. Put by Fig. Metonymy (of Adjunct), Ap. 6, for proud beasts in the undergrowth on the banks of the Jordan. See 49. 19; 50. 44, and cp. Job 41. 34.

6 called = called loudly.
13. 1-17. 18 (G, p. 1018). SYMBOLS.  

(Alternation.)  

13. 1-27 (T, above). SYMBOLS. GIRDLE. BOTTLES. (Division.)  

13. 1-11 (V, above). THE GIRDLE.  

(Introduction and Alternation.)  
V[11. The People caused to cleave.]  
V[10. First.]  
V[9. Second.]  
V[8. Third.]  


2. a linen girdle. Soft girdles, made of silk or linen, still worn by upper classes. Cp. Ezek. 16. 10. Some embroidered (Dan. 10. 4. Rev. 1. 15; 16. 8), not in water. So that the cause of its marring be not mistaken.  

Jeremiah's Earrn Prophecy (p. 1015).  

4. Euphrates. On the road to Babylon, this river would be first met with at Carchemish, then held by the Egyptians (46. 2).  

5. as — according as.  

7. behold. Fig. Adversitimos. Ap. 6.  

8. it was. Some codices, with one early printed edition, read “and it was”.  

Jeremiah's North Prophecy (p. 1015).  


11. mar. house of Israel. See note on 24.  


13. saith the Lord = [is] Jehovah's oracle.  


15. This evil People, which refuse to hear My words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.  

16. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith the Lord; that
they might be unto Me for a People, and for a name, and for a praise, and for a glory: but they would not hear.

12 Therefore thou shalt speak unto them this word; ‘Thus saith the LORD God of Israel, Every one bottle shall be filled with the wine; and they shall say unto thee, ‘Do we not certainly know that every bottle shall be filled with the wine?’

13 Then shalt thou say unto them, ‘Thus saith the LORD of hosts, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them,“

15 Hear ye, and give ear; be not proud: for hath spoken.

16 Give glory to the LORD your God, before He cause darkness, and before your feet stumble upon the dark mountans, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, “my soul shall weep in secret places for your pride; and mine eye shall weep sore, and “run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, “Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when He shall punish thee?

22 And if thou say in thine heart, ‘Wherefore come these things upon me?’

23 For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

24 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

25 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

26 Therefore will I discover thy skirts upon thine face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields.

13, 12-14 (V^2, p. 1035). THE BOTTLES.


19 the LORD God of Israel. See note on 11. 3.


bottle – an earthenware jar: not leathern or skin bottles.


13, 15-27 (V^1, p. 1035). THE SIGNIFICATION.


13, 15-20 (Z^1, above). PRIDE.

(Alternation.)

Z^1 | s | 13-17. Exhortation.
18 | t | -17. Jehovah's flock.
19 | s | 18, 19. Exhortation.
20 | t | 20. Jehovah's flock.

15 ye. Now addressing all.

hath spoken. Jehovah's words, not Jeremiah's.


Fig. Anthropopathia. Ap. 6.

weep ... weep sore ... run down. Fig. Anabasis.


18 the king and to the queen. This was Jehovah, and the queen-mother. See Kings 24. 12. 10. Jehovah was only eighteen, so that the queen-dowager would hold a position of some influence (490, or 490 a. c.).

principalities – head-gear.


20 the north. See notes on 1. 13; 3. 12; 6. 1, &c.

13, 21-27 (Z^2, above). PUNISHMENT.

(Alternation.)

Z^2 | u | 21-. Question. "What ...?"
20 | u | 22-. Question. "Wherefore ...?"


23 Can ...? Fig. Erotēsis and Pararim. Ap. 6.

acustomed = schooled, or trained.


27 when shall it once be = how long ere it yet be?

14, 1-15, 21 (U, p. 1085). LITERAL DROUGHT.


Jeremiah's Tean's Prophecy (p. 1015).

1 The word, &c. = That which proved to be the word of Jehovah. Not the usual phrase in the Hebrew.


the dearth. Heb. "the restraint", the holding back of rain, put by Fig. Metonymy (of Cause), Ap. 6, for the famine caused by it. One of thirteen recorded famines. See Gen. 12. 10. Ref. to Pent. (Deut. 28. 23. 24). Ap. 92. Before the first siege (497 a. c.), or before the third siege (480 a. c.). See Ap. 86.

Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?"

14 "The word of the LORD that came to Jeremiah concerning the dearth.
2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chalky, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hinds also calved in the field, and forsook it, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

7 O Lord, though our iniquities testify against us, do Thou it for Thy name's sake: for our backslidings are many; we have sinned against Thee.

8 O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a man entering into a pit, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldest Thou be as a man troubled, as a mighty man that cannot save? yet art Thou the Hope of Israel, art in the midst of us, and we are called by Thy name; leave us not.

10 Thus saith the Lord unto this People, "Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; He will now remember their iniquity, and visit their sins."

11 Then said the Lord unto me, "Pray not for this People for their good.

12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but 3 will consume them by the sword, and by the famine, and by the pestilence."

13 Then said I, "Ah, Lord God! behold, the prophets say unto them, 'Ye shall see the sword, neither shall ye have famine: but I will give you assured peace in this place.'"

14 Then the Lord said unto me, "The prophets prophesy lies in My name: I sent them not, neither have I commanded them, neither spake unto them: ifg prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the Lord concerning the prophets that prophesy in My name, and 3 sent them not, yet they say, 'Sword and famine shall not be in this land:' By sword and famine shall those prophets be consumed.

16 And the People to whom theg prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore Thou shalt say this word unto them: 'Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of My People is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.'"
for peace, and there is no good; and for the time of healing, and behold trouble.
2 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against Thee.
21 Do not abhor us, for Thy name’s sake, neither do not disgrace the throne of Thy glory: remember, break not Thy covenant with us.
22 Are there any among the vanities of the Gentiles that can cause rain? or can the heathen give showers? art not Thou, O LORD, the God of Israel, in the midst thereof? therefore we will wait upon Thee, for Thou hast made all these things.
2 Then said the LORD unto me, "Though Moses and Samuel stood before Me, yet my mind could not be toward this People: cast them out of My sight, and let them go forth.
2 And it shall come to pass, if they say unto thee, 'Whither shall we go forth?' then thou shalt tell them, 'Thus saith the LORD: "Such as are for death, for death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such are for the captivity, to the captivity.'"
3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.
4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.
5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aslant to ask, 'how thou dost?'
6 They hast forsaken Me, saith the LORD, thou art gone backward: therefore will I stretch out My hand against thee, and destroy thee; I am weary of repenting.
7 And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy My People, since they return not from their ways.
8 Their widows are increased to Me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly," and terrors upon the city.
9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.
10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.
11 The LORD said, "Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.
12 Shall iron break the northern iron and the steel?
13 Thy substance and thy treasures will I and. Some codices, with three early printed editions and Sept., omit this "and".
20 We acknowledge. These are the prophet's words.

(2) Prophecy against the Gentiles.
21 do not. Some codices, with three early printed editions, Syr., and Vulg., read "neither".

(3) See also Jer. 25:13.
22 or. See Jer. 25:13; 29:25.

23 (p. 1037) 15. 1 Then: or, And. the LORD, Heb. Jehovah. Ap. 4. II.
2 Moses and Samuel. See Ps. 99. 6 and Ezek. 14. 14 (other names are thus connected).
4 Ap. 92.
5 Samuel. Cp. 1 Sam. 7. 6; 8. 6; 12. 16-23.
7 Such as are for death, &c. See notes on 49. 9-11.
8 (p. 1038) 12. 1 Sam. 31. 3, &c.
9 how thou dost? = of thy welfare?
10 gates. Put by Fig. Smedeche (of Part), Ap. 6, for cities, or for the outskirts of the land.
11 children = sons.
12 above, &c. Fig. Hyperbole. Ap. 6, the sand of the seas. Fig. Paramita. Ap. 6, young men: choice ones, or warriors.
13 him to fall upon it... and terrors upon the city = I have let fall upon her (the mother), suddenly, anguish and terror. To this, one MS. (Harley, 5720, Brit. Mus.) adds: "Woe unto us! for the day declineth, for the shadows of the evening are stretched out", as in ch. 6. 4.
14 seven = the seven. Not even these will suffice.


(A) (p. 1038) 10. Complaint of Jeremiah.

Ap. 92.
11 The LORD said = Jehovah said. This formula, as commencing a sentence, occurs only here and 46. 25. It is adopted only in Luke 11. 39; 12. 49; 16. 13; 22. 21.
13 sins. Heb. chafē`. Ap. 44. i.
14 make thee to pass with thine enemies into. Some codices, with Sept. and Syr., read "make thee severe with thine enemies in", Cp. 17. 4, a fire is kindled, &c. Ref. to Pent. (Deut. 92. 22).

15 O LORD, Then knowest: remember me,
15. 15.

JEREMIAH.

16. 10.

and visit me, and revenge of me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for "I am called by Thy name," O 1 LORD of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt Thou be altogether unto me as a liar, and as waters that fail?

19 Therefore thus saith 1 the LORD, "If thou return, then will I bring thee again, and thou shalt stand before Me: and if thou takest forth the precious from the vile, thou shalt be as My mouth: let them return unto thee; but return not unto them.

20 And if will make thee unto this People a fenced brassen wall: and they shall fight against thee, but they shall not prevail against thee: for 3 am with thee to save thee and to deliver thee, 1 saith 1 the LORD.

21 And I will deliver thee out of the hand of the wicked, and will redeem thee out of the hand of the terrible."

16. 1-9 (F1, above). SYMBOL. NO WIFE.

16. 1-9 (F1, above). SYMBOL. NO WIFE.

THREATENING.

T | T P1 y1 (p. 1039)

16 The word of 1 the LORD came also unto me, saying,

2 "Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith 1 the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith 1 the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them:

6 For I have taken away My peace from this people, 1 saith 1 the LORD, even loving-kindness and mercies.

7 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

8 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

9 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

10 For thus saith 1 the LORD of hosts, the 1 God of Israel; 1 Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

11 And it shall come to pass, when thou shalt show this People all these words, and they shall say unto thee, "Wherefore hath 1 the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against 1 the LORD our 1 God?"
11 Then shalt thou say unto them, 1 Because your fathers have forsaken Me, saith the LORD, and have walked after other gods, and have served them, and have worshiped them, and have forsaken Me, and have not kept My law; 12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearen unto Me: 13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, That brought up the children of Israel out of the land of Egypt; 15 But, 1 The LORD liveth, That brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. 17 For Mine eyes are upon all their ways: they are not hid from My face, neither is their iniquity hid from Mine eyes. 18 And I will recompence their iniquity and their sin double; because they have defiled My land, they have filled Mine inheritance with the carcasses of their detestable and abominable things."

19 (O LORD, my Strength, and my Fortress, and my Refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.) 20 Shall a man make gods unto himself, and they are no gods? 21 Therefore, behold, I will this once cause them to know, I will cause them to know Mine hand and My might; and they shall know that My name is The LORD."
The heart is deceitful above all things, and desperately wicked; who can know it? 10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge sitteth on eggs, and hatcheth them not; so be that gateth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning is the place of our sanctuary. 13 O the Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters. 14 Heal me, O the Lord, and I shall be healed; save me, and I shall be saved: for Thou art my Praise.

15 Behold, if thou say unto me, Where is the word of the Lord? let it come now. 16 As for me, I have not hastened from being a pastor to follow Thee: neither have I desired the woeful day; Thou knowest that which came out of my lips was right before Thee. 17 Be not a terror unto me: Thou art my Hope in the day of evil.

Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction.

Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; 20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; 21 Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow ye the sabbath day, to do no work therein; 25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on stream. Heb. yôbal, from yôbal, to flow.

Desperately wicked = sick unto death = it [is] sick unto death; i.e. it [is] incurable.

Who can know it? Fig. Erotêsis (Ap. 6), for emphasis.

The Lord. Quoted in Rom. 8. 27. Rev. 22. heart. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the mind, or intellect.

Reins. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the thoughts, or affections.

Then give = giving. But some codices, with two early printed editions, AReceived, Sept., and Hebr. text margin, read "waye" (pl).

And. Some codices, with two early printed editions, Sept., Syn., and Vulg., read this "and" in the text.


TRUST. FALSE AND TRUE (Introversion.)

Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem.

20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the Lord: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem.

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow ye the sabbath day, to do no work therein;
17. 26. JEREMIAH. 18. 15.

27 But if ye will not hearken unto Me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day;

and, behold, if ye wrought a work on the wheels.

then will I cause a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

18 The word which came to Jeremiah from the LORD, saying,

2 "Arise, and go down to the potter's house, and there I will cause thee to hear My words."

3 Then I went down to the potter's house, and, behold, he had made a vessel: but he made it again another vessel, as seemed good to the potter to make it:

5 Then the word of the LORD came to me, saying,

6 "O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel.

7 At what instant I speak against a nation, and concerneth a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I speak against a nation, and concerneth a kingdom, to build and to plant it;

10 If it do evil in My sight, that it obey not My voice, then will I repent of the good, whereby I said I would benefit them."

11 Now therefore go, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, "Thus saith the LORD; Behold," I will frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good."

12 And they said, "There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart."

13 Therefore thus saith the LORD; "Ask ye now among the heathen, which hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because My people hath forsaken Me, they have burned incense to vanity, and they have kindled a fire, &c. Ref. to Peut. (Deut. 32. 22), Ap. 52. Op. 21. 14. Lam. 4. 11.

16-20. (G, p. 1018). SYMBOLS. (Extended Alternation.)


Jeremiah's Twelfth Prophecy (p. 1016)

1 the LORD, Heb. Jehovah, Ap. 4. II.
2 the potter's house. Note the lesson, set to Jeremiah there: that Jehovah never mendeth what man hath marred. He always substitutes something new. The interpretation belongs to "The House of Israel", and, that being "marred", the new "nation" is to be substituted. See Matt. 21. 43. Cp. Rom. 11. 7. Esok. 26. 22-28. The application belongs to: (1) The Covenant (Deut. 6. 25), but it was marred (Jer. 31. 33): for the New Covenant, see Heb. 8. 7-13. (2) Ordinances, marred (Isa. 1. 11-14); new (Heb. 10. 6-9). Col. 2. 14, 17. Gal. 4. 3, 4-11. (3) Priesthood (Heb. 7. 11-28). (4) Kingdom (2 Sam. 7. 12-16). Op. Ps. 72. Isa. 9. 2; 11. 1-12; 32. 1-8. Luke 1. 31-33. (5) Man, marred (Gen. 3. Rom. 8. 7. Jer. 17. 9. Ps. 14. 2; 55. 2. John 3. 6); new (2 Cor. 5. 17, 18). (6) The Body, marred (Gen. 3. Heb. 9. 27, the new (1 Cor. 15. 35, 44, 45). (7) The Heavens and Earth, marred (Gen. 3. 2 Pet. 3. 1). the new (2 Pet. 3. 13). Ps. 85. 10, 15. Isa. 65. 17, &c. (8) The Church, marred (2 Tim. 1. 18 (cp. Acts 19. 10; 20. 29); 2. 18. 8. 3, 4); new (Eph. 2. 20-22; 4. 4).

wrought — was working.

Jeremiah's Thirteenth Prophecy (p. 1015)

6 house of Israel. See note on 2. 4. saith the LORD = [is] Jehovah's oracle. Behold. Fig. Asterismos. Ap. 8.

18. 7-17 (N, above). THREATENING. (Division.)

N | 1018). (Q, above). DECLARATION. (Alteration.)

Q | 7-10. Declaration.

Q | 11-17. Application.

8. 7-10 (Q, above). DECLARATION. (Alteration.)

Q | 7. Concerning pulling down.

k | 8. Condition, Repentance.

i | 9. Concerning building up.

k | 10. Condition, Repentance.

7 to pull up — to declare that it should be pulled up. Heb. idiom. Cp. 1. 10.

pull down. Some codices with both early printed editions and Syr., read "for he will pull down."

8 evil = calamity. Heb. ra'a'. Ap. 44. viii.

I will repent. Fig. Anthropopathia. Ap. 6.

9 to build, &c. = to declare that it should be built and planted.

18. 11-17 (Q, above). APPLICATION. (Intversion.)

Q | 11. Threatening.

m | 12. Departure.

m | 13-16. Departure.

l | 17. Execution.


13 heathen = nations.

14 Will a man leave . . . ? Note the Fig. Erotosis and the Fig. Ellipsis (Ap. 6), and render —

"Will a man leave the snow (water) of Lebanon for the rock of the field? Or shall the cold flowing waters [be forsaken] for strange waters?"

snow: i.e. snow (water), used for mixing with wine; or for washing, as in Job. 30. 24, which cometh. Omit.

and supply the word "leave" in the second clause from the first clause. 15 forgotten. Showing that the vanity. Used of idols. Fig. Metonymy (of Subject), Ap. 8.

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have caused them to stumble in their ways, 

18 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

19 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity."

19.15. JEREMIAH.


20 Then said they, "Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words."

19. Give heed to me, O Lord, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before Thee to speak good for them, and to turn away Thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet.

23 Yet, O Lord, thou knowest all their counsel against me to slay me:

24 Forgive not their iniquity, neither blot out their sin from Thy sight; but let them be overthrown before Thee; deal thus with them in the time of Thine anger.

Thus saith the Lord, "Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say, 'Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken Me, and have estranged this place, and have burned incense in it unto other gods, whom neither Jehovah nor his fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into My mind:

6 Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause from. Supply the Ellipses from vv. 14, 16 thus: "in that they forsake Me." ancient. Cp. 6. 16.

18.19-23 (P, p. 1042). JEREMIAH. PRAYER.

(Aalternation.)


22 troop—raiders. Often seen hanging by a well to this day. Not a leathern wine-skin.


sin. Heb. 'elhad'. Ap. 44. 1.

19.1-10 (L, p. 1042). THE POTTER'S BOTTLE.

(Invitation.)


3 the Lord of hosts, the God of Israel. See note on 7. 3.


Behold... Fig. Asterismos. Ap. 6.


his ears shall tingle. Ref. to earlier books (1 Sam. 3. 11, 2 Kings 21. 12). Cp. the ref. to Samuel in 15. 1.


whom... t'eg... have known. Ref. to Pent. (Deut. 32. 17). Ap. 92.

innocents—people, not merely babes.


My mind. Heb. My heart. Fig. Anthropopathia. Ap. 6. "Mind" put by Fig. Metonymy (of Adjunct), Ap. 6, for the thoughts.


them to... fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be
meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city 7 desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith they shall be visited; and they that seek their 7 lives, shall fall by the sword among them.

10 Then shalt thou break the 1 bottle in the sight of the 7 men that go with thee.

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this People and this city, 6 as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in 6 Tophet, till there be no place to bury.

12 Thus will I do unto this place, 6 saith 1 the LORD, and to the inhabitants thereof, and even to all the cities that I have smote.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of 6 Tophet, because of all the houses 6 upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. 7

14 Then came Jeremiah from 6 Tophet, wounding 1 the LORD had sent him to prophesy; and he stood in the court of 1 the LORD's house; and said to all the People,

15 6 Thus saith 3 the LORD of hosts, the 3 God of Israel; 3 Behold, I will bring upon this city and upon all her towns the 7 evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words. 7

20 Now 1 Pashur the son of 2 Immer the priest, who was also 6 chief governor in the house of 1 the LORD, heard that Jeremiah 6 prophesied these things.

2 Then 1 Pashur smote Jeremiah the prophet, and put him in the stocks that were in the 7 high gate of Benjamin, which was by the house of 1 the LORD.

3 And it came to pass on the morrow, that 1 Pashur brought forth Jeremiah out of the stocks.

Then said Jeremiah unto him, 1 "The LORD hath 6 called thy name Pashur, but 6 Magor-missabib.

4 For thus saith 1 the LORD, 6 Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall 6 by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of 1 the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the 7 strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thus, 1 Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies. 7

7 deceived = induced, or persuaded. Heb. pāṭaḥ, in a good sense: Gen. 9. 27 ("enlarge"), Prov. 25. 15 ("persuade"), Hos. 2. 14 ("allure"). The adjective pāṭāḥ means persuasible, and generally in a good sense: Ps. 19. 7; and is rendered "simple": (Ps. 19. 7; 116. 6; 119. 130. Prov. 1. 4; 8. 5; 21. 11, &c.) stronger = stronger (to hold fast). Heb. hōḵaḵ. Not the same word as in v. 5.

8 O 1 LORD, Thou hast 6 deceived me, and I was 6 deceived: Thou art 6 stronger than I, and hast prevailed:

9 | 7-18 (R, above). COMPLAINT.

9 | 7-. Jehovah. Commission.

v | 7-. Jeremiah. Derision of.

w | 7-. Jehovah's word. Resolve made.

w | 9-. Jehovah's word. Resolve useless.


9 deceived = induced, or persuaded. Heb. pāṭaḥ, in a good sense: Gen. 9. 27 ("enlarge"), Prov. 25. 15 ("persuade"), Hos. 2. 14 ("allure"). The adjective pāṭāḥ means persuasible, and generally in a good sense: Ps. 19. 7; and is rendered "simple": (Ps. 19. 7; 116. 6; 119. 130. Prov. 1. 4; 8. 5; 21. 11, &c.) stronger = stronger (to hold fast). Heb. hōḵaḵ. Not the same word as in v. 5.
20. 7. JEREMIAH.

I am in derision daily, every one mocketh me.

I For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

Then I said, "I will not make mention of Him, nor speak any more in His name."

But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

For I heard the defaming of many, fear on every side. "Report," say they, "and we will report it." All my "familiars" watched for my halting, saying, "Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."

But the LORD is with me as a mighty terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed: for they shall not prosper: their everlasting confusion shall never be forgotten.

But, O LORD of hosts, That "triest the righteous, and seest the reins and the heart," let me see Thy vengeance on them: for unto Thee have I opened my cause.

Sing unto the LORD, praise ye the LORD: for He hath delivered the soul of the poor from the hand of "evildoers."

Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

Cursed be the man which brought tidings to my father, saying, "A man child is born unto thee;" making him very glad.

And let that man child be as the cities which the LORD overthrew, and repented not: and let him hear the "cry in the morning, and the shouting at noontide;"

Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Paschur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us: so be that the LORD will deal with us according to all His wondrous works, that he may go up from us.

Then said Jeremiah unto them, "Thus shall ye say to Zedekiah:

Thus saith the LORD of God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the kings of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

And I Myself will fight against you with an
21. 5. JEREMIAH.


1 And I will smite the inhabitants of this city, both 7 man and beast: they shall die of a great pestilence.


22. 6. JEREMIAH.


6 And I will smite the inhabitants of this city, both 7 man and beast: they shall die of a great pestilence.

And. Note Fig. Polysyndeton. Ap. 6.

7 And afterward. 7 saith 7 the LORD, I will deliver Zedekiah king of Judah, and his servants, and the People, and such as are left in this city, from the pestilence; 7 from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, 8 and into the hand of their enemies, 8 and into the hand of those that seek their 9 life; 8 and he shall smite them with the edge of the sword; 8 he shall not spare them, neither have pity, nor have mercy.

And. Note Fig. Polysyndeton. Ap. 6.

8 And unto this People thou shalt say, Thus saith 7 the LORD; 4 Behold, 7 I set before you the way of 7 life, and the way of 7 death.

8 And unto this People thou shalt say, Thus saith 7 the LORD; 4 Behold, 7 I set before you the way of 7 life, and the way of 7 death. Ap. 39, 52. and. Note Fig. Polysyndeton. Ap. 6. And. Note Fig. Polysyndeton. Ap. 6.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and 7 falleth to the Chaldeans that besiege you, 7 he shall live, and his 7 life shall 7 be unto him for a prey.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and 7 falleth to the Chaldeans that besiege you, 7 he shall live, and his 7 life shall 7 be unto him for a prey. Ap. 39, 52. and. Note Fig. Polysyndeton. Ap. 6. And. Note Fig. Polysyndeton. Ap. 6.

10 For 7 I have set My face against this city for 7 evil, and not for good, saith 7 the LORD: 7 it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

10 For 7 I have set My face against this city for 7 evil, and not for good, saith 7 the LORD: 7 it shall be given into the hand of the king of Babylon, and he shall burn it with fire. Ap. 39, 52. and. Note Fig. Polysyndeton. Ap. 6. And. Note Fig. Polysyndeton. Ap. 6.

11 And touching the house of the king of Judah, say, Hear ye the word of 7 the LORD; 12 O 7 house of David, thus saith 7 the LORD; Execute judgment 7 in the morning, and deliver him 7 that is spoiled out of the hand of the oppressor, lest My fury go out like fire, and burn that none can quench it, because of the 7 evil of 7 your doings.

11 And touching the house of the king of Judah, say, Hear ye the word of 7 the LORD; 12 O 7 house of David, thus saith 7 the LORD; Execute judgment 7 in the morning, and deliver him 7 that is spoiled out of the hand of the oppressor, lest My fury go out like fire, and burn that none can quench it, because of the 7 evil of 7 your doings. Ap. 39, 52. and. Note Fig. Polysyndeton. Ap. 6. And. Note Fig. Polysyndeton. Ap. 6.

13 Behold, I am against thee, O 7 inhabitant of the valley, and 7 rock of the plain, 7 saith 7 the LORD; 7 which say, 7 Who shall come down against us? or who shall enter into our habitations? 7

13 Behold, I am against thee, O 7 inhabitant of the valley, and 7 rock of the plain, 7 saith 7 the LORD; 7 which say, 7 Who shall come down against us? or who shall enter into our habitations? 7

14 But I will punish you according to the fruit of your doings, 7 saith 7 the LORD: and I will 7 kindle a fire in 7 the forest thereof, and it shall devour all things round about it.

14 But I will punish you according to the fruit of your doings, 7 saith 7 the LORD: and I will 7 kindle a fire in 7 the forest thereof, and it shall devour all things round about it. Ap. 39, 52. and. Note Fig. Polysyndeton. Ap. 6. And. Note Fig. Polysyndeton. Ap. 6.
7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, 'Wherefore hath the LORD done thus unto this great city?'

9 Then they shall answer, 'Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.'

10 Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shalum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place: He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages and giveth him not for his work;

14 That saith, 'I will build me a wide house and large chambers,' and cutteth him out windows; and it is ciedel with cedar, and painted with vermilion.

15 Shalt thou reign, because thou art of thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him;

16 'He judged the cause of the poor and needy; then it was well with him: was not this to know Me?' saith the LORD.

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, 'Ah my brother!' or, 'Ah sister!' they shall not lament for him, saying, 'Ah lord!' or, 'Ah his glory!'

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spoke unto thee in thy prosperity; but thou saidst, 'I will not hear.' This hath been thy manner from thy youth, that thou obeyedst not My voice.

22 The wind shall eat up all thy lovers, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that maketh thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As 3 live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet on My right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them whom thou hast not known to destroy thee: a的日子.
22. 25.

23. 1-8 (A2, p. 1046). COLLECTIVELY. (Alteration.)

A2. c. 1, 2. Shepherds. Woe to false.
   d. 4. Restoration. The remnant.
   c. 4-6. Shepherd. The true. The Branch.
   d. 5, 6. Restoration. The Nation.

1. the pastors= rulers. See notes on 2. 8; 3. 15, &c.
   salth the LORD=[is] Jehovah's oracle.

2. the LORD God of Israel. See note on 11. 3.
   that feed = that are the feeders of. Fig. Antimiaera (of
   behold. Fig. Asterismos. Ap. 6.
   I will visit, &c. Ref. to Pent. (Ex. 32. 34). Ap. 92.
   evil. Heb. ra'â'. Ap. 44. viii.
   3. they will gather, &c. Cp. 81. 10; 32. 7. Ezek. 34. 13, &c.
   Branch = Sprout from the root, not from a branch.
   Cp. Isa. 11. 1; 53. 2. Here, Heb. 'emek. The name of
   the brightest star in the Zodiac sign 'Virgo'. See Ap. 12.

3. 9. The House of Israel. See note on 2. 4.
   that feed = that are the feeders of. Fig. Antimiaera (of
   behold. Fig. Asterismos. Ap. 6.
   I will visit, &c. Ref. to Pent. (Ex. 32. 34). Ap. 92.
   evil. Heb. ra'â'. Ap. 44. viii.
   3. they will gather, &c. Cp. 81. 10; 32. 7. Ezek. 34. 13, &c.
   Branch = Sprout from the root, not from a branch.
   Cp. Isa. 11. 1; 53. 2. Here, Heb. 'emek. The name of
   the brightest star in the Zodiac sign 'Virgo'. See Ap. 12.

6. Israel shall dwell safely. Ref. to Pent. (Lev. 25.

7. the days come. Cp. 18. 14, 15.
   Which brought up, &c. Ref. to Pent. (Ex. 12—15,

8. the House of Israel. See note on 2. 4.
   land = soil.

23. 9-40 (V, p. 1045). WHIRLWIND. FALSE PROPHETS. REJECTION. (Alteration.)

V. e. 9-16. Incorruption.
   f. 16-22. Dehoritation.
   e. 23-29. Incrimination.
   f. 30-40. Threatening.

   wine. Heb. pâ'. Ap. 27. I.
   their = i.e. the false prophets.
   11. wickedness. Heb. ra'â'. Ap. 44. viii.
   12. the year of their visitation. See note on 8. 12.

12. Therefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation.
   13. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused My People Israel to err.

14. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from
his "wickedness: they are all of them unto Me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; 2 Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, 'Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise Me, 1 'The LORD hath said, 'Ye shall have peace,' and they say unto every one that walketh after the imagination of his own heart, 'No evil shall come upon you.'

18 For 'who hath stood in the counsel of the LORD, and hath perceived and heard His word? 'who hath marked His word, and 'heard it?'

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until He have executed, and till He have performed the thoughts of His heart: in the latter days ye shall consider it perfectly.

21 If I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in My counsel, and had caused My People to hear My words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am 3:1 a God at hand, 1 saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that shall not see him? 1 saith the LORD. Do not My words fill heaven and earth? 1 saith the LORD.

25 I have heard what the prophets said, that prophesy lies in My name, saying, 'I have dreamed, I have dreamed.'

26 How long shall this be? shall this be the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause My People to forget My name by their dreams which they tell every man to his neighbour, 1 as their fathers have forgotten My name 2 for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? 1 saith the LORD.

29 The one who prophesied of the fire? 1 saith the LORD; and like a hammer that breaketh the rock in pieces.

30 Therefore, 2 behold, I am against the prophets, 1 saith the LORD, that steal My words every one from his neighbour.

31 Behold, 3 I am against the prophets, 1 saith the LORD, that use their tongues, and say, 'He saith.'

32 Behold, I am against them that prophesy false dreams, 1 saith the LORD, and do tell them, and cause My People to err by their lies, and by their lightness; yet 3 sent them not, nor commanded them: therefore they shall not profit this People at all, 1 saith the LORD.

33 And when this People, or the prophet, or a priest, shall ask thee, saying, 'What is the burden of the LORD?' thou shalt then say unto them, 'What burden? I will even forsake you, 1 saith the LORD.

34 And as for the prophet, and the priest, and the People, that shall say, 'The burden of the LORD,' I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, 'What hath the LORD answered?' and, 'What hath the LORD spoken?' And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.
Thus shalt thou say to the prophet, 'What hath the LORD answered thee?' and, 'What hath the LORD spoken?'

But since ye say, 'The burden of the LORD;' therefore thus saith the LORD; Because ye say this word, 'The burden of the LORD,' and I have sent unto you, saying, 'Ye shall not say, 'The burden of the LORD;'"

Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of My presence:

And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

One basket had very good figs, even like the figs that are first ripe:

and the other basket had very naughty figs, which could not be eaten, they were so bad.

Then said the LORD unto me, "What seest thou, Jeremiah?" And I said, "Figs; the good figs, very good;

and the evil, very evil, that cannot be eaten, they are so evil."

Again the word of the LORD came unto me, saying,

"Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of Chaldea - for their good."

For I will set Mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

And I will give them an heart to know Mine ways, that am the LORD: and they shall be My People, and I will be their God: for they shall return unto Me with their whole heart.

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

And I will deliver them to be removed into all the kingdoms of the earth - for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers."

ye say = ye keep on saying. Fig. Polyptoton. Ap. 6.

overlasting . . . perpetual. Put by Fig. Sympoeche (of the Whole), Ap. 6, for a part of time = life long. Limited here by the promised Restoration.


The LORD, Heb. Jehovah. Ap. 4. II showed me - made me see.

behold. Fig. Asterismos. Ap. 6.

the temple. See note on 26. 2.
carpenters and smiths - craftsmen (or artificers) and armourers. 2 naughty = worth naught.

Jeremiah’s Fiftieth Prophecy (see p. 1015).

the LORD, the God of Israel - Jehovah Elohim of Israel. See note on 11. 3 and Ap. 4. II and I.


for . . . good. Connect this with "acknowledge", not with "sent out".

For I will set Mine eyes - And I will set Mine eyes. Some codices, with Sept., Syr., and Vulg., read "eyes" (pl.) with A.V.


7 I will give, &c. Ref. to Pent. (Deut. 50. 6). they shall be My People. Ref. to Pent. (Lev. 26. 12).
9 to be removed into - to be tossed to and fro among.


10 to be a reproach = I will deliver them = to be a reproach.

a taunt. Ref. to Pent. Some codices, with two early printed editions, Arm., Sept., Syr., and Vulg., read "and a", thus completing the Fig. Polyptoton (Ap. 6).


land = soil, or ground. Heb. ēḏāḏmah.

25. 1-11 (X, p. 1045). TIME. SEVENTY YEARS.

X n | 1. 2. Time of the prophecy.

0 o | 3. 4. Messengers from Jehovah.

p | 5-7. Disobedience. The cause.


o | 9-11. Messengers from Babylon.

n | -11. Duration of the prophecy.

Jeremiah’s Sixteenth Prophecy (see p. 1015).

1 to. Heb. "upon". Some codices, with two early printed editions, Sept., and Vulg., read "unto".

all the People = the People at large.

the fourth year of Jehoiakim. An important date, being the first year of Nebuchadnezzar. See Ap. 83 and 96.

25 The word that came = to Jeremiah concerning all the People of Judah in the fourth year of Jehoiakim the son of Josiah.
25. 1. JEREMIAH.

25. 18.

25. 18.

1. king of Judah, that was the first year of Nebuchadrezzar king of Babylon;
2. The which Jeremiah the prophet spake unto all the People of Judah, and to all the inhabitants of Jerusalem, saying,
3. "From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4. And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5. They said, 'Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, for ever and ever:

6. And go not after other gods to serve them, and to worship them, and provoke Me not to anger with the works of your hands; and I will do unto you all evil of which ye shall fear.

7. Yet ye have hearkened unto Me, saith the LORD; that ye might provoke Me to anger with the works of your hands to your own hurt,

8. Therefore thus saith the LORD of hosts; Because ye have not heard My words,

9. Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11. And this whole land shall be a desolation, and an astonishment;

and these nations shall serve the king of Babylon seventy years.

12. And it shall come to pass, when seven years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their doings, and according to the works of their own hands.'

15. For thus saith the LORD God of Israel unto me; 'Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it; the first year, &c. See Ap. 86. Nebuchadrezzar. Cp. 21. 2.

Babylon. Assyria not mentioned, for it had already fallen.

2. Jeremiah the prophet spake. This is the first occurrence of the expression. We find "said" later; and "prophet" in 1. 6; 20. 2; 25. 5, 6, 10, 11, 12, 18; 30. 1, 22; 29. 2; 30. 6, &c. 24. 1. 1. 18.

spake. In ch. 38. he is told to "write", because "Israel" (being dispersed), could not be spoken to, as Judah was here.


the three and twentieth year; i.e. of Jeremiah's prophesying: 18 years under Josiah, 8 months under Jehoiakim + 4 years under Jehoiakim.

the LORD. Heb. Jehovah. Ap. 4. II.

rising early and speaking. See note on 7. 13.


in the land = on the soil. Heb. 'adem. for ever and ever = from age to age. This must be read with "given", and refers to God's counsel. See note on Isa. 44. 7 ("ancient").

6. do you no hurt = bring no calamity upon you.


7. saith the LORD = is Jehovah's oracle. provoke Me to anger, &c. Ref. to Pent. (Deut. 28. 31-33).

8. the LORD of hosts. See note on 6. 6, and 1 Sam. 1. 3.


and. Note the Fig. Polypheminon. Ap. 6.


eternal = age-abiding. Put by Fig. Synedoche of the Whole. Ap. 6, for a long time.

10. I will take from them. Quoted in Rev. 18. 23.

Cp. 7. 24; 10. 9; 36. 11.

candle = lamp.

11. and. Some codices, with three early printed editions, Syr. and Vulg., read this "and" in the text.

seventy years. From 496 to 426. See the special note on p. 615.


(Alteration.)

Y | q | 12-14. Literal.

r | 16-29. Symbol. The Cup.

q | 30-33. Literal.

r | 34-38. Symbols. Shepherds and Flocks.

12. when. No necessary sequence with v. 11. Verse 12 commences a fresh paragraph to the seventy years.

punish = visit, upon, exactly seventy years later.


4. Heb. masc. = the People rather than the land.


16. be moved = read to and fro.


18. Jerusalem. Comes first (cp. v. 29), because of 1. Pat. 4. 17. Amos 8. 2, and, and. So some codices, with five early printed editions, Aram., Sept., Syr., and Vulg. Others omit this "and", as it is this day. Probably added by Jeremiah when this prophecy had been fulfilled.

16. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.'

17. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18. To wil, &c. Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;
19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;
20 And all the mingled people, and all the kings of the land of the Philistines, and Ashkelon, Azzah, and Ekron, and the remnant of Ashdod,
21 Edom, and Moab, and the children of Ammon,
22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the *isles which are beyond the sea,
23 Dedan, and Tema, and Buz, and all that are in the utmost corners,
24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,
25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,
26 And all the kings of the north, far and near, one with another, and all the kingdoms of *the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.
27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.'
28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, the God of hosts; Ye shall certainly drink.
29 For, lo, I begin to bring evil on the city which is called by My name, and ye shall be utterly unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.
30 Therefore prophesy thou against them all these words, and say unto them, Thus saith the LORD of hosts: Roar from on high, and utter His voice against Me; let it be in My holiness; let the solemn sound of war be in My sanctuary. Roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the habitants of the earth.
31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the LORD.
32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and great whirlwind shall be raised up from the coasts of the earth.
33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.
34 Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.
35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.
36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.
37 And the peaceable habitations are cut down because of the fierce anger of the LORD.
38 He hath forsaken His covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of His fierce anger.”

26 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent Me of the evil, which I have purpose to do unto them because of the evil of their doing.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken unto Me, to walk in My law, which I have set before you,

5 To hearken to the words of My servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth."

G H 7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the People, that the priests and the prophets and all the People took him, saying, "Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?" And all the People were gathered against Jeremiah in the house of the LORD.

J 10 When the princes of Judah heard these things, they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the People, saying, "This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears."

F 12 Then spake Jeremiah unto all the princes and to all the People, saying, "The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent Him of the evil that He hath pronounced upon you."

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears."
16 Then said the princes and all the People unto the priests and to the prophets; 2 This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the People, saying,

18 "Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the People of Judah, saying, 3 Thus saith the LORD of hosts; 4 Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest."

w 19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and repented Him of the evil which He had pronounced against them? Thus might we procure great evil against our souls.

v 20 "And there was also a man that prophesied in the name of the LORD, 1 Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, saying, 'Thus saith the LORD of hosts, This nation shall yet reign after me in this place.'"

w 21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, 2 the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

v 22 And Jehoiakim the king sent men into Egypt, namely, Elinathan the son of Achbor, and certain men with him into Egypt. 3 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common People.

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the People to put him to death.

27 "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me; 1 Make thee bonds and yokes, and put them upon thy neck, 2 And send them to the king of Edom, 3 and to the king of Moab, 4 and to the king of the Ammonites, 5 and to the king of Tyre, 6 and to the king of Sidon, by the hand of the messengers 7 which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, 1 Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; 2 Contention. (Introversion and Alteration.)


G | K | L | v. 18. Case of Micah; Favorable.
| w. 19. Conduct of Hezekiah; Adverse.
| v. 20. Case of Urijah; Adverse.
| K. 21-23. Conduct of Jehoiakim; Favorable.

16 Then said the princes, &c. In favour of Jeremiah. Note the Structure "Z", p. 1053; and contrast "G" (vv. 7-11) with "G" (vv. 16-24).


Some better acquainted with affairs than others.

18 Micah. The prophet whose book is called after his name. Contemporary with Hosea and Amos in Israel, and with Isaiah in Judah. See Ap. 77. the LORD of hosts. See note on 6. 6. 1 Sam. 1. 3. Zion shall be plowed, &c. See note on Mic. 3. 12. A prophecy which was wholly fulfilled as to the Jewish Zion (south of Moriah), but not as to the traditional Zion, south-west of Jerusalem. See Ap. 68.

as. The edition of A.V., 1611, omits this "as".

19 the LORD. Heb. 'etli Jehovah = Jehovah Himself. Ap. 4. II.


20 And But. Said in reply to the friends of Jeremiah by his adversaries. See the Structure above.

Urijah. This incident is not recorded in the historical books, but it illustrates v. 5.

Kirjath-jearim. Now Kir-herima, or Kurial el 'Enah, four miles west of the hill overlooking Beth-shemesh, and about twelve miles from Jerusalem.


the king sought, &c. One of eleven rulers offended with God's messengers. See note on Ex. 10. 28.


Elnathan. See 26. 22; 36. 12, 22.


common People. Heb. sons of the people.

24 Ahikam. The father of Godlakah, who, when appointed governor by Nebuchadnezzar, stood as the friend of Jeremiah. For a son of Ahikam also befriending Jeremiah, see 40. 6.

Shaphan. See note on 3 Kings 22. 3. See 36. 10 for another son; 28. 2 for another son. Also befriending Jeremiah.

27. 1-22 (Y, p. 1045). NATIONS, BONDS AND YOKES. (Introversion and Alteration.)

| y. 7. For a limited time.


5. 16-17. Exhortation. Priests and People.

M | x. 18-22. Remaining vessels to go to Babylon.
| y. 22. For a limited time.

Jeremiah's Eighteenth Prophecy (p. 1015).

16 Given in reign of Jehoiakim to Jeremiah. Declared, after thirteen years, in fourth year of Zedekiah; i.e. in 485. Cp. v. 12. Chs. 27 and 28 were written by Jeremiah, or at his dictation. Cp. "me", 27. 2; 28. 1. Some codices, with Syr., read "Zedekiah", as in vv. 3 and 12.

1 In the beginning. The Massoroth (Ap. 30) notes the fact that this expression occurs three times at the commencement of a verse (Gen. 1. 1; Jer. 28. 1; 27. 1). come. At the beginning of the reign of Jehoiakim; but it referred to a future time, as shown in v. 12, the LORD. Heb. Jehovah. Ap. 4. II.

2 put them, &c. This was literally done, as a prophetic symbol; and at that time prophetic of what was to happen in the reign of Zedekiah, eleven years later.

3 and. Note the Fig. Polygeniation (Ap. 6), to emphasise each respectively, which came—that are coming. Part. Ped. as in Gen. 37. 19; 41. 29; 35; Jer. 4. 4; 7. 22; 9. 22; 16. 14; 28. 3, 7; 31. 27, 31, 38; 32. 7; 33. 5, 14, &c. This was to take place eleven years later, unto Zedekiah.

Then and there we have the fulfilment of this prophecy.

5. 5 o 3 have made the earth, the o man and the beast that are upon the o ground, by My o great power and by My o outstretched arm, and have given it unto whom it seemed meet unto Me.

6. And now have 3 given all these lands into the hand of Nebuchadnezzar the king of Babylon, 3 My servant; and the beasts of the field have I given him also to serve him.

7. And all nations shall serve 3 him, and his son, and his son's son, until the o very time of his land come: and then many nations and o great kings shall serve themselves of him.

8. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the o sword, and with the o famine, and with the o pestilence, until I have consumed 3 them by his hand.

9. Therefore hearken not to your prophets, nor to your o diviners, nor to your dreamers, nor to your o enchanter, nor to your o sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for he will not serve the king of Babylon; but he will surely die.

10. For thus saith the LORD, As I live, I will not waste thee nor give over thy sons to be consumed with fire.

11. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain in their own land; and they shall till it, and dwell therein, saith the LORD.

12. I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him, and his people, and live; and 3 Why will ye die, 3 them and thy People, by the o sword, and by the o famine, and by the o pestilence, as 1 the LORD hath spoken against the nation that will not serve the king of Babylon?

13. Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for this 3 prophet prophesies a lie unto you.

14. For I have not sent them, saith 1 the LORD, yet 3 they prophesy a lie in My name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

15. Also I spake 3 to the priests and to all this People, saying, Thus saith 1 the LORD;

16. Hearken not to the words of your prophets that prophesy unto you, saying, 3 Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17. Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18. But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19. For thus saith 1 the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, 20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive 3 Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21. Yea, thus saith 1 the LORD of hosts, the 4 God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

22. They shall be carried to Babylon, and there shall they be until the day that I visit them, saith 1 the LORD;

23. Then will I bring them up, and restore them to this place."
And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, "Thus speaketh the Lord of hosts, the God of Israel, saying, 'I have broken the yoke of the king of Babylon."

And in two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

And in two full years will I bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon; saith the Lord: for I will break the yoke of the king of Babylon."

Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord,

"Even the prophet Jeremiah said, "Amen: the Lord do so: the Lord perform this word which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place.

"Nevertheless hear thou now this word that speak in thine ears, and in the ears of all the people:

"The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence."

"The prophet which prophesied of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

Then Hananiah the prophet took "the yoke" from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, "Thus saith the Lord; Even I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years." And the prophet Jeremiah went his way.

Then the word of the Lord came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, "Go and tell Hananiah, saying, 'Thus saith the Lord; Even I will break the yoke of Nebuchadnezzar king of Babylon; and ye shall serve him: and I have given him the beasts of the field also.'"

The prophet Jeremiah unto Hananiah the prophet, "Hear now, Hananiah; the Lord hath not sent thee; but thou makest this people to trust in a lie."

Therefore thus saith the Lord; "Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord."

So Hananiah the prophet died in the same year in the seventh month.
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| the prophets: i.e. Ezekiel (1:1); Daniel (1:6). |
| Nebuchadnezzar. Same spelling as throughout ch. 28 and v. 3 here. Not the same as in v. 21. |
| 2 Jeremiah: i.e. Jehoiachin. |
| the queen = the queen-mother, Nehubah, the wife of Jehoiakim. Cp. 15, 18. See 2 Kings 24:12, 15. |
| uenuchs = chamberlains. |
| Hilkiah. As in 2 Kings 22. 4. |
| Zedekiah = sent. Cp. 51. 28. |
| 4 the LORD of hosts, the God of Israel. See note on v. 7. 3. |
| 7 seek the peace = seek the welfare. Cp. Extra 6.16. |
| Captives. For sixty-three years. From Jehoiachin's captivity to Cyrus (499-486 B.C.). |
| the LORD. Heb. Jehovah. Ap. 4. II. |
| 9 saith the LORD =[ji] Jehovah's oracle. |
| 11 evil. Heb. ra'a'. Ap. 44. viii. Except in rare cases a false meaning, an expected end. Fig. Hendiadys. Ap. 6. Heb. "an end and an expectation" = an end, a hope, an end which I have caused you to hope for: i.e. a hoped-for end. |
| 12 ye shall seek [w. Ref. to Pent. (Deut. 4. 29; 80.).] |
| 14 away = back. |
| 15 because ye have said, 'The LORD hath raised us up prophets in Babylon;' |
| 16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the People that dwell in this city, and of your brethren that are not gone forth with you into captivity; |
| 17 Thus saith the LORD of hosts: Behold, |
| 18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: |
| 19 Because they have not hearkened to My words, saith the LORD, which I sent unto them by My servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. |
| 20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: |
| 21 Thus saith the LORD of hosts, the God of

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which were carried away captives, and to the priests, and to the prophets, and to all the People whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; 2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) 3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, 4 "Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; 5 'Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; 6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. 7 And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it: for in the peace thereof shall ye have peace.' 8 For thus saith the LORD of hosts, the God of Israel; 'Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. 9 For they prophesy falsely unto you in My name: I have not sent them, saith the LORD.' 10 For thus saith the LORD, 'That after seven years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. 11 For 3 know the thoughts that 3 think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. 12 Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. 13 And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. 14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive. 15 Because ye have said, 'The LORD hath raised us up prophets in Babylon;' 16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the People that dwell in this city, and of your brethren that are not gone forth with you into captivity; 17 Thus saith the LORD of hosts: Behold, 18 I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.
29. 21. JEREMIAH.


30. 1—31. 40 (V, p. 1045). BOOK. RESTORATION. (Alternation and Introversión.)


30. 1—17 (Q, above). BOOK. (Alternation.)

Q. U | 1. 2. Words. |


U | 4. Words. |


1 the LORD. Heb. Jehovah. Ap. 4. II.


4 these are the words. This is the introduction to the two chapters.

30. 5—17 (V, above). RESTORATION. PARTICULAR. (Extended Alternation.)

V. f | 5—7. Tribulation. |

g | 7—10. Restoration. |

h | 11. The Saviour. |

f | 12—15. Tribulation. |

g | 16. Retaliation. |

h | 17. Jehovah the Healer. |

6 a man... Heb. zâkor. |


7 that day. The interpretation here is of the day of Babylon's overthrow. The application is of the yet future Great Tribulation of Matt. 24. This is in contrast with the day of Restoration.

great, &c. = too great to have another like it. Jacob's. Not Israel's, for it is the natural seed that is here in question, not the spiritual. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

5 For thus saith... Hebrews. We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether... hand with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for... that day... even the time of Jacob's trouble; but he shall be saved out of it.

V. f 4 And... these are the words... archetype of Israel and concerning Judah.
8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:
9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 Therefore saith O My servant Jacob, saith the LORD; neither shall Israel be ashamed, neither shall they be dspised in the days of their return, saith the LORD.

11 For am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD: Thy bruise is incurable, and thy wound is grievous. 13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they say thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15 Where criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, 2 This is Zion, whom no man seeketh after.'

18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is he that engaged his heart to approach unto Me? saith the LORD.

22 And ye shall be My People, and I will be your God.
were left of the sword found grace in the wilderness; even Israel, "when I went to cause him to rest.”

3 The LORD hath appeared of old unto me, saying, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dance of them that make merry.

5 That shall ye plant upon the mountains of Samaria: the planters shall plant, and shall "eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, "Arise ye, and let us go up to Zion unto the LORD our God.”

7 For thus saith the LORD: "Sing with gladness Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, ‘O LORD, save Thy People, the remnant of Israel.’"

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return "thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is My firstborn.'"

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, "He that scattered Israel will gather him, and keep him, as a shepherd doth h his flock.

11 For the LORD hath redeemed Jacob, and "routed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall "flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the younglings, and for the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness,” saith the LORD.”

15 Thus saith the LORD: "A voice was heard in Ramah, lamentation, and bitter weeping: "Rahel weeping for her children refused to be comforted for her children, because they were not.

16 Thus saith the LORD; "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded,” saith the LORD; and they shall "come again from the land of the enemy.

17 And "there is hope in thine end," saith the LORD, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning himself thus, ‘Thou hast chastised me, and I was cast down, as a bullock unaccustomed to the yoke;’ turn Thou me, and I shall be turned; ‘for thou art the LORD my God.'

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon...
my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.'

20 Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, I will bring again their captivity, saith the LORD, and will have mercy upon this people.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have repleted every sorrowful soul."

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with them in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the LORD.

33 But this shall be the covenant that I will make with them; after those days, saith the LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My People.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. Which divideth the sea when the waves thereof roar; *The LORD of Hosts is His name:
31. 36. 

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36 If those ordinances depart from before Me, I saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the tower of Hanameel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill of Goath, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.'

32 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon’s army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah’s house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, and shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.'

6 And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.'

8 So Hanameel mine uncle’s son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself.'

Then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel my uncle’s son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.
11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle’s son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying, 14 Thus saith the Lord of hosts, the God of Israel; ‘Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.’

15 For thus saith the Lord of hosts, the God of Israel; ‘Houses and fields and vineyards shall be possessed again in this land.’

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, ‘Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee:

17 Thou seest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of Hosts, is His name.

18 Great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings.

19 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made Thee a name, as at this day;

20 And hast brought forth Thy People Israel out of the land of Egypt with signs and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

21 And hast given them this land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey;

22 And they came in, and possessed it; but they obeyed not Thy voice, neither walked in Thy law; they have done nothing of all that Thou commandedst them to do: therefore Thou hast caused all this evil to come upon them.

23 Behold, the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what Thou hast spoken is come to pass; and, behold, Thou seest it.

24 And Thou hast said unto me, O Lord God, ‘Buy thee the field for money, and take witnesses;’ for the city is given into the hand of the Chaldeans.’”

25 And I said, ‘Thou hast spoken according to the word;’ and, behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

26 Then came the word of the Lord unto Jeremiah, saying,

27 ‘Behold, I am the Lord, the God of all flesh: is there any thing too hard for Me?’
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poured out drink offerings unto other gods, to provoke Me to anger.

30 For the children of Israel and the children of Judah have only done evil before Me from their youth: for the children of Israel have provoked Me to anger, with the work of their hands, saith the LORD.

31 For this city hath been to Me as a provocation of Mine anger and of My fury from the day that they built it up unto this day; that I should remove it from before My face.

32 Because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto Me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by My name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into My mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; '

37 Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; 38 And they shall be My People, and I will be their God: 39 And I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: 40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. 44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities to provoke Me to anger.


30 evil. Heb. rd'a'. Ap. 44. viii.


33 rising up early, &c. See note on 7. 12.

34 which is called by My name upon which My name is called.

35 to pass through the fire. Ref. to Pent. (Lev. 18:21, 24), came it into My mind. Cp. 7. 31; 19. 5.

sin. Heb. châ'at'. Ap. 44. i.

32. 36-44 (B, p. 1062). SIGNIFICATION.

REPOSSESSION. (Alternation.)

B u | 36. City.

v | 37-41. Its restoration.

w | 42. People.

v | 43-44. Their repossession.

36 the LORD, the God of Israel. See note on 11. 3.

37 I will gather them out, &c. Ref. to Pent. (Deut. 30, 3, the same word).

I will cause them to dwell safely. Hiphil of yâšâ'ab = to settle down. Ref. to Pent. (Lev. 23:43). Ap. 92.

38 everlasting covenant. See note on Gen. 9. 16.

Ref. to Pent. (Ap. 92). shall = may, not depart. This must refer to millennial days: for Israel did depart; and that is why the nation is still "scattered," and not yet "gathered.

41 I will rejoice, &c. Ref. to Pent. (Deut. 30. 9).


mountains = hill country.

captivity. Put by Fig. Metonomy (of Subject), Ap. 6, for captives.

33. 1-28 (X'2, p. 1062). SECOND WORD.

RESTORATION. (Division.)

Y'2 E'1 1-14. The word of Jehovah.


33. 1-14 (E'1, above). THE WORD OF JEHOVAH.

(Extended and Repeated Alternation.)

E'1 w'1 1-5. The desolate houses.


y'1 | 7-9. Restoration. "As at the first."

w'2 | 10. The desolate cities. (Judah.)


w'3 | 12. The desolate cities. (Judah and Benjamin.)


y'3 | 14. Restoration.

The Twenty-fourth Prophecy of Jeremiah (p. 1015).

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 the second time. See the Structure "U", p. 1062.

2 the Maker thereof= the doer thereof; i.e. the accomplisher of His word.

3 the LORD. This is not found in some codices, nor in the Sept. Syr., and Vulg.

4 the LORD is His name. The Masmoom states that this expression occurs only four times (Ex. 15. 3, Jer. 33. 2. Amos 5. 8; 9. 9). Ref. to Pent. (Ex. 15. 5), Ap. 92.

of the south: for I will cause their captivity to return, saith the LORD."

Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying.

2 Thus saith the LORD, the Maker thereof, the LORD That formed it, to establish it; the LORD is His name;
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3 mighty inaccessible: i.e. too high for Jeremiah to know, apart from revelation.
4 the LORD, the God of Israel. See note on 11. 3.
6 thrown down, &c.: i.e. demolished to serve as a fence against the mountains and the sword.
7 They come: i.e. the demolished houses are coming to be used for defence, &c. For this sense of "come", see Mark 4. 21 (Gr.).
8 Blessing. Is. 44. 3. 4.
9 Behold. Fig. Asteriasos. Ap. 6.
10 captivity. As in 32. 44.
11 I will cleanse. This is the foundation of all the blessing.
12 iniquity. Sing. = the principles. Heb. 'adanc. Ap. 44. 1v.
16 them. The Severs Codex (Ap. 54) reads "it".
17 ps say. Jeremiah had been saying this.
19 cities. See the Structure ("w", "w") p. 1064.
21 the LORD of hosts = Jehovah (with 'eth) Zebaoth. See note on 6. 6, and 1 Sam. 1. 3.
22 mercy = loving-kindness, or grace. Not the same word as in v. 26.
23 for ever = age-abiding. Therefore the fulfilment is still future.
24 them that shall bring. Implying a settled order of worship.
25 sacrifice of praise = thank-offering, or confession (of praise).
26 as at the first. Note the Structure ("yv") p. 1064.
27 saith the LORD = [as] Jehovah's Oracle.
28 mountains = hill country.

33. 15-18 (E², p. 1064). THE BRANCH OF JEHOVAH. (Alternation.)

E² a | 15. The Branch raised up.
16 blessed. Salvation brought.
17 as. Heir of David not lacking.
18 blessing. Worship secured.
19 the Branch of righteousness. Cp. 23. 5, Isa. 61. 11.
20 he shall execute, &c. As David is more than once said to have done. Some codices, with three early printed editions and Syr., read —
21 "And a King will reign, and prosper, And will execute", &c.
22 land. Heb. 'adon = earth, or land.
23 this is the name, &c.: or, "this is that which shall be proclaimed to her [as her name]."
24 The LORD our righteousness. The term is here applied to the city, which has been applied to the king in 23. 6. Heb. 'adon. Ap. 14. 1v.
26 In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, "The 1 LORD our righteousness."
27 For thus saith 1 the LORD; David shall never want a 2 man to sit upon the throne of the house of Israel;
28 neither shall "the priests the Levites want a 3 man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

33. 18.
19 And the word of the LORD came unto Jeremiah, saying,

20 "Thus saith the LORD: 'If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season;

21 Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured:

23 Moreover the word of the LORD came to Jeremiah, saying,

24 "Considerest thou not what this People have spoken, saying, 'The two families which the LORD hath chosen, He hath even cast them off'? Thus they have despised My People, that they should be no more a nation before them.

25 Thus saith the LORD; 'If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.'"

34 The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 "Thus saith the LORD, the God of Israel; 'Go and speak to Zedekiah king of Judah, and tell him, 'Thus saith the LORD;' Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they bury odours for thee; and they will lament thee, saying, 'Ah lord!' for I have pronounced the word, saith the LORD.'"

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the People
which were at Jerusalem, 'to proclaim liberty unto them;'
9. That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.
10. Now when all the princes, and all the People, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the word of the LORD came to Jeremiah from the LORD, saying, 12. "Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, 13. 'At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but thy fathers hearkened not unto Me, neither inclined their ear.

And ye were now turned, and had done right in My sight, in proclaiming liberty every man his neighbour; and ye had made a covenant before Me in the house which is called by My name:

But ye turned and polluted My name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto servants and for handmaids.'

Therefore thus saith the LORD; 'Ye have not hearkened unto Me, in proclaiming liberty every one to his brother, and every man to his neighbour:

Behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

And I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they cut the calf in twain, and passed between the parts thereof;
19. The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the People of the land, which passed between the parts of the calf;
20. I will even give them into the hand of their enemies, and into the hand of the men that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and unto the beasts of the earth.

21. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of the men that seek their life, and into the hand of the king of Babylon's army; which are gone up from you.
2 “Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.”

3 Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdalial, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, “Drink ye wine.”

6 But they said, “We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, ‘Ye shall drink no wine all our days, whether our days be few, or long; nor our wives, our sons, nor our daughters;’

7 Nor to build houses for us to dwell in: nor have we vineyard, nor field, nor seed;

8 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

9 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, ‘Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.’

10 Then came the word of the LORD unto Jeremiah, saying,

11 ‘Thus saith the LORD of hosts, the God of Israel, ‘Go and tell the men of Judah and the inhabitants of Jerusalem, “Will ye not receive instruction to hearken to My words? saith the LORD.”

12 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father’s commandment:

13 notwithstanding he have spoken unto you, rising early and speaking;

14 but ye hearkened not unto Me.

15 I have sent also unto you all My servants the prophets, rising early and sending them, saying, ‘Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers:’

16 Because the sons of Jonadab the son of
hosts, the 'God of Israel'; "Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the 'evil that I have pronounced against them:' because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.'"

p 18 And Jeremiah said unto the house of the Rechabites, "Thus saith the LORD of hosts, the 'God of Israel;" Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:
19 Therefore thus saith the LORD of hosts, the 'God of Israel; Jonadab the son of Rechab shall not want a ten man to stand before Me 'for ever.'"

E K M
(p. 1070)

36 And it came to pass in 'the fourth year of Jehoiakim the son of Josiah king of Judah, that' this word came unto Jeremiah from 'the LORD, saying,
2 "Take thee a 'roll of a book, and write therein all the 'words that I have spoken unto thee against 'Israel, and against Judah, and against all the nations, from the day I spake unto thee,' from the days of Josiah, even unto this day:
3 It may be that the house of Judah will hear all the 'evil which 'I purpose to do unto them; that they may return 'every man from his 'evil way; that I may forgive their 'iniquity and their 'sin.'"

N 4 Then Jeremiah called 'Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of 'the LORD, which He had spoken unto him, upon a roll of a book.

M 5 And Jeremiah commanded Baruch, saying, "'3 am 'shut up; I cannot go into the house of 'the LORD:
6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of 'the LORD in the ears of the People in 'the LORD's house upon 'the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.
7 It may be they will present their supplication before 'the LORD, and will return every one from his 'evil way; for great is the anger and the fury that 'I the LORD hath pronounced against this People.'"

N 8 And 'Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of 'the LORD in 'the LORD's house.

9 And it came to pass in 'the fifth year of Jehoiakim the son of Josiah king of Judah, in the 'ninth month, that 'they proclaimed a fast before 'the LORD to all the People in Jerusalem, and to all the People that came from the cities of Judah unto Jerusalem.
10 Then read Baruch in the book the words of Jeremiah in the house of 'the LORD, in the chamber of 'Gemariah the son of 'Shaphan 'the scribe, in the higher court, at the entry of the new gate of 'the LORD's house, in the ears of all the People.

36. 1-32 (E, p. 1015). BURCH. MISSION TO JEHOIAKIM. (Introversion and Altercations.)

E K M
(p. 1068)

1 The fourth year of Jehoiakim. This was after Nebuchadnezzar had left Jerusalem with his band of young captives, including Daniel. See Ap. 86. The city had become quieted down again.

2 roll=a writing scroll. Heb. meglidh. Occurs twenty-one times (fourteen times in this chapter. Ps. 40. 7. Ezek. 2. 9. 3. 1, 2, 3. Zech. 5. 1, 3). The name given to the five books called the meglidh (Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther). words. Pl. Cp. 'word' (sing.) (w. 1). Israel. These words were now to be written because Israel had already been dispersed in eleven years, and could not be spoken, as they were when Judah alone was concerned. Cp. 25. 7.

from the days of Josiah. See 1. 1-3. Not only what is recorded in ch. 25, but what Jehovah had spoken to him for the past twenty-three years.

4 Baruch=Blissed. The first mention of him chronologically. Other references to him in 22. 12; 43. 3, 4; 45. 1-5. He was brother to Seraiah. Cp. 22. 12 with 51. 50.
5 shut up. Not in prison (for cp. v. 19), but in hiding, or from some unexplained reason.
6 the fasting day= a fast day. Being in the ninth month (v. 9), it was not that prescribed in the Law, which was in the seventh month (Lev. 16. 29; 23. 27).
7 the fifth year. The reading was deferred for some months, ninth month. Our December. See Ap. 51. v. they proclaimed, &c.=all the People of Jerusalem, and all the People who were coming in and out of the cities of Jerusalem, had proclaimed a fast before Jehovah.
10 Gemariah. He was brother of Ahikam (28. 14), and not the Gemariah of 29. 3, who was Hilkiah's son. Shaphan. See note on 2 Kings 22. 3. the scribe: i.e. Shaphan (not Gemariah), who was the scribe in Josiah's days. See 2 Kings 22. 3, 8, 9, 10, 12. At the time of this history Elasah was the scribe (unless there were more than one). See vv. 12, 20, 21.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,
12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delai the son of Shemaiah, and "Elath the son of Achbor, and 10 Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the People.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, "Take in thine hand the 2 roll wherein thou hast read in the ears of the People, and come." So Baruch the son of Neriah took the 3 roll in his hand, and came unto them.

15 And they said unto him, "Sit down now, and read it in our ears." So Baruch read it in their ears.

16 Now it came to pass, when they had heard all 4 the words, they were afraid both one and other, and said unto Baruch, "We will surely tell the king all these words."

17 And they asked Baruch, saying, "Tell us now, How didst thou write all these words at his mouth?"

18 Then Baruch answered them, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

19 Then said the princes unto Baruch, "Go, hide thee, thou and Jeremiah; and let no man know where we be."

20 And they went in to the king into the court, but they laid up the 2 roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber.

22 And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

23 Now the king sat in the winterhouse in the "ninth month: and there was a fire "on the hearth burning before him.

24 And it came to pass, that when Jehudi had read three or four "leaves, he cut it up into the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

25 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

26 But the king commanded Jerahmeel the son of Hammmelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

28 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; 'They hast burned this roll, saying, 'Why hast thou written therein, saying, 'The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence 'man and beast'?'

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the men of Judah, all
36. 31. JEREMIAH. 37. 16.

the evil that I have pronounced against them; but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of }
Nehemiah, who wrote therein from the mouth of Jeremiah all the words of the book which }
Jehoiakim king of Judah had burned in the fire: and there were added besides unto them }
many like words.

And king Zedekiah the son of Josiah reigned instead of Coniah the son of }
Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

But neither he, nor his servants, nor the People of the land, did hearken unto the }
words of the LORD, which He spake by the prophet Jeremiah.

And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of }
Maaseiah the priest to the prophet Jeremiah, saying, "Pray now unto the LORD our God }
for us."

Now Jeremiah had come and went among the People: for they had not put him in prison.

Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that }
besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Then came the word of the LORD unto the prophet Jeremiah, saying, }
"Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that }
sent me unto thee to enquire of Me; Behold, Pharaoh's army, which is come forth to help }
you, shall return to Egypt into their own land.

And the Chaldeans shall come again, and fight against this city, and burn it, }
and burn it with fire."

Thus saith the LORD, Deceive not yourselves, saying, The Chaldeans shall surely }
depart from us: for they shall not depart.

For though ye had smitten the whole army of the Chaldeans that fight against you, }
and there remained but wounded men among them, yet should they rise up every man in }
his tent, and burn this city with fire."

And it came to pass, that when the army of the Chaldeans was broken up from Jerusa-
lem for fear of Pharaoh's army,

Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate }
himself thence in the midst of the People.

And when he was in the gate of Benjamin, a captain of the ward was there, whose }
name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the }
prophet, saying, "Thou fallst away to the Chaldeans."

Then said Jeremiah, "It is false; I fall not away to the Chaldeans." But he heark-
ened not to him: so Irijah took Jeremiah, and brought him to the princes.

Wherefore the princes were wroth with Jeremiah, and smote him, and put him }
in prison in the house of Jonathan the scribe; for they had made that the prison.

When Jeremiah was entered into the like words—like unto them. They are pre-
served to us in this book to a large extent.

495 32-45. (p. 1015.) HISTORY, ETC. }
ZEDEKIAH. (Introduction.)

D Q U X (p. 1071)

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ened not to him: so Irijah took Jeremiah, and brought him to the princes.

Wherefore the princes were wroth with Jeremiah, and smote him, and put him }
in prison in the house of Jonathan the scribe; for they had made that the prison.

When Jeremiah was entered into the
dungeon, and into the cabins, and Jeremiah had remained there many days;
17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, "Is there any word from the LORD?" And Jeremiah said, "There is: for," said he, "thou shalt be delivered into the hand of the king of Babylon."
18 Moreover Jeremiah said unto king Zedekiah, "What have I offended thee, or against thy servants, or against this people, that ye have put me in prison?"
19 Where are now your prophets which prophesied unto you, saying, 'The king of Babylon shall not come against you, nor against this land?'
20 Therefore hear now, I pray thee, O my lord the king, let my supplication be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

38 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto the land, saying, "Thus saith the LORD, 'He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.'
3 Thus saith the LORD, 'This city shall surely be given into the hand of the king of Babylon's army, which shall take it."
4 Therefore the princes said unto the king, "We beseech thee, let this man be put to death: for thus is weakness to be seen among all the people, saying, 'The men of war, that are in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this People, but the hurt.'"
5 Then Zedekiah the king said, "Behold, he is in your hand: for the king is not he that can do any thing against me.
6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords.
7 And in the dungeon there was no water, but mine; so Jeremiah sunk in the mine.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;
8 Ebed-melech went forth out of the king's house, and spoke to the king, saying,
9 'My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the dungeon; for thus saith the king, that they shall not cast Jeremiah into the dungeon.'
10 Then the king commanded Ebed-melech the Ethiopian, saying, "Take from hence thirty men of the people, and give them to come down to the king of Babylon in the wagons, and the cords that are in thine hand."
11 So Ebed-melech took the men, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.
12 And Ebed-melech the Ethiopian said unto Jeremiah, "Put now these old cast clouts and rotten rags under thine armpits under the cords." And Jeremiah did so.
13 So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison.
Jeremiah the prophet unto him into the 2d entry that is in the house of the LORD: and the king said unto Jeremiah, "3d will ask thee a thing; hide nothing from me."

15 Then Jeremiah said unto Zedekiah, "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?"

16 So Zedekiah the king sware secretly unto Jeremiah, saying, "As the LORD liveth, That made this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

17 Then said Jeremiah unto Zedekiah, "Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: 18 But if thou wilt not go forth unto the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." 19 And Zedekiah the king said unto Jeremiah, "I am "afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

20 But Jeremiah said, "They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee; so shall it be well unto thee, and thy soul shall live. 21 But if thou refuse to go forth, this is the word that the LORD hath shewed me: 22 And, behold, all the women that are left in the king of Judah's house shall be brought forth unto the king of Babylon's princes, and those women shall say, 'Thy friends have set thee up to be king, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.' 23 So they shall bring out all thy wives and thy children unto the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire."

24 Then said Zedekiah unto Jeremiah, "Let no man know these words, and thou shalt not die. 25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, 'Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:' 26 Then thou shalt say unto them, "3 have presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there." 27 Then came all the princes unto Jeremiah, and asked him: and "he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. 

So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

14 third entry. Probably the innermost entrance, for secrecy. 15 wilt thou not ... me? wilt thou not. This second clause is not a question in the Hebrew text.

16 Zedekiah. Omitted in edition of A.V., 1811. As the LORD liveth = By the life of Jehovah.

17 the LORD, the God of hosts, the God of Israel. See note on 35. 17.

19 afraid, apprehensive.

23 children = sons. thou shalt cause this city to be burned. Heb. thou wilt burn. Note the idiom by which the act is put for the declaration that it should be done. Cp. 1. 10.

27 he told them, &c. In Holy Scripture we have an implied record of what was said and done by others, but it does not follow that all that was so said and done was inspired and commanded. Some codices, with Sept., Syr., and Vulg., add "him."

28 above. See the note on 37. 16.


3. Sarsechim. Some codices, with four early printed editions, read "Sar-sechim." It is the pl. of the Akkad. Saras = king's son.

Nergal-sharezer, Rab-mag = Nergal-sharezer, chief of the physicians (or magi). Only four names of persons in this verse, not six.


In the 9th year of Zedekiah king of Judah, in the 10th month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. 2 And in the 11th year of Zedekiah, in the 4th month, the 9th day of the month, the city was "broken up."

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the "men of war, then they fled, and went forth out of
the city by night, by the way of the king's garden, by the gate between the two walls: and he went out by the way of the plain.

5 But the Chaldeans' army pursued them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah before his eyes; also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 And the Chaldeans burned the king's house, and the houses of the People, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the People that remained in the city, and those that fell away, that fell to him, with the rest of the People that remained.

39. 10—44. 30 (R. p. 1071). 10 But Nebuzar-adan the captain of the guard left of the poor of the People, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee."

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the People.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 "Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring My words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in Me, saith the LORD.'"
40. 3. **JEREMIAH.**

15. **behold.** Fig. *Asterismos*. Ap. 6.

4 And now, behold, I loose thee this day from the chains which were upon thee. And if it seem good unto thee to come with me into Babylon, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: "behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go."

5 Now while he was not yet gone back, he said, "Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over all the cities of Judah, and dwell with him among the People: or go wheresoever it seemeth convenient unto thee to go." So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the People that were left in the land.

7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the "poor" of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezeanah the son of Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan spake unto them and to their men, saying, "Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, I will serve the Chaldeans, that come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken."

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, unto Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, "Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to "slay thee?"

But Gedaliah the son of Ahikam believed them not.

40. 7—44. **30 (C, p. 1074). THE POOR OF THE PEOPLE. (Division.)**


8-10. "Ishmael" governor. No more attempts to make a king, after Zedekiah's perjury. See Ezek. 17. 15-19.

children—young children.


9-10. Ishmael. The Massorites (Ap. 80) set their hand to obliterate the Divine names in the case of men who had served to disgrace it. One is 'al, in the compound "Ishmael", which means "whom my El heareth". It is used of five different men, and occurs forty-eight times: twenty times of Hagar's son; twenty-three times of Nethaniah's son in this history; and five times of the other three. On account of his horrible treachery, the memory of which is perpetuated by the feast of the seventh month (Zeh. 7. 5; 8. 9), the vowel points were changed to obliterate the Divine Name (El): viz. *yshma'el* instead of *yshma'e'l*, which is not observable in the ordinary English spelling.

sons. Some codices, with Aram. and Sept., read "son", vs. 8 in c. 13.


40. 13—41. **15 (J, above). ISHMAEL'S TREACHERY. (Division.)**

Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, unto Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, "Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to "slay thee?"

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, "Let me go, I pray thee, and I will "slay Ishmael the son of Nethaniah, and no "man shall know it."
40. 15. JEREMIAH.

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, “Thou shalt not do this thing: for thou speakest falsely of Ishmael.”

41 Now it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the rest of all the people that were left.

4 And it came to pass the second day after, that he had slain Gedaliah, and no man knew it.

5 That there came certain from Shechem, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord. There they slew Ishmael the son of Nethaniah.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, “Come to Gedaliah the son of Ahikam.”

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah and the men that were with him, said unto the men that were come out of Shechem, and from Samaria, “Go with me, and I will shew you good, and will do nothing evil unto you, as ye have shown kindness unto those that came out of Shechem unto us.”

8 But ten men were found among them that said unto Ishmael, “Slay not us, but return us to our brethren, and let us die with them in the pit.”

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain, because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel; and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the People that were in Mizpah, even the king’s daughters, and all the People that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive,

11 and departed to go over to the Ammonites.

12 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

13 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and gathered = gathered out.

41. 1-15 (L², p. 1075). TREACHERY. AVENGED.

(L²) 1 | 1-9. Ishmael’s treachery.
| m | 9, Captives taken.
| n | 10. Ammonites.
| t | 11, 12. Ishmael’s treachery.
| m | 13, 14. Captives rescued.

1 Elishama. A seal has been found with his name on it.

2 Even and. See 1 Kings 15. 27 and 2 Chron. 16. 6.

3 Because of. See 1 Kings 15. 27 and 2 Chron. 16. 6.

4 The pit: or, cistern. Not mentioned elsewhere, but see 1 Kings 15. 27 and 2 Chron. 16. 6.

5 Treasures = hidden [treasures, or stores].

6 The guard = the executioners (2 Kings 25. 8). See 1 Kings 25. 8. See also 39. 1.

7 Evil = calamity. Heb. ru’a’. See 44. 8.

8 Gideon. Now el Jib, about five miles north of Jerusalem, where Joab treacherously slew Amasa (2 Sam. 20. 6, 10). 14 cast about = turned round.

15 Eight. Two had been slain in the encounter above.

41. 16-43. 7 (F², p. 1075). UNDER JOHANAN IN THE LAND.

(F²) M 41. 16-18. Intention to go to Egypt.

N O | 42. 1-6. Supplication to Jeremiah.

P | 42. 4. Jeremiah. Answer promised.

N O | 42. 5, 6. Supplication to Jeremiah.

P | 42. 7-22. Jeremiah. Answer given.

M | 43. 1-7. Intention carried out.

found him by the great waters that are in Gibeon.

13 Now it came to pass, that when all the People which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the People that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the People whom he had recovered from Ishmael the son of
42 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaiah the son of Hoshiaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD: "thy "God, even for all this remnant; (for we are left but a few of many,) as thine eyes do behold us:

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do."

4 Then Jeremiah the prophet said unto them, "I have heard you; "behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you."

5 Then they said to Jeremiah, "The LORD be a true and faithful Witness between us, if we do not even according to all things for the which the LORD thy God sendeth thee to us.

6 Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to Whom we sent thee; "that it may be well unto us, when we obey the voice of the LORD our God."

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,

9 And said unto them, "Thus saith the LORD, the God of Israel, unto Whom ye sent me to present your supplication before Him; if ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent Me of the evil that I have done unto you.

10 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for 3 am with you to save you, and to deliver you from his hand.

11 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

12 But if ye say, 'We will not dwell in this land, neither obey the voice of the LORD your God,'

13 children = young children. 17 habitation = Kahan, or inn. Heb. gezereth. Occurs only here. Probably erected by Basillai (2 Sam. 19, 31-36). Near here was the inn where Joseph and Mary could find no room (Luke 2, 7).

14 And the text of this verse is, 'whom, &c. See 40, 5.

15 As ch. 41 records the infamous treachery of Ishmael, so ch. 42 records the obstinate disobedience of Johanan. These incidents are recorded (instead of many others) because they show us something of the moral character of the People; and thus furnish us with the reasons for the calamities which overtook them, Jeremiah. In 43, 2 he has a second name, "Azariah."

16 The Sept. reads this name here.


19 thy. See note on v. 2; but here the reading "our" is supported by several codices and one early printed edition.

20 beheld. Fig. Asterismos. Ap. 6.

21 evil = ill. Heb. ra'ah. Ref. 54. viii. that it may be well. &c. Ref. to Pent. (Deut. 6, 3).

22 Then the thirty-seventh prophecy of Jeremiah (p. 1015).

23 the LORD, the God of Israel. See note on 11, 3.


25 repent Me. Ref. to Pent. (Gen. 6, 6. Deut. 32, 30).

26 saith the LORD = [is] Jehovah's oracle.

27 am with you. See the Structure "a", above.

28 land = soil.

29 hunger of bread. Whichever they had experienced.

30 And now = Now. the LORD of hosts, the God of Israel. See note on 7, 3. The same in v. 18.

31 wholly set your faces. Ref. to Pent. (Deut. 17, 14).

32 afraid = apprehensive. there. The 1611 edition of the A. V. does not read this word.


34 Saying, 'No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell;'

35 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and to sojourn there;

36 Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

37 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I have done unto them.

38 For thus saith the LORD of hosts, the God of Israel; 'As Mine anger and My fury hath been poured forth upon the inhabitants of..."
42. 18.

JEREMIAH.

427 of Jerusalem; so shall My fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execution, and an astonishment, and a curse, and a reproach; and ye shall see this place no more." 18

Q P (p. 1078)

19 'The LORD hath said concerning you, "O ye remnant of Judah, 2 Go ye not into Egypt:"' I

q know certainly that I have 'admonished you this day.

r 20 For 'ye were assembled in your "hearts, when ye sent me unto the LORD your "God, saying, "Pray for us unto the LORD our "God; and according unto all that the LORD our "God shall say, so declare unto us, and we will do it.'

s 21 And now I have 'this day declared it to you; but ye have not obeyed the voice of "the LORD, nor any thing for the which He hath sent me unto you.

M s 43 And it came to pass, that when Jeremiah had made an end of speaking unto "all the People the all the "words of the LORD their "God, for which the LORD their "God had sent him to them, even all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud "men, saying unto Jeremiah, "Thou speakest falsely: 'The LORD our "God hath not sent thee to say, 'Go not into Egypt to sojourn there."

3 But 'Baruch the son of Neriah setteth them on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon."

4 So Johanan the son of Kareah, and all the captains of the forces, and "all the People, obeyed not the voice of "the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all 'the remnant of Judah, that were returned from all nations, "whither they had been driven, to dwell in the land of Judah;

6 Even "men, and women, and "children, and the king's daughters, and every "person that Nebuzar-adan the captain of the guard had left with "Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt; for they obeyed not the voice of "the LORD: thus came they even to "Taphpanhes.

42. 19-22 (Q, p. 1077). SUPPLICATION. ANSWERED. (Introversion.)


p 1078. Admission.

r 19 Incrimination.

q 21 Declaration.

p 22 Threatening.

19 Go ye not into Egypt. This had ever been a standing command for Israel (Deut. 17, 18. Isa. 31, 1. Ezek. 17, 10). admonished = testified against.


21 this day declared = declared this day. See note on Deut. 4, 25.


43. 1-7 (M, p. 1078). INTENTION CARRIED OUT. (Alteration.)


| t 4. The People. Disobedience.


| t 7. The People. Disobedience.

1. all. Put by Fig. Synecdoche (of the Whole), Ap. 6, for the greater part, not all without exception, the LORD. Heb. Jehovah. Ap. 4, 11.


3. Baruch. A man of noble family (82, 12) suspected here. The reason may be found in 43, 1-5.


children = young children.


Gedaliah. See note on 41, 3.

7 Taphpanhes. An Egyptian fortress on the eastern or Syrian frontier of Lower Egypt (cp. 2, 16), where the Pharaoh had his palace. See v. 3. Now Tell Defanah, which Petrie discovered (in 1886) a ruin called Kase el Min Yehad = the palace of the daughter of Judah, assigned doubtless to the daughters of King Zedekiah. See v. 6, and above; 41, 10. See Ap. 87.

43. 8-44. 30 (F3, p. 1075). UNDER JOHANAN IN EGYPT. (Introversion and Alternations.)

I. S U 43. 8-10. Sign. Great stones.

| V 43. 11-14. Threatening.


| X 44. 15-27. Idolatry. Discussion.

| Y 44. 28. Escape of remnant.

| S U 44. 29. Sign. Punishment.

V 44. 30. Threatening.

The Thirty-Eighth Prophecy of Jeremiah (p. 1015).

8 Then =And. The Structure shows that a new member commences here.

9 the brickkiln = the brick pavement before the royal palace.

Laid bare in 1866 by Flinders Petrie. See note on 8, Num. 12, 31. There could be no "brickkiln" close to the entrance of the palace. But such a platform is seen to-day outside all great, and most small, houses in Egypt. It is called mastaba, and is kept clean, and swept. Often made of beaten clay, edged with bricks. For this particular brickwork pavement, see Ap. 87. See note on v. 7.

10 the LORD of hosts, the God of Israel. See note on 7, 3. The longer title is used to show the solemnity of the utterance.

Behold, Fig. Asterismos. Ap. 6.

Nebuchadrezzar . . . will set, &c. This was fulfilled to the letter. Josephus records it (Ant. x, 9, 10), but Egyptian history is naturally silent. It took place five years after his destruction of Jerusalem.

of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.
43. 11. JEREMIAH.

11 And when he cometh, he shall smite the land of Egypt, and deliver "such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives:

13 He shall break also the images of Beth-shemesh, 'that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.'

44. The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 "Thus saith the Lord of hosts, the God of Israel; I have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, nor their fathers.

4 Howbeit I sent unto you all My servants the prophets, rising early and sending them, saying, 'Oh, do not this abominable thing that I hate.'

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore My fury and Mine anger was provoked forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

7 Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke Me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whether ye be gone as to dwell, that ye might cut yourselves off and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of 'their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled even unto this day, neither have they feared, nor walked in My law, nor in My statutes, that I set before you and before your fathers.'

44. 1-14—(W, p. 1078). IDOLATRY. DECLARATION. (Repeated and Extended Alternation.)

Z w 3. Provocation. Incense.
X | 4. Remonstrance.
Y¹ 5. Disregard.
Y¹ | 8. Remonstrance.

The Thirty-ninth Prophecy of Jeremiah (p. 1015).

This was Jeremiah's Thirty-ninth and latest prophecy (p. 1015) relating to Israel. Chaps. 46-61 relate to the Gentiles.

Tahpanhes. See note on 43. 7.
Noph. A contraction of the Egyptian Mnfrfr, the chief of the g. Heb. Miaph. in Hos. 8. 5; afterward Memphis; now Abu Sir. Cp. 2. 16; 46. 14, 18.
2 the Lord of hosts, the God of Israel. See note on 7. 3.
serve other gods. Ref. to Pent. (Deut. 18. 10; 32. 11).
4 rising early, &c. See note on 7. 13.
7 the Lord, the God of hosts, the God of Israel. See note on 36. 17.
God. Some codices, with two early printed editions, Sept., Syr., and Vulg., omit "the God" against your souls. Ref. to Pent. (Num. 16. 38).
child. little one. out of Judah. out of the midst of Judah.
works. Some codices, with three early printed editions, Sept., and Vulg., read "work" (sing.).
gone. dwell = sojourn.
among. Some codices, with three early printed editions, Sept., and Vulg., read "to".
9 wickedness = wickedness, or wicked ways. Heb. ra'â. Ap. 44. viii. Note the Fig. Repetitio (Ap. 6), used for great emphasis.
their wives. See v. 15.
10 humbled = contrite.
11 Behold. Fig. Asterismos. Ap. 6.
11 Therefore saith the Lord of hosts, the God of Israel; Behold, I will set My face against you for evil, and to cut off all Judah.
12 And I will take the remnant of Judah, that have set their faces to go into the land of
Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and a curse, and a reproach. 13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, 14 by the sword, by the famine, and by the pestilence: 15 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which the Lord 16 have a desire to return to dwell there: 17 for none shall return but such as shall escape.'"

20 Then 20 all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the People that dwelt in the land of Egypt, answered Jeremiah, saying, 21 "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. 22 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. 23 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. 24 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, we made her cakes to worship her, and poured out drink offerings unto her, without our men?"

20 Then Jeremiah said unto all the People, to the men, and to the women, and to all the People which had given him that answer, saying: 21 "The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, 22 and your fathers, your kings, and your princes, and the People of the land, did not the Lord remember them, and came it not into His mind? 22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. 23 Because ye have burned incense, and because ye have sinned against the Lord, and have not observed the voice of the Lord, nor walked in His law, nor in His statutes, nor in His testimonies; therefore this evil is happened unto you, as at this day:"

24 Moreover Jeremiah said unto all the People, and to all the women, "Hear the word of the Lord, all Judah that are in the land of Egypt:

25 Thus saith the Lord of hosts, the God of Israel, saying; 7 7 7 and your wives have both spoken with your mouths, and fulfilled with your hand, saying, 7 We will surely perform our vows that we have vowed, 7 to burn incense to the queen of heaven, and to pour out drink offerings unto her: 7 ye will surely accomplish your vows, and surely perform your vows.'

26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; 11 Behold, 11 I have sworn by My great name, saith the Lord, that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, 11 The Lord God liveth.' 27 11 Behold, 11 I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. 28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or theirs. 29 And this shall be a sign unto you, saith the Lord, 11 11 Behold, I will give Pharaoh-hophra king of Egypt into the
hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life."

45 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, "Thus saith the LORD, the God of Israel, unto thee, O Baruch; thou didst say, 'Woe is me now for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.'"

46 The word of the LORD which came to Jeremiah the prophet against Egypt.

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.}

f Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are felled apace, and look not back: for fear was round about, saith the LORD."
6 Let not the swift flee away, nor the mighty man escape: they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up as a flood? and whose waters are moved as the rivers? 8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, 'I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.'

9 'Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 'Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen together both.'

13 The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14 'Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahapanes: say ye, 'Stand fast, and prepare thee; for the sword shall devour round about thee.'

15 Why are thy valiant men swept away? they stood not, because the Lord did drive them. 16 He made many to fall, yea, one fell upon another: and they said, 'Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.'

17 They did cry there, 'Pharaoh king of Egypt is but a noise; he hath passed the time appointed.'

18 As I live, saith the King, Whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. 19 O thou daughter of Zion, behind thee shall be fear; and he shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

21 Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away every one; and they are broken in pieces; because they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. 23 They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.
24. JEREMIAH. 48. 1.

24. The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25. 'The Lord of hosts, the God of Israel, saith; Behold, I will punish the multitude of Egyptians, and of Pharaoh, and of Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:

26. And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the Lord.

27. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity: and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28. Fear thou not, O Jacob My servant, saith the Lord: for I am with thee; and I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but will correct thee in measure; yet will I not leave thee wholly unpunished.'

47. The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2. Thus saith the Lord; Behold, waters rise out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein:

3. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels:

4. Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, the remnant of the country of Caphtor.

5. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore there? there hath He appointed it.

48. 'Against Moab thus saith the Lord of hosts, the God of Israel;
14-25 (N. p. 1083).
MOAB'S (THEN) PRESENT STATE. (Intervention and Alteration.)

P | Q | 11. At ease.
   |    | R: T | 12, 13. Places.
   | S | 25-28. Consequences
P | Q | 23. In pride.
   | S | 37-39. Consequences

11 hath been at ease. Since Moab had driven out the Emims (Deut. 2. 10), remained — stood.
12 behold. Fig. Asterismos. Ap. 6.
   saith the LORD = [is] Jehovah's oracle.
   wanderers, that shall cause him to wander = tillers that shall tilt him. Keeping up the symbol of a wine-press (v. 11).
   13 as = according as.
   the house of Israel. See note on 2. 4. The last occurrence in Jeremiah.
Beth-el. Ref. to the calves of Jeroboam (1 Kings 12. 25). Hos. 10. 5.

48. 14-25 (U. above). JUDGMENTS. (Extended Alteration.)

U | r | 14. Question.
   | s | 15, 16. Answer.
   | t | 17, 18. Lamentation.
   | v | 19. Question.
   | w | 20-23. Lamentation.
   | x | 24-25. Lamentation.
15 gone up . . . her cities: her cities have gone up, or ascended in burning.
   saith the King = [is] the King's oracle. Cp. 40. 18, the LORD of hosts. See note on 6. 6.
18 inhabitant = inhabitress. Ref. to ' daughter' (c. 18).
   Aror. Now 'Arur, on the north bank of Wady Mojb (Arnon).
20 Armon. Now Wady Mojb, on the east side of the Dead Sea.
48. 21. JEREMIAH.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Beth-naphtah.
22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,
23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.
25 The horn of Moab is cut off, and his arm is broken, saith the Lord.
26 Make ye him drunken: for he magnified himself against the Lord; Moab also shall wallow in his vomit, and he also shall be in derision.
27 For was not Israel a disension unto thee? was he found among thieves? for since thou spakest of him, thou hast skipped for joy.
28 Ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

48. 43.

21 Holon. Now probably Altayn (not Holon or Hilen in Judah).
23 Beth-diblathaim. Also Almon-diblathaim (Num. 33, 16, 17).
24 Kerioth. Probably the same as Kiriathaim (v. 1).
26 wallow in stagger or splash into.
27 since = as often as, or whenever.
28 slipped for joy = didst shake thyself in excitement, or wag thy head.
29 pride = arrogance.
30 know his wrath = saith the Lord; but it shall not be so; his lies shall not so effect it.
31 therefore I will howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Ker-heres.
32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.
33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepress: none shall tread with shouting; their shouting shall be no shouting.
34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.
35 Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.
36 Therefore Mine heart shall sound for Moab like pipes, and Mine heart shall sound like pipes for the men of Ker-heres: because the riches that he hath gotten are perished.
37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.
38 There shall be lamentation generally upon all the houses of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord.
39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.
40 For thus saith the Lord; Behold, she shall fly as an eagle, and shall spread her wings over Moab.
48. 44.

44 He that fleeth from the fear shall fall into the pit; and he that geteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the children of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perishest: for thy sons are taken captives, and thy daughters captive.

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD."

Thus far is the judgment of Moab.

L2 V1 W n (p. 1086)

49 "Concerning the Ammonites, thus saith the LORD; "Hath Israel no sons? hath he no heir? why then doth his king inherit Gad, and his people dwell in his cities?"

2 Therefore, behold, the days come, saith the LORD, that I will cause an army of war to be heard in Rabbah of the Ammonites, and it shall be a desolate heap, and her unintelligible cities shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

4 Therefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?"

5 Behold, I will bring a fear upon thee, saith the LORD God of hosts, from all those that be about thee: and ye shall be driven out every man right forth; and none shall gather up the dander.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD."
11 Leave thy fatherless children, 3 will preserve them alive; and let thy widows trust in Me.

12 For thus saith the LORD; 4 Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For I have sworn by Myself, 5 saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, “Gather ye together, and come against her, and rise up to the battle.”

15 For, lo, I will make thee small among the heathen, and despised among men.

16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, 6 saith the LORD.

17 Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 7 Behold, 8 he shall come up like a lion from the swelling of Jordan against the habitation of the strong; but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like Me? and who will appoint Me the time? and who is that shepherd that will stand before Me?

20 Therefore hear the counsel of the LORD, that He hath taken against Edom; and His purposes, that He hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely He shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry of the noise thereof was heard in the Red sea.

22 Behold, he shall come up and 9 fly as the eagle, and spread his wings over 10 Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damascus, 11 Hamath is confounded, and 12 Arpad: for they have heard evil tidings: they are faint-hearted; there is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turned herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, 13 saith the LORD of hosts,
"Concerning Kedar, and concerning the kingdom of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD; "Arise ye, go up to Kedar, and spoil the men of the east."

Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, "Fear is on every side."

I Arise, get you far off: dwell deep, O ye inhabitants of Hazor; saith the LORD; which have neither gates nor bars, which dwell alone.

And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

And shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it."

The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, "Thus saith the LORD of hosts: Behold, I will break the bow of Elam, the chief of their nobility; and I will break their full arm, that is, their valour to go forth into the field; and I will kindle a fire among them, that shall devour the borders of their marketplaces; and they shall lay waste, as the desert is laid waste, and as a land without inhabitant is laid waste."

For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring upon them, even My fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

And I will set My throne in Elam, and will destroy from thence the king and the princes, saith the LORD; and I will send the sword after them, till I have consumed them:

But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD."
3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. 

4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. 

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. 

6 My People hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place. 

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the Habitation of justice, even the LORD, the Hope of their fathers. 

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. 

9 For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. 

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. 

11 Because ye were glad, because ye rejoiced, O ye destroyers of Mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; 

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. 

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. 

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. 

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: 

for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. 

16 Cut off the sower from Babylon, and him that handeth the sickle in the time of harvest: for fear of the oppressing sword they shall outnumber every one to his people, and they shall flee every one to his own land. 

17 Israel is a scattered sheep; the lions have driven him away: first the King of Assyria hath devoured him; and last this Nebu.
496 | chadrezzar king of Babylon hath broken his bone:"; 18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. 20 'In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. 21 Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee. 22 A sound of battle is in the land, and of great destruction. 23 How is the hammer of all the earth cut asunder and broken! how is Babylon become a desolation among the nations! 24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also taken, because thou hast striven against the LORD. 25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans. 26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. 27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. 28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple. 29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: I recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against the LORD, against the Holy One of Israel. 30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD. 31 Behold, I am against thee, O thou most proud, saith the LORD God of hosts: for thy day is come, the time that I will visit thee. 32 And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him." 33 Thus saith the LORD of hosts: "The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.


50. 21-32 (D^4, p. 1088). BABYLON. (Afternoon.) D^4 | 1 | 21-27. Invasion. m | 27. Day of visitation. l | 28-30. Invasion. m | 31-32. Day of visitation.

31 Merathaim = double rebellion. So called, here, because the empire was founded in a double rebellion. See Prideaux, Connection, vol. i, p. 1. A symbolic name for Babylon, as Pekod is also (below) and Sheshach (25. 35; 51. 41).

Pekod = Visitati: i.e. in judgment.

32 destruction = smash; or, breaking down. Heb. shibhar. Not the same word as in 21, 30. 23 His armoury. Fig. Anthropophagia. Ap. 6. 34 Redeemer = Kinsman-Redeemer. Heb. g'dal. See notes on Isa. 60. 16, and Ex. 6, 6. strong = strong (to hold fast). Heb. ḫazaq. Not the same word as in 44.

50. 35-51. 4 (D^4, p. 1088). BABYLON. (Intercession.)


35 A sword. Note the Fig. Anaphora (Ap. 6) in five successive sentences.

36 liars = praters. dote = be shown to be foolish.

37 the mingled people = the rabble.

38 idols = horrors.

34 Their Redeemer is strong; the LORD of hosts is His name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert
496. with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

II. Injunction future.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: fierce pain, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like Me? and who will appoint Me the time? and who is that shepherd that will stand before Me?

45 Therefore hear ye the counsel of the LORD, that He hath taken against Babylon; and His purposes, that He hath purposed against the land of the Chaldeans: Surely the least of the flocks shall draw them out: surely He shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

50. 39. JEREMIAH.

51 Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against Me, a "destroying" wind;

2 And will send unto Babylon "fanners," that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that liftest himself up in his "brigandine": and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of Hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for thus is the time of the LORD's vengeance; and will render unto her a recompence.

7 Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

39 no more inhabited, &c. Therefore the fulfilment is still future.


41 a great nation: i.e. Medo-Persia, coast= sides: i.e. remote parts.

42 his hands, &c. See fulfilment in Dan. 5. 6.

44 like a lion, &c. See note on 49. 19 for this verse and v. 45, there spoken of Edom.

45 taken= counselled.


Me. A Massoretic note (Ap. 50) says that this is a cryptogram (Heb. "Cedim"), meaning "the Chaldeans". See note on v. 41; 26. 28.


2 fanners . . . fan= winnowers . . . winnow. Fig. Polyptoton. Ap. 6.

5 Against him that bendeth, &c. The Massorah (Ap. 50), instead of cancelling the repeated word "against . . . against" (=), directs the substitution of "al, not . . . and not," The verse will then read, "Let not the archer bend his bow, nor let him lift himself up in his coat of mail" (=, in defence of Babylon). This is so read in two early printed editions, Chald., Svr., Vulg., and R.V.

brigandine= coat of mail.

destroy= break down. Heb. hârâm. Same word as v. 24. Not the same as in vv. 1, 8, 11, 20, 25, 54, 55.

8 Israel . . . Judah. Now one People again.


the LORD of Hosts. See note on 6. 6, and 1 Sam. 1. 3.

Heb. chûtâ. Ap. 44. 3.

the Holy One of Israel. See note on Ps. 71. 22.
11 Make bright the arrows; gather the shields: 1 the LORD hath raised up the spirit of the kings of the Medes; for His device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of His temple.

2 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for 1 the LORD hath both devised and done that which He spake against the inhabitants of Babylon.

3 Thou that dwellest upon many waters, abundant in treasures, thin is end come, and the measure of thy covetousness.

4 The LORD of hosts hath sworn, saying, "Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee." 25 He hath made the earth by His power. 1 He hath established the world by His wisdom, and hath stretched out the heavens by His understanding. 16 When He uttereth his voice, there is a multitude of waters in the heavens; and He causeth the vapours to ascend from the ends of the earth: He maketh lightnings with rain, and bringeth forth the wind of His treasures.

17 Every man is brutish by his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them. 18 62 are vanity, the work of errors; in 1 the time of their visitation they shall perish.

19 The Portion of Jacob is not like them; for 1 is the Former of all things: and 2 Israel is the rod of his inheritance: 3 the LORD of hosts is His Name. 20 "Thou art My battle axe and weapons of war: for with thee will I break in pieces in pieces the nations, and with thee will I destroy kingdoms:

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow; for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.
30 "The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken "at one end,

32 And that the passages are "stopped, and the reeds they have burned with fire, and the "men of war are affrighted.

33 For thus saith the LORD; the "God of hosts, the "Son of Jacob; "The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come:"

34 "Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out.

35 The violence done to me and to my flesh upon Babylon," shall the "inhabitant of Zion say "and my blood upon the inhabitants of Chaldea," shall Jerusalem say.

36 Therefore thus saith the LORD; "Behold, I will plead thy cause, and take vengeance for thee; and I will "dry up her "sea, and make her springs dry.

37 And Babylon shall become heaps, a dwellingplace for "dragons, an astonishment, and an hissing, "without an inhabitant.

38 They shall roar together like lions: they shall "yell as lions" whelps.

39 In their heat I will make their "feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, "saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is "Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein "no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon, and will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, "the wall of Babylon shall fall.

45 My People, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of "the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, "behold, the days come, that I will "do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then "the heaven and the earth, and "all that is therein, "shall sing for Babylon: for the spoilers shall come unto her from the north, "saith the LORD.

49 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of "all the earth.

50 Ye that have escaped the sword, go away, "to the nations among whom ye are strangers.
stand not still: remember the LORD afar off, and let Jerusalem come into your mind."

51. We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52. "Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the LORD."

54. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

55. Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56. Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD GOD of recompenses shall surely requite.

57. "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, Whose name is the LORD of hosts."

58. Thus saith the LORD of hosts; "The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary."

59. The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.

60. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61. And Jeremiah said to Seraiah, "When thou comest to Babylon, and shalt see and shalt read all these words;" then shalt thou say, O LORD, their hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever."

63. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64. And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that will upon her: and they shall be weary."

Thus far are the words of Jeremiah.

52. Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.


55. Destroyed = caused to perish. Heb. 'abar. Not the same as in vv. 1, 3, 8, 11, 20, 26, 54.


57. Walls. Some codices, with two early printed editions, Sept., and Vulg., read "wall."

58. People = peoples. be weary = faint.

59. Seraiah. The brother of Baruch (32. 12. Cp. 45. 1), when he went, &c. Probably to renew his oath of allegiance. Cp. 27. 1; 28. 1. quiet prince. Probably chief chamberlain. R.V. marg., "quartermaster." Heb. = quiet resting-place (Isa. 32. 18). Probably his office was to prepare the night's camping place during the journey to Babylon.


61. And shalt see, &c. = then shalt thou look out and read.

62. Desolate for ever = age-abiding desolations, showing that this prophecy must wait a future fulfillment. 64. Evil. Heb. ra'a'. Ap. 44. viii.

52. 1-34 (A. p. 1015). APPENDIX.


P | 4-27. Captivity. The great one.


O | 31-34. Jehoiakim and Evil-Merodach.

Similar to ch. 39, but with additional details.


52. 4-27 (P. above). Captivity: The Great.

Alternations and Interversion.

P | Q | a 4, 6. Jerusalem besieged.


R | 8-11. Executions at Riblah.

Q | c 12-14. The Temple burned.

d 15. The poor taken.

d 16. The poor left.

c 17-23. The Temple spoiled.

2. And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

3. For through the anger of the LORD it came to pass in Jerusalem and Judah, till He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

4. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, &c. and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

6. So the city was besieged unto the eleventh year of king Zedekiah.
6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the People of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up to the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem.

13 And burned the house of the L ORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the People, and the residue of the People that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vine-dressers and for husbandmen.

17 Also the pillars of brass that were in the house of the L ORD, and the bases, and the brazen sea that was in the house of the L ORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the L ORD; the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the People of the land; and threescore of men of the People of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:
29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two ° persons:
30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five ° persons; all the ° persons were four thousand and six hundred.
31 And it came to pass in the seven and thirtieth year of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that "Evil-merodach king of Babylon in the first year of his reign " lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,
32 And spake "kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,
33 And changed his prison garments: and he did continually eat "bread before him all the days of his life.
34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion " until the day of his death, all the days of his life.

LONGER NOTE ON JEREMIAH 42—44.

"The Jews which dwelleth in the land of Egypt" (Jer. 44. 1).

As the end of the kingdom of Judah drew near, many of the Jews were determined to go into Egypt; and this in spite of the warning given by Jehovah through Jeremiah.

In Jer. 44 we have the latest prophecy concerning those who had gone thither; which declared that they should not escape, but should be consumed there (44. 27, &c.). This prophecy must have been fulfilled concerning that generation; but their successors, or others that subsequently followed, continued there a little longer, until the time came for Egypt itself to fall into the hands of Babylon.

Recent discoveries of Papyri in the ruins of Elephantine (an island in the Nile, opposite Assuan), dating from the fifth century B.C., bear witness to two great facts:—

(1) That Jews were then dwelling there (424—405 B.C.).

(2) That they were observing the Feast of the Passover, " as it is written in the law of Moses ".

The importance of these Papyri lies in the fact that modern critics confidently assert and assume that the greater part of the Pentateuch was not written till after the Exile; and even then neither collectively as a whole, nor separately in its distinctive books.

In Ap. 92 it is shown that all through the prophets (who lived at the time of the kings in whose reigns they prophesied) there is a constant reference to the books of the Pentateuch, which conclusively proves that their contents were well known both to the prophets themselves and those whom they addressed.

The Pentateuch, being full of legal expressions, technical ceremonial terms, and distinctive phraseology, affords abundant evidence of the above fact, and makes it easy to call continuous attention to it in the notes of The Companion Bible.

But there is further evidence found in the Papyri now discovered in the ruins at Elephantine in Upper Egypt.

They show that the Jews who dwelt there had a temple of their own and offered up sacrifices therein. That once, when this their temple was destroyed by the Egyptians, they appealed to the Persian governor of Judah, asking permission to restore it (Papyrus I).

There is a list preserved, registering the contributions towards the upkeep of the temple (containing the names of many ladies).

But the most interesting and important of these Papyri is one dated in the year 419 B.C., which is a Passover " announcement " of the approaching feast, such as were made from the earliest times to the present day (see Num. 10), containing a brief epitome of its laws and requirements. This particular announcement shows that the following passages were well known: Ex. 12. 16, Lev. 23. 7, 8, Num. 9. 1—14, Deut. 16. 6.

This Papyrus has been recently published by Professor Edward Sachau, of Berlin: Aramäische Papyrus und ostrakos aus einer jüdischen Militärdikolonie zu Elephantine. Altorientalische Sprachdenkmäler des 6. Jahrhunderts vor Chr., mit 50 Lichdrucktafeln. Leipzig, 1911. A small edition (texts only) by Professor Ungnad, of Jena, is published also under the title of Aramäische Papyrus aus Elephantine.

Nearly 2,400 years, since this announcement by Hananah to the Jews in Egypt, have gone by. Elephantine is now a heap of ruins. The colony of Jews has passed away (unless the "Falashas" of Abyssinia are their descendants), but the Jewish nation still exists, and continues to keep the Passover, a standing witness to their truth of holy Scripture.
THE LAMENTATIONS OF JEREMIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Extended Alternations and Introversion.)

A¹ | 1. 1-7. JUDGMENTS. (Aleph (N=A) to Zayin (Q=Z).)
B¹ | D¹ | 1. 8-11. ZION. CONFESSION. (Cheth (Y=H) to Koph (Z=K).)
E¹ | 1. 12, 13. APPEAL TO PASSERS BY. (Lamed (L=L) to Mem (M=M).)
D¹ | 1. 14-18. ZION. CONFESSION. (Nun (N=N) to Tsaddi (Y=Z).)
E¹ | 1. 19, 20. APPEAL TO PASSERS BY. (Koph (L=K).)
C¹ | 1. 21-22. PRAYER. (Reish (R=R) to Tau (T=T).)

A² | 2. 1-13. THE JUDGE. (Aleph (N=A) to Mem (M=M).)
B² | D² | 2. 14. ZION. SIN UNCONFESSED. (Nun, N=N).
E² | 2. 15-17. RECRIMINATION OF PASSERS BY. (Samech (S=S) to Pe (P=P).)
C² | 2. 18-22. PRAYER. (Tsaddi (Y=Z) to Tau (T=T).)

A³ | 3. 1-21. THE JUDGE. (Aleph (N=A) to Zayin (Q=Z).)
B³ | E³ | 3. 22-23. REMEMBRANCE OF JEHOVAH'S MERCIES. (Cheth (Y=H) to Lamed (L=L).)
D³ | 3. 24-37. ZION. SIN CONFESSED. (Mem (M=M) to Pe (P=P).)
C³ | 3. 38-44. PRAYER. (Tsaddi (Y=Z) to Tau (T=T).)

A⁴ | 4. 1-12. JUDGMENTS. (Aleph (N=A) to Lamed (L=L).)
B⁴ | D¹ | 4. 13-20. ZION. CONFESSION. (Mem (M=M) to Reish (R=R).)
E⁴ | 4. 21, 22. RETRIBUTION OF JEHOVAH. (Shin (S=S) to Tau (T=T).)
C¹ | 5. 1-22. PRAYER.

For the place of Lamentations in the Hebrew Canon, see Ap. 1, where it is found to be the central book of the five Megillot (or scrolls).

The book consists of five Elegies on the destruction of Jerusalem; and not, as Josephus supposed, on the death of Josiah (Ant. Jud. L. x. c. 6, § 1), basing his opinion on 2 Chron. 35. 18.
This book is appropriately read on the Fast of the ninth day of the fifth month (Ab, our August. See Ap. 51. 1). For on that day are still commemorated the five great calamities which befell the nation, viz. —
1. The return of the twelve spies, and the decree of the forty years' wanderings in consequence of the rebellion of the People.
2. The destruction of the first Temple by Nebuchadnezzar.
3. The destruction of the second Temple by the Romans under Titus.
4. The taking of Bether by the Romans under Hadrian, when 880,000 were slain.
5. The ploughing of Zion like a field, in fulfilment of Jer. 26. 18, &c. and Micah 3. 12.

The five Elegies are arranged in a remarkable manner:—
The first two (chapters 1 and 2) consist of twenty-two long verses of three lines each, each verse respectively commencing with the successive letters of the alphabet.
The third (chap. 3) consists of sixty-six verses (3 x 22), each triad of verses commencing with the same letter: e.g. the first three lines commence with N (Aleph), the next three with Z (Beth), and so on through the twenty-two letters of the alphabet.
The fourth (chap. 4) is arranged in twenty-two long verses of two lines each, also arranged acrostically.
The fifth (chap. 5) Lamentation is resolved into a prayer, and the acrostic arrangement gives way before the outburst of emotion. The only connection with the alphabet is that the number of the verses corresponds with the number of letters (twenty-two).

The Septuagint (followed by the Arabic and Vulgate versions) prefaces its version with these words: "It came to pass that, after Israel was taken captive and Jerusalem was made desolate, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said . . . ."

The Arabic Targum begins its paraphrase thus: "Jeremiah the prophet, and great priest, said . . . ."
THE

LAMENTATIONS OF JEREMIAH.

1 (o) *How doth the city sit solitary, that
was all of people! how is she become as a
widow! she that was great among the na-
tions, and princess among the provinces, how
is she become tributary!*

2 (p) She weepeth sore in the night, and her
tears are on her cheeks: among all her 2 lo-
vers she hath none to comfort her; all her
friends have dealt treacherously with her, they
are become her adversaries.

3 (q) Judah is gone into captivity because of
affliction, and because of great servitude: she
dwelleth among the heathen, she findeth no
rest: all her persecutors overtook her between
the straits.

4 (r) *The ways of Zion do mourn, because
none come to the houses of feasts; all her gates
are desolate: her priests sigh, her virgins are
afflicted, and she is in bitterness.*

5 (s) Her adversaries are the chief, her en-
emies prosper; for the LORD hath afflicted
her for the multitude of her transgressions: her
children are gone into captivity before the
enemy.

6 (t) And from the daughter of Zion all her
beauty is departed: her princes are become like
harts that find no pasture, and they are gone
with strength before the pursuer.

7 (u) Jerusalem remembered in the days of
her affliction and of her miseries all her pleasant
things that she had in the days of old, when
her People fell into the hand of the en-
emy, and none did help her: the adversaries
saw her, and did mock at her sabbaths.

8 (v) Jerusalem hath grievously sinned;
therefore she is removed: all that honoured her
desire her, because they have seen her nakedness: yea, she sighth, and turneth back-
ward.

9 (w) Her filthiness is in her skirts; she re-
membeth not her last end: therefore she came
down wonderfully: she had no comforter. O
LORD, behold my affliction: for the enemy hath magnified himself.

10 (x) The adversary hath spread out his
hand upon all her pleasant things: for she
hath seen that the heathen entered into her
sanctuary, whom Thou didst command that they
should not enter into Thy congregation.

11 (y) All her People sigh, they seek bread;
they have given their pleasant things for meat
to relieve the "soul": see, O LORD, and con-
sider; for I am become vile.

12 (z) Is it nothing to you, all ye that pass
by? behold, and see if there be any sorrow
like unto my sorrow, which is done unto me,
wherein the LORD hath afflicted me in the
day of His fierce anger.

13 (AA) From above hath He sent fire into my
bones, and it prevaleth against them: He hath
spread a net for my feet, He hath turned

T Thile. In the Hebrew text the name of the book
is its first word, 'Elykah = ALAS! The Talmud (Tract,
Bab. Bathra, fol. 14b) calls it Kidath = dirges or eulogies.
The Sept. has Thronei, with the same meaning. The
Vulg. has Threni, i.e. Lamentations and Lamenta.

1 How = Alas! or, O how! Heb. 'Elykah = an excla-
mination of pain and grief, a wailing cry preserved in Eng.
"jackal". The Massorah (Ap. 30) points out that this
exclamation is used by three prophets, concerning
Israel: (1) by Moses in her multiplication (Deut. 1. 12,
Cp. v. 11); (2) by Isaiah in her dissipation (Isa. 1. 21);
(3) by Jeremiah in her desolation (Lam. 1. 1). This
word "How" is to be supplied at the beginning of vv. 2
and 3 by Fig. Ellipsis (Ap. 6). Cp. also 2. 1; 4. 1; and

solitary: i.e. empty; referring to the houses and
streets.

2 weepeth sore. Note Fig. Polyptoton (Ap. 6). The
Heb. = a weeping she weepeth. Thus well rendered. See
note on Gen. 26. 28; and note the Fig. Proopopia
(Ap. 6).

lovers: i.e. allies, whom she had preferred to Jehovah.
See Jer. 2. 17, 27, 36, 37; 4. 20; 22. 22. Ezek. 23; and
29. 6, 7, 16.

enemies. Especially the Edomites and Ammonites.

3 among the heathen. Ref. to Pent. (Deut. 28. 44, 45).
heathen = nations.

persecutors = pursuers.

between the straits. Like a hunted animal driven
there where is no escape. So as in Ps. 116. 5;
118. 6. Occurs only in these three places. Cp. v. 6.

4 The ways. Not streets in the city, but the roads
leading thereto.

mourn. Fig. Proopopia. Ap. 6.

feasts = appointed feasts. See note on Ps.
74. 8 (same word).

bitterness = bitter for her. Instead of postal joy.
Cp. Jer. 7. 34; 15. 9; 26. 10; 31. 12; 33. 11.

are the chief = are the leaders. Ref. to Pent. (Deut.
28. 13, 44), the same word. Ap. 92.

the LORD. Heb. Jehovah. Ap. 4. II.
transgressions = rebellions. Heb. pasha'. Ap. 44. ix.
children = young children. As in 2. 11, 19, 20; and 4. 4.
Not "sons". Heb. like harts. See note on v. 3.
7 pleasant things. Heb. = things of desire. Put by
Fig. Metonymy (of Adjunct), Ap. 6, for the things she
used to enjoy.

sabbaths: or, sabbath-keeping; which she had herself
profaned. See Jer. 17. 21-23. Ezek. 22. 2; 23. 28.

8 grievously sinned. Note the Fig. Polyptoton
(Ap. 6). Heb. = sinned a sin. Thus well rendered. See
note on "weepeth sore" (v. 2).

sinned. Heb. chets'. Ap. 44. i.
removed = separated as unclean.
remembeth = remembred.
last end = hereafter.

wonderfully. Heb. pl. "wonders" = a great wonder.
beheld = see, behold. Same word as in vv. 18, 20. Not
the same word as in v. 12.

10 entered into her sanctuary. Ref. to Pent. (Deut.
congregation = convocation, or assembly.
12 behold = look attentively. Not the same word as
in vv. 9, 18, 20. etc. exists. Heb. yish. See Gen.
sorrow = pain.
done unto me. Cp. v. 27; 3. 15.
13. LAMENTATIONS.


He: or, It: i.e. the yoke.

fall—stumble.

the LORD*. One of the 134 places where the Sopherim say they changed Jehovah to Adonai. See Ap. 82.

15 mighty men = valiant ones. Heb. *abin. Not the same word as in 1 2, 17, 22, 23.

called = proclaimed. Same word as in 19, 21, an assembly = a festal gathering. Now that Israel's feasts had ceased, there was another of a different nature and with a different object.

winepress. Heb. gath, where the grapes were trodden. Not the vat (yekhab) into which the juice was received.

16 mine eye, mine eye. Fig. Episeurus (Ap. 6), for emphasis. It is not repeated in the Sept.

believe my soul = bring me back to life. Cp. v. 15. children = sons. Not the same word as in 2 19, 20 and 4 4.

17 Jacob. Referring to the natural seed. See notes on Gen. 22. 28; 43. 6; 45. 26, 28. Cp. 2. 1.

18 is. Heb. = &c. [39].

people = peoples.

19 gave up the ghost = expired, or breathed their last.

Behold. Here begins the prayer. See the Structure C, on p. 1097.

abroad the sword. Ref. to Pentic. (Deut. 22. 22).

21 the day: i.e. the day of vengeance of Jer. 25. 17—26.

22 Let all &c. This prayer is in accordance with that Dispensation. Not with this. See Ap. 68. IX.

wickedness. Heb. ra'at'. Ap. 44. viii.

as = according as. transgressions = rebellions. Heb. pasha'. Ap. 44. ix.

20 Behold, O Lord; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

20 (?). Behold, O Lord; for I am in distress: my bowels are troubled; my heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

21 (?) They have heard that I sigh: there is none to comfort me: all mine enemies have sorely pressed upon my neck: they are glad that I am done with: Thou hast brought the day that Thou hast called, and they shall be like unto me.

22 (?) Let all their wickedness come before Thee; and do unto them, as Thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

2 (2) How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of *Israel, and remembered not His footstool in the day of His anger!

2 (2) The Lord* swallowed up all the habitations of Jacob, and hath not pitied: He hath poured out his fury upon His horn.

3 (?) He hath cut off in His fierce anger all the horn of Israel: He hath drawn back His hand from before the enemy, and He burned against Jacob like a flaming fire, which devoureth round about.

4 (?) He hath bent *His bow like an enemy: He stood with His right hand as an adversary, and slew *all that were pleasant to the eye in the tabernacle of the daughter of Zion: He poured out His fury like fire.

5 (7) The Lord* was as an enemy: He hath

swallowed up Israel, He hath swallowed up her palaces: He hath destroyed His strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 (8) And He hath violently taken away His tabernacle, *as if it were of a garden: He hath destroyed His places of the assembly; the Lord hath caused the 'solemns feasts and
sabbath to be forgotten in Zion, and has despised in the indignation of His anger the King and the priest. 

7 (c) The LORD hath cast off His altar, He hath abhorred His sanctuary, He hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 (v) The LORD hath purposed to destroy the wall of the daughter of Zion; He hath stretched out a line; He hath not withdrawn His hand from destroying: therefore He made the rampart and the wall to lament; they languished together.

9 (c) Her gates are sunk into the ground; He hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

10 (e) The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 (b) Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of My People; because the children and the sucklings swoon in the streets of the city.

12 (c) They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 (c) What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy treachery is greater than the sea: who can heal thee?

14 (c) They prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 (c) All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, "Is this the city that men call The perfection of beauty, The joy of the whole earth?"

16 (c) All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, "We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it."

17 (v) The LORD hath done that which He had said; He hath fulfilled His word that He had commanded in the days of old: He hath thrown down, and hath not pitied: and He hath caused thine enemy to rejoice over thee, He hath set up the horn of thine adversaries.

18 (c) Their heart cried unto the LORD; O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 (p) Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD; lift up thy hands toward Him for the life of thy young children, that faint for hunger in the top of every street.

20 (c) Behold, O LORD, and consider to whom thou hast done this. "Shall the women eat their fruit, and the children of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?"

21 (c) The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; Thou hast slain them in the day of Thine anger; Thou hast killed, and not pitied.

22 (c) Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.
3:1

LAMENTATIONS.

3.36

3 (8) "3 am the man that hath seen affliction by the rod of His wrath.
2 (9) He hath led me, and brought me into darkness, but not into light.
3 (9) Surely against me is He turned; He turneth his hand against me all the day.
4 (2) My flesh and my skin hath He made old; He hath broken my bones.
5 (3) He hath built against me, and compassed me with gall and travel.
6 (2) He hath set me in dark places, "as they that be dead of old.
7 (3) He hath hedged me about, that I cannot get out; He hath made my chain heavy.
8 (3) Also when I cry and shout, He shutteth out my prayer.
9 (3) He hath inclosed my ways with hewn stone, He hath made my paths crooked.
10 (7) His bow, and set me as a bear lying in wait, and as a lion in secret places.
11 (7) He hath turned aside my ways, and pulled me in pieces: He hath made me desolate.
12 (7) He hath bent His bow, and set me as a mark for the arrow.
13 (7) He hath caused the arrows of His quiver to enter into my reins.
14 (7) I was a derision to all my People; and their song all the day.
15 (7) He hath filled me with bitterness, He hath made me drunken with wormwood.
16 (7) He hath also broken my teeth with gravel stones, He hath covered me with ashes.
17 (8) And Thou hast removed my soul far off from peace: I forgot prosperity.
18 (9) And I said, "My strength and my hope is perished from before the LORD:
19 (9) Remembering mine affliction and my misery, the wormwood and the gall.
20 (1) My soul hath them still in remembrance, and is humbled in me.
21 (4) This I recall to my mind, therefore have I hope.

22 (2) It is of the Lord's mercies that we are not consumed, because His compassions fail not.
23 (7) They are new every morning: great is Thy faithfulness.
24 (2) "The Lord is my portion," saith my soul; "therefore will I hope in Him."
25 (2) "The Lord is good unto them that wait for Him, to the soul that seeketh Him.
26 (2) It is good that a man should both hope and quietly wait for the salvation of the Lord.
27 (4) It is good for a man that he bear the yoke in his youth.
28 (1) He sitteth alone and keepeth silence, because he hath borne it upon him.
29 (1) He putteth his mouth in the dust; if so be there may be in hope.
30 (1) He giveth his cheek to him that smitteth him: he is filled full with reproach.
31 (2) For the Lord will not cast off for ever.
32 (2) But though He cause grief, yet will He have compassion according to the multitude of His mercies.
33 (2) For He doth not afflict willingly nor grieve the children of men.

3.36

3. This chapter contains twenty-two verses: each verse having three lines: each line beginning with the same letter: and so, onward to the end of the alphabet.
3 am the man. The prophet is representative of the nation, and speaks in the name of the whole. He is also typical and prophetic of Another, Who, in after years, took on Himself and bore the nation's sin. Ap. 85. The chapter must be read in connection with the Passion Psalms (Pss. 22, 69, 88). The Fig. is Protoparadigm (Ap. 6), by which the nation speaks as one man.


affliction: or, humiliation.

builded against—built up against.

gall. Cp. v. 19, and Ps. 69. 21, with Matt. 27. 34. travel—travail, or labour. This line probably is put for the fortifications and the trench.

set me=made me to stand as they, &c. = like the age-long dead.

chain=iron, or bronze. Put by Fig. Metonymy (of Cause). Ap. 6, for the fetters made of it. Cp. Judg. 16. 21; and 2 Kings 25. 7, 2 Chron. 33. 11; 86. 6. Jer. 59. 7; all of distinguished people. 9 crooked — to turn or wind back.

as a lion. See note on Ps. 22. 16.


Remembering=to remember.

My soul. The primitive reading was "Thy soul", which the Sopherim have recorded, and state that they altered it to "My soul" (see Ap. 83), considering it an offensive anthropomorphism. By so doing they destroyed its logical sequence and deep pathos of the primitive text. The three verses (19, 20, 21) restated will show this;—

Remember my humiliation and my misery, the wormwood and the gall.

Yea, verily, Thou wilt remember, and Thy soul will mourn over me.

This I bring back to my heart, Therefore I shall have hope;"

mind=heart.

hope=expectation.

mercies—lovingkindnesses.

be-cause=verily.

new=fresh.

every morning. Put by Fig. Synecdoche (of the Part), Ap. 6, always and continually.

wait for Him. Ref. to Pnt. (Gen. 49. 18, same word).

quietly wait=wait, and be silent.

be. See note on L. 12.

giveth his cheek. Cp. Isa. 60. 6.

the Lord*. One of the 194 places where the Sopherim say they altered "Jehovah" of the primitive text to "Adonal." See Ap. 82. Here some codices, with two early printed editions, also read "Jehovah".

willingly=from His heart.

children=sons.


(5) To crush under His feet all the prisoners of the earth.

(5) To turn aside the right of a man before the face of the most HIGH.

(6) To subvert a man in his cause, the LORD approveth not.
3:37 (2) Who is he that saith, and it cometh to pass, when 
the LORD commandeth it not?
(5) The mouth of the MOST HIGH proceedeth not evil and good?
39 (2) Wherefore doth a living man complain, a man for the punishment of his sins?
(3) Let us search and try our ways, and turn again to the LORD.
40 (3) Thou hast covered with anger, and persecuted us: Thou hast slain, Thou hast not pitied.
41 (2) Thou hast covered thyself with a cloud, that our prayer should not pass through.
42 (3) Thou hast made us as the officouring and refuse in the midst of the people.
43 (2) All our enemies have opened their mouths against us.
44 (2) Fear and a snare is come upon us, desolation and destruction.
45 (2) Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
46 (5) Mine eye trickleth down, and ceaseth not, without any intermission.
47 (3) Till the LORD look down, and behold from heaven.
48 (2) Mine eye affecteth mine heart because of all the daughters of my city.
49 (2) Mine enemies chased me sore, like a bird, without cause.
50 (3) They have cut off my life in the dungeon, and cast a stone upon me.
51 (2) Waters flowed over mine head; then I said, "If I am cut off,"
52 (2) I called upon the name of the LORD, out of the low dungeon.
53 (2) Thou hast heard my voice: hide not Thine ear at my breathing, at my cry.
54 (2) Thou drewest near in the day that I called upon Thee: Thou saidst, "Fear not."
55 (2) O LORD, Thou hast plenteed the covetous of my soul; Thou hast redeemed my life.
56 (2) O LORD, Thou hast seen my wrong: judge Thou my cause.
57 (3) Thou hast seen all their vengeance and all their imaginations against me.
58 (2) Thou hast heard their reproach, O LORD, and all their imaginations against me;
59 (2) Their thoughts rose up against me, and their device against me all the day.
60 (3) Behold their sitting down, and their rising up; and am their musician.
61 (2) Render unto them a recompense, O LORD, according to the work of their hands.
62 (2) Give them such as cause reproach, Thy curse, and destruction:
63 (5) Persecute and destroy them in anger from under the heavens of the LORD.

41 GOD. Heb. El. Ap. 4. IV.
42 transgressed—revolted. Heb. pâshâ'. Ap. 44. ix.
43 persecuted—pursued. Cp. Ps. 35. 6.
45 people—peoples.
46 All our enemies, &c. Here again, as in 2. 15 and 17, the letters Ps (י = P) and Ayin (י) are transposed; not from any "mistake" or "forgetfulness", but to call our attention to the truth which might otherwise have been overlooked: viz. the sorrow, on account of the destructive work of the enemies (vv. 44-46), which would have been averted by true sorrow for the sins which caused it (vv. 42-44).
49 people—peoples.
48 Mine eye runneth down. Cp. Luke 19. 41. Ap. 86. eye = tears; "eye" being put by Fig. Metonomy (of Adjunct), Ap. 6, for the tears which flow from it.
52 dungeon—pit. Cp. Jer. 38. 6; and Ps. 88. 4.
54 over mine head. Cp. Ps. 69. 2.
55 Thy name—Thee, or Thy attributes. See note on Ps. 20. 1.
56 at my breathing. See note on Mal. 3. 16, at my cry. Some codices, with Vulg., read "and at my cry" (or outcry).
58 redeemed. Cp. Ps. 2. 5. See note on Ex. 6. 6.
60 their music—their mocking song. as in v. 14.
64 Render. &c. Cp. Ps. 69. 22.
65 Give them sorrow of heart—Thou wilt suffer them a vailing (or obtracy) of heart. See Isa. 6. 9, 10. sorrow—covering, or veiling.

4:1. This chapter, like chs. 1 and 2, is an acrostic: the twenty-two verses commencing successively with the twenty-two letters of the Hebrew alphabet.
4:2. gold . . . most fine gold . . . fine gold. Fig. Analogy (Ap. 6), which is lost in A.V. rendering, which should be "gold . . . fine gold . . . pure gold".
4:3. become dim . . . changed . . . poured out. Note the Fig. Catabasis (Ap. 8).
4:4. fine gold = pure gold. See note above.
4:5. as earthen pitchers. The comparison is both in the material and in the workmanship. Cp. Jer. 18. 1-6; 19. 1-16.

earthen pitchers, the work of the hands of the potter.
4:3. Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of My people is become cruel, like the ostriches in the wilderness.
4:4. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.
4:5. They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.
4:6. For the punishment of the iniquity of
4. 6.

LAMENTATIONS.

5. 9.

the daughter of my People is greater than the 6 punishment of the sin of Sodom, that was 16 overthrown as in a moment, and no hands 37 stayed on her.
7 (i) Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their poli thing was 8 of sapphire.
8 (7) Their visage is blacker than a coal; they are not 9 known in the streets: their skin 0 cleaveth to their bones; it is withered, it is become like a stick.
9 (2) They that be slain with the sword are better than 11 they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.
10 (i) The hands of the 12 pitiful women have sodden their own 13 children: they were their meat in the destruction of the daughter of my People.
11 (2) The LORD hath accomplished His fury; He hath poured out His fierce anger, and hath 11 kindled a fire in Zion, and it hath devoured the foundations thereof.
12 (b) The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.
13 (c) For the 11 sins of her prophets, and the 14 iniquities of her priests, that have shed the blood of the 16 just in the midst of her,
14 (i) They have wandered as blind men in the streets, they have 17 polluted themselves 18 with blood, so that men could not touch their garments.
15 (c) They cried unto them, 19 Depart ye; it is unclean; depart, depart, touch not: 20 when they fled away and wandered, they said among the 21 heathen, 22 "They shall no more sojourn there."
16 (e) The 23 anger of the 24 LORD hath divided them; He will no more regard them: they respected not the persons of the priests, they feared not the elders.
17 (y) As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.
18 (y) They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.
19 (c) Our 25 persecutors are 26 swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.
20 (y) The 0 breath of our nostrils, 0 the anointed of the 27 LORD, was taken in their 28 pits, of whom we said, 29 "Under his shadow we shall live among the 30 heathen."
30 Rejoice and be glad, O daughter of Edom, that dwellest in 31 the land of Uz; the cup also shall pass through unto thee: then shalt be drunken, and shalt make thyself 32 naked.
33 (v) The 6 punishment of thine 34 iniquity is 35 accomplished, O daughter of Zion; He will no more carry thee away into captivity: He will 36 visit thine 37 iniquity, O daughter of Edom; He will discover thy 38 sins.

5 Remember, O 39 LORD, what is come upon us: consider, and behold our reproach.

punishment of the sin. This is the full translation of the Fig. Metonymy (of Effect), Ap. 6, the Heb. 40 chápt (sin) being put for the consequent punishment.
overthrown, &c. Ref. to Pent. (Gen. 19. 25). Ap. 92. stayed = travelled on her: i.e. brought it about; for the overwrought was direct from God.
known = recognised.
cleaveth. Heb. occurs only here.
are = have proved.
10 pitiful = tender-hearted.
with some, &c. Ref. to Pent. (Deut. 28. 47).
children = babes.
heathen = nations.
16 anger = face. Put by Fig. Metonymy (of Effect), Ap. 9, as manifesting the anger felt.
persons = face. Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person.
19 persecutors = pursuers.
swifter than the eagles.
the anointed: i.e. Zekeiah was still Jehovah's "anointed", even as Saul was (I Sam. 26. 9, 11, 16, 22.
2 Sam. 1. 14, 15).
22 accomplished = completed.
visit = punish, as in v. 4. See note there.
5. 1 The acrostic gives way before the outburst of emotion in prayer. The only connection with it is the number of the verses (twenty-two, corresponding with the letters of the Hebrew alphabet).
inheritance: 1.e. Canaan.
5 Our necks are under persecution = Our pursuers are upon our necks. persecution = pursuers.
and. Some codices, with two early printed editions and Syr., read this "and" in the text.
26 have no rest = no reprieve was granted us.
6 given the hand. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for voluntary submission.
7 sinned. Heb. chatt. Ap. 44. I.
borne. As a burden. The same word as in Is. 58.
4, 11.
9 We eat our bread = We brought home our bread.
the sword of the wilderness. "The sword " is put, by Fig. Metonymy (of Cause), Ap. 6, for the raids and fightings of the inhabitants of the wilderness.

2 Our 6 inheritance is turned to strangers, our houses to aliens.
3 We are orphans and fatherless, our mothers are as widows.
4 We have drunken our water for money; our wood is sold unto us.
5 Our necks are under persecution: we labour, and have no rest.
6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.
7 Our fathers have sinned, and are not; and we have borne their iniquities.
8 Servants have ruled over us: there is none that doth deliver us out of their hand.
9 We eat our bread with the peril of our lives because of the sword of the wilderness.
10 Our skin was black like an oven because of the terrible famine.
11 They ravished the women in Zion, and the maids in the cities of Judah.
12 Princes are hanged up by their hand: the faces of elders were not honoured.
13 They took the young men to grind, and the children fell under the wood.
14 The elders have ceased from the gate, the young men from their music.
15 The joy of our heart is ceased; our dance is turned into mourning.
16 The crown is fallen from our head: woe unto us, that we have sinned!
17 For this our heart is faint; for these things our eyes are dim.
18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.
19 Turn, O Lord, remainest for ever; Thy throne from generation to generation.
20 Wherefore dost Thou forget us for ever, and forsake us so long time?
21 Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old.

11 women = wives.
12 faces. Put by Fig. Synecdoche (of the Part), Ap 6, for the whole person.
13 to grind: i.e. to do women's work.
14 children = young children, youths.
15 fell = staggered.
under the wood: i.e. under [the weight or load] of the wood (they were compelled as bond-slaves to carry).
17 this: i.e. this sin.
these things: i.e. loss of king, country, possessions, and liberties.
18 foxes = jackals.
19 remainest = sittest: i.e. as king.
20 dost = wilt.
21 Turn Thou us. National repentance was the one abiding condition of national blessing, and this must be Jehovah's own work.
unto Thee = unto Thee.
22 But Thou hast utterly rejected us; Thou art very wroth against us.

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THE BOOK OF THE PROPHET

EZEKIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction and Extended Alternation.)

A | 1.1—12.28.  THE DESOLATION.
B | 13.1—23.  PROPHETS AND PROPHETESSES.
C | 14.1—11.  ELDERS.
D | 14.12—15.8.  THE LAND AND CITY. (JUDGMENTS.)
E | 16.1—63.  JERUSALEM. (DESERTED INFANT.)
F | 17.1—24.  BABYLONIAN WAR. (PARABLE.)
G | 18.1—32.  THE PEOPLE. PROVERB. (SOUR GRAPES.)
H | 19.1—14.  THE PRINCES OF ISRAEL.
J | 20.1—44.  ELDERS.
E | 20.45—22.31.  THE LAND AND CITY. (JUDGMENTS.)
F | 23.1—49.  JERUSALEM. (TWO SISTERS.)
G | 24.1—32.  BABYLONIAN WAR. (PARABLE.)
H | 33.1—22.  THE PEOPLE. SIGN. (WATCHMAN.)
J | 33.23—33.  THE INHABITANT OF THE WASTES.
B | 34.1—31.  SHEPHERDS AND FLOCK.
A | 35.1—48. 35.  THE RESTORATION.

1104
NOTES ON THE STRUCTURE OF THE BOOK OF EZEKIEL (p. 1104).

For the Canonical order and place of the Prophets, see Ap. 1 and p. 1206.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formula of Prophetic utterances, see Ap. 82.
For the Chronological order of Ezekiel's prophecy, see below.
For the References to the Pentatuch in the Prophetic Books, see Ap. 92.
For the Plan of Ezekiel's temple, see Ap. 88.

The Canonical order of Ezekiel's prophecies is Logical, but not strictly Chronological. Later utterances and visions are recorded in their logical connections rather than in their historical sequence. This latter is noted, so that we may make no mistake. When this fact is observed, and the records discriminated, the meaning comes perfectly clear. See the table below.

They may be set out as follows:—

THE DATED YEARS IN EZEKIEL.

These are thirteen in number, and cover a period of twenty-one years (a period of three sevens) : viz. from 484-3 to 465-2 B.C.

Arranged chronologically, the seventh stands in the centre, with six on either side.

Reckoning the three in the 11th year as one year, and the three in the 12th year as one year, we have nine several years: viz. the 5th, 6th, 7th, 9th, 10th, 11th, and 12th (seven): and then, after a break of thirteen years, we have two: viz. the 20th and 27th.

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The 30th year of 1, 1, 2 cannot be in succession to the 27th year of ch. 29, 17-21, because the visions of chs. 1 and 10 had already been seen, and the one recorded in ch. 10 is said to have been similar to that already seen in ch. 1. Moreover, if it be in succession to the 27th year, why is it brought into the very beginning of the book without any reason being assigned, or hint given?

The 30th year of 1, 1 cannot have anything to do with Ezekiel's age, or with the commencement of his service as a priest; for this is to misread Num. 4, 3, which states that "all that enter into the host, to do the work in the tabernacle", were taken after the end of the 29th year, "from thirty years old and upward, even until fifty years". Moreover, this thirty years' rule was abrogated by Divine direction to David in 1 Chron. 23, 24-27 (cp. 2 Chron. 31, 17), and changed to "twenty years old and upward".

The 30th year cannot be fitted into any sequence of dates commencing with the fifth year of Jehoiachin's captivity (1, 2), which, in 33, 21 and 40, 1, he speaks of as "our captivity".

It must therefore be a cross-date to some unnamed terminus a quo, thirty years before the 5th year of the Captivity. This fixes it as being that epoch-making year 518 B.C., which was the year of Josiah's great Passover, and of the finding the Book of the Law in the 18th year of King Josiah. From 518 B.C. to 484 B.C. is exactly twenty-nine complete years. So also reckons the learned Prideaux (Connection, vol. 1, p. 71, McCaul's ed., 1845).

1 No month is named; but, by comparing 80, 20, it must be the 1st month.
2 No month is named; but it was probably the same as in v. 1.
THE BOOK OF THE PROPHET

EZEEKIEL.

1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the exiles by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans by the river of Chebar; and the hand of the Lord was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness about it, and out of the midst thereof went the likeness of an eagle.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

Ezekiel. In Heb. יֹהֵזְקֵיָּל יַהֲזֵקֵיָּל — El is strong, or El strengthens (cp. Isa. 31.4; Gen. 49.28).

Of the four greater prophets, Ezekiel and Daniel (who prophesied in Babylonia) are compounded with "El" (Ap. 4.14); while Issiah and Jeremiah (who prophesied in the land) are compounded with "Jah".

Ezekiel was a priest (1.3), carried away eleven years before the destruction of the city and temple (1.2; 36.21; 2 Kings 24.14). He dwelt in his house (8.1; cp. Jer. 29.5). He was married; and his wife died in the year when the siege of Jerusalem began.

1. 1–12. 28 (A, p. 1104). THE DESOLATION.

(Alteration.)

A | A | 1.1–3.27. First Vision (by Chebar),
B | 4.1–7.27. Signs.

1. 1–3.27 (A, above). FIRST VISION (AT CHEBAR).

(Extended Alteration.)

A | C | 1.1–24. The Cherubim.
E | 2.1, 2. Raised by the Spirit.
E | 3.29–4.1. Raised by the Spirit.
F | 4.2–4.27. Mission of Ezekiel.


(Introspection and Alteration.)

H | a | 4. The cloud.
| b | 5–21. The living creatures.
H | a | 22. The firmament.

1 Now = And. This is a link in the prophetic chain. Cp. 1 Pet. 1.10–12. 2 Pet. 1.21. Ezekiel had doubtless received and seen the letter sent by Jeremiah (Jer. 29.1–32.30.29; 31.1; 32.1; 40.1). captives. Heb. captivity. Put by Fig. Metonymy (of Adjunct), Ap. 6, for captives, as translated. Cp. 3.15. Chebar. Now Khabour. Probably the same as Chabor or Habor (2 Kings 17.6; 18.11; 1 Chron. 5.26), falling into the Euphrates about forty-five miles north of Babylon. On the Inscription it is called Karbar, great river, or "Grand Canal", cut between the Tigris and the Euphrates. In ch. 3.15, it is not the same "Chebar" as in 1.1, but the Chebar to which Ezekiel was sent (go, get thee). Cp. 3.4. The "Chebar" of 1.1 was where he dwelt; that of 3.15 where he was sent. of from. Gen. of Origin or Efficient Cause. Ap. 17.2. God. Heb. Elohim. Ap. 4.1. 2 fifth year. A.C. 588. Cp. 2 Kings 24.12, 13. Jehovah. Called also Jehovah, and Jahveh. Cp. 2 Kings 24.17–25; 25–21–23. the LORD. Heb. Jehovah. Ap. 4.11. expressly — in very deed, or in reality. Ezekiel. See the Title. the priest: and called, as Jeremiah was, to the office of prophet as well. the hand. Fig. Anthropopathy. Ap. 6. was = became. Cp. Elijah (1 Kings 18.46); Elisha (2 Kings 3.16); Daniel (Dan. 10.10; 18); and John (Rev. 1.17). 4 behold. Fig. Asterisms. Ap. 6. whirlwind. Heb. רוּץ spirit, but it came to be rendered "storm or whirlwind". Note the three symbols of Jehovah's glory, Storm, Cloud, and Fire. Cp. Nah. 1.3. Rev. 4.4. out of the north. See note on Ps. 78.6, and Isa. 14.11. infolding itself — taking hold of itself. R.V. marg., "fashing continually," Human and finite language is unable to find words to express infinite realities. It may mean spontaneous ignition: i.e. without the application of external fire. Cp. Ex. 9.24. colour. Heb. "eye": Put by Fig. Metonymy (of Adjunct), Ap. 6, for colour. amber: or, glowing metal. out of; of, in. 5 four living creatures. These are "the Cherubim." See Ap. 41. The size of Rev. 4.6. 7 straight. That is, unjointed. The living creatures did not move by walking. 8 hands. Heb. text reads "hand". Some codices, with two early printed editions and Heb. text margin, read "hands" (pl), followed by A.V. and R.V. The sing. is to be preferred, and is so rendered in 10. 7. Why not here? 10 faces. See Ap. 41. man. Heb. יַדַּם. Ap. 14.1.
Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coal of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. And Whithersoever the spirit was to go, they went, thither was their spirit to go: and the wheels went up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the likeness upon the top of the sapphire crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, like the noise of the voice of the Almighty, like the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.

This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of One that spake.
3 And He said unto me, 11"Son of man, 03 send they to the 2 children of Israel, to a rebellious nation that hath rebelled against Me; and their fathers have transgressed against Me, even unto this very day.

4 For they are impudent children and stiff-hearted. 3 do send they unto them; and thou shalt say unto them, 'Thus saith the Lord God.'

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

6 And thou, son of man, be not afraid of them, neither be afraid of their words, though thorns be with thee, and thistles dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak My words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

8 But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house,

open thy mouth, and eat that 3 give thee.'

9 And when I looked, 0 behold, an hand was sent unto me; and, 0 lo, a roll of a book was therein;

10 And He spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

Moreover He said unto me, 03 Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and He caused me to eat that roll.

3 And He said unto me, 11"Son of man, cause thy belly to eat, and fill thy bowels with this roll that 3 give thee.' Then did I eat it; and it was in my mouth as honey for sweetness.

4 And He said unto me, 11"Son of man, go, get thee unto the house of Israel, and speak with My words unto them.

5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto Me: for all the house of Israel are impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.'

3 - 9 (E. p. 1106). MISSION OF EZEKIEL.

3. 9

(Introversion and Extended Alteration.)

10 The Lord God said unto me, 'Thus saith the Lord God: 3 send I am sending, children = sons, rebellious . . . rebellious = revolting (against lawful authority), contumacious. Heb. "arad. Not the same word as in vs. 5, 6, 7, 8. Occurs again in 17: 10; 20: 38.

nation = nations (pl. of Majesty) - the whole nation, Israel and Judah. Hence, the great rebellious nation like the heathen.

transgressed = revolted. Heb. pišša'. Ap. 44. ix.


the Lord God. Heb. Adonai Jehovah. Ap. 4. VII 3. This title is characteristic of the prophecies of Ezekiel, being used 214 times. Very rarely in the other prophets. Ezekiel is in exile. This title is to remind him that Jehovah is still the sovereign Lord over all the earth, though Israel be "Lo-ammi" = not My People.

whether they will hear, or . . . forbear. The latter is evidently assumed, and to be expected; as in 2 Tim. 4: 3. But no alternative is given. "My words" correspond with "speak the word." (2 Tim. 4: 2).

forbear = abstain, or refuse to hear. a rebellious house. Heb. a house of rebellion. Not the same word as in vs. 3. Heb. mîrî, from mîrit, to be bitter, perverse, refractory. Ref. to Pent. (Num. 17: 10, Deut. 31: 27). Elsewhere only in 1 Sam. 16: 15. Heb. in 17: 24, 13, Prov. 17 11, Is. 80: 9. The Verb occurs forty-three times in O.T. The Noun occurs sixteen times in Ezekiel (2: 5, 6, 7, 8; 8: 3; 24: 27; 12: 2, 2, 3, 5, 25, 17: 12; 24: 3; 44: 6).

briers and thorns . . . scorpions. Put by Fig. Hypocotastasis (Ap. 6), for the rebellions.

7 My words. Nothing less, nothing more, nothing different. Cp. Gen. 3: 2, 3; and Tim. 4: 2. under a similar warning in the following verse. Cp. v. 5, note.


10 within and without. Contrary to the usual custom (within only), to show the abundance and completeness of his prophecies. Cp. Rev. 5: 1.

lamentations. Aram. and Sept. read "lamentation" (sing.).

3. 1 Son of man. See note on 2: 1.


4 speak with My words. This is inspiration. See note on 2: 5, 7. Ezekiel's voice and pen, but Jehovah's words.

6 people = peoples.

7 hearken = be willing to hear. will not hearken = are not willing to hear. are = they [are]. impudent, &c. Ref. to Pent. See note on 2: 4.

8 Behold. Fig. Asterismos. Ap. 6. strong = strong, or hard (for endurance). Heb. hazzak. Same as "harder" (v. 9). Cp. the name Ezekiel in Title.

9 harder. Same as "strong" (vs. 8, 14). rebellious house. See note on 2: 5.
10 Moreover he said unto me, 1 "Son of man, put on very clean linen upon thee, and go, and put on the captives, both men and women, the captives, the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear."  

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, "Blessed be the glory of the Lord from His place."  

13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.  

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.  

15 Then I came to them of the captivity at Tel-Abib, that dwelt by the river of Chebar; and I sat there where they sat, and remained there seven days.  

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,  

17 1 Son of man, have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me.  

18 When I say unto the wicked, "Thou shalt surely die;' and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.  

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his wickedness; but his blood will I require at thine hand.  

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his own sin, and his righteousness which he had done shall not be remembered; but his blood will I require at thine hand.  

21 Nevertheless if thou warn the righteous man, that the righteous shall not sin, and he doth not sin, he shall surely live, because he is warned; also if thou hast delivered thine soul.  

22 And the hand of the Lord was there upon me; and He said unto me,  

23 Then I arose, and went forth into the plain; and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar:  

24 Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me,  

25 But thou, O son of man, 2 behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:  

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.  

27 But when I speak with thee, I will open
EZEKIEL.

24. Thou also, 4 son of man, take thee a 6 tile, and 5 lay it before thee, and 5 pourtray upon it the city, even Jerusalem:

2 And 6 lay siege against it, and build a 6 fort against it, and cast a 6 mount against it; and set the camp also against it, and set battering rams against it round about.

3 Moreover take thee unto thee an iron 6 pan, and set it for a wall of iron between thee and the city: and 6 set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

4 Lie then also upon thy left side, and 6 lay the 6 iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it shalt thou bear their iniquity.

5 For 3 have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie 9 again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore shalt thou lay thy face toward 3 Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And 4 behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the

5 three hundred and ninety days. These were to be the literal “days” to Ezekiel, and were to represent 360 literal “years”. The date of the command is not material to the understanding of this prophecy. The meaning of the expression “bear their iniquity” (see note on v. 4) determines the interpretation as referring to the duration of the punishment, and not to the period of the iniquity which brought it down. The 360 days made for 360 years, and the 40 days for 40 years, the duration of the punishment of Israel and Judah respectively. As this has to do with the city Jerusalem (see 1-2), the periods must necessarily be conterminous with something that affects the ending of its punishment. This was effected solely by the decree for the restoration and rebuilding of Jerusalem in 454 B.C. (65 Ap. 60). Three hundred and ninety years take us back to the sixteenth year of Asa, when Baasha made war on Judah (944 B.C. 2 Chron. 16; 1 Ap. 59, p. 54); which was followed by the solemn announcement of the coming punishment of Israel (1 Kings 16, 1, &c.). The punishment of Judah, in like manner, began forty years before (455-4 B.C.); and 495 (his fifth year), being the year of Jehoash’s burning of the roll. The prophecy of this punishment was given in his fourth year (Jer. 25, 1, 9-11), and the execution of it speedily followed. This symbolical action of Ezekiel shows us how long Jerusalem’s punishment lasted, and when it ended. 6 again—A second time, shewing that they are not necessarily consecutive or continuous, but are conterminous, though not commencing at the same time.

4. 9-27 (P, above). FOOD. (Alternation.)

9 fitches, in English, is another spelling of stichies, a plant having tendrils. But the Heb. = speseth, defined as a kind of corn, always distinguished from wheat, barley, &c., Cp. Ex. 9, 32, Isa. 28, 73. Here, in plural.
4. 9. 

EZEKIEL.

5. 11.

484 days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of "man, in their sight."

k 13 And the Lord said, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them."

k 14 Then said I, "Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth."

k 15 Then He said unto me, "Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith."

m 16 Moreover He said unto me, "Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: That they may want bread and water, and be astonied one with another, and consume away for their iniquity."

m 2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a "knife: and a third part thou shalt scatter in the wind: and I will draw out a sword after them.

n 3 Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth into all the house of Israel."

k 5 Thus saith the Lord God; "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed My judgments into wickedness more than the nations, and My statutes more than the countries that are round about her, for they have refused My judgments and My statutes, "they have not walked in them."

7 Therefore thus saith the Lord God; "Because ye multiplied more than the nations that are round about you, and have not walked in My statutes, neither have kept My judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore" thus saith the Lord God; "Because

9 hold, I, even 3, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, "as 3 live, saith the Lord
6 And the word of the LORD came unto me, saying,  
2 "Son of man, set thy face toward the mountains of Israel, and prophesy against them,  
3 And say, 'Ye mountains of Israel, hear the word of the LORD; Thus saith the LORD God to the mountains, to the hills, to the rivers, and to the valleys; Behold, I will bring a sword upon you, and I will destroy your high places.  
4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your gods.  
5 And I will lay the dead carcases of the children of Israel before their gods; and I will scatter your bones round about your altars.  
6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abominable.  
7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD;  
8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.  
9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed hast defiled. This charge is substantiated in ch. 8. 
10 Thus saith the LORD; Diminish thee; neither shall thou diminish thee; neither shall thy name be diminished from among the nations, because I have broken with their whorish heart, which hath departed hast defiled. This charge is substantiated in ch. 8.  
11 To the south, and at the west, and at the north, and at the east; and all the wind shall round about the city.
from Me, and with their eyes, which go a
whoring after their idols: and they shall loathe
themselves for the evils which they have com-
mitted in all their abominations.
10 And they shall know that 3 am I the
LORD, and that I have not said in vain that
I would do this 9 evil unto them;
11 Thus saith 9 the Lord God; 'Smite with
thine hand, and stamp with thy foot, and say,
'Alas for all the 9 evil abominations of the
house of Israel: for they shall fall by the
sword, by the famine, and by the pestilence.
12 He that is far off shall die of the pestilence;
and he that is near shall fall by the sword;
and he that remaineth and is besieged shall
die by the famine: thus will I accomplish My
fury upon them.
13 Then shall 7 ye know that 3 am I the
LORD, when their slain men shall be among their
idols round about their altars, upon every
high hill, in all the tops of the mountains,
and under every green tree, and under every
thick oak, the place where they did offer 'sweet
savour unto all their idols.
14 So will I stretch out My hand upon them,
and make the land desolate, yea, more deso-
late than the wilderness toward 9 Diblah, in all
their habitations: and 8 ye shall know that
3 am I the LORD.'

Moreover the word of 9 the LORD came
unto me, saying,
2 Also, thou son of man, thus saith 9 the
Lord God unto the land of Israel; 'An end,
the end is come upon the four corners of the
land.
3 Now is 6 the end come upon thee, and I will
send Mine anger upon thee, and will judge thee
according to thy ways, and will recompense
upon thee all thine abominations.
4 And 9 Mine eye shall not spare thee, neither
will I have pity: but I will recompense thy
ways upon thee, and thine abominations shall
be in the midst of thee: and 9 ye shall know that
3 am I the LORD.
5 Thus saith 9 the Lord God; 'An evil, 9 an
only evil, behold, is come.
6 An end is come, 'the end is come: 'it watcheth for thee; 'behold, 'it is come.
7 'The morning is come unto thee, O thou
that dwellest in 9 the land: the time is come,
the day of trouble is near, and not the 'sound-
ing again of the mountains.
8 Now will I shortly pour out My fury upon
thee, and will accomplish Mine anger upon thee;
and I will judge thee according to thy ways,
and will recompense thee for all thine abo-
minations.
9 And 9 Mine eye shall not spare thee, neither
will I have pity: I will recompense thee
according to thy ways and thine abominations
that are in the midst of thee; and 9 ye shall know that
3 am I the Lord that smiteth.
10 Behold the day, 'behold, it is come: 'the
morning is gone forth; 'the rod hath blos-
somed, 'pride hath budded.
11 Violence is risen up into 'a rod of 'wicked-
ness: none of them shall remain, nor of their
multitude, nor of any of their: 'neither shall
there be wailing for them.
15 "The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.

18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity.

20 As for the beauty of His Ornament, He set it in the sanctuary: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute My secret place: for the robbers shall enter into it, and defile it.

23 "Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I also will make the pomp of the strong to cease; and their holy places shall be defiled, and there shall be none.

25 "Mischief shall come upon mischief, and a rumour shall be upon a rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

26 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the People of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD."
gate that looketh toward the north; where was the seat of the image of 'jealousy, which provoketh to 'jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 Then said He unto me, "Son of man, lift up thine eyes now toward the north." So I lifted up mine eyes the way toward the north,

and 'behold northward at the gate of the altar this image of 'jealousy in the entry.

6 He said furthermore unto me, "Son of man, 'seest thou what they do? even the great abominations that the house of Israel committed here, that 'I should go far off from My sanctuary?"

7 And He brought me to the 3 door of the court; and when I looked, behold, 'a hole in the wall.

8 Then said He unto me, "Son of man, dig now in the wall;" and when I had digged in the wall, behold 'a 3 door.

9 And He said unto me, "Go in, and behold the wicked abominations that they do here."

10 So I went in and saw; and 'behold every form of creeping things, and 'abominable beasts, and all the 'idols of the house of Israel, pourtrayed upon the wall about. And there stood before them seventy men of the 'anceints of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said He unto me, "Son of man, hast thou seen what the 11 ancients of the house of Israel do 'in the dark, every man in the chambers of his imagery? for they say, 'The Lord seeth us not; 'the Lord hath forsaken the earth."

13 He said also unto me, "Turn thee yet again, and thou shalt see greater abominations that they do."

14 Then He brought me to the 3 door of the gate of the LORD'S house which was toward the north;

and, 'behold, there sat women weeping for Tammuz.

15 Then said He unto me, "Hast thou 'seen this, O 'son of man?"

16 And He brought me into the inner court of the LORD'S house, and, 'behold, at the 3 door of the temple of the LORD, between the porch and the altar,

were about 'five and twenty men, with 'their backs toward the temple of the LORD, and their faces toward the east; and they 'worshipped the sun toward the east.

jealousy. Put by Fig. Metonymy (of Effect), Ap. 6, for the effect produced by it, as explained in the next clause. Ref. to Pent. (Deut. 4. 16). Ap. 92. Elsewhere only in 2 Chron. 33. 7, 15.

provoketh to jealousy. Ref. to Pent. (Ex. 20. 5, Deut. 32. 16). Ap. 92.

4 beheld. Fig. Asterismos. Ap. 6.

the glory, &c. See note on 1. 25.

the God of Israel. See note on Isa. 29. 23.

8. 5-9. 11 (W, p. 1114). SINS AND PUNISHMENTS. (Division.)

W Y' 8. 5-17. The Sins of the People.


8. 5-17 (Y', above). THE SINS OF THE PEOPLE. (Extended and Repeated Alternations. Like their sins.)

Z1 u3 Z2 u2 u1 Z3 u3

5-17. Place. The North.


w1 6. Appeal to Ezekiel.

x1 6. Entry. Entrance of the Court.

w2 7. Place. Entrance of the Court.

w3 7. Place. Entrance of North Gate.


w2 12. Appeal to Ezekiel.

x2 13. Announcement of greater.

Z1 u2 Z2 u2 u3 Z3 u3

8-15. Place. The Inner Court.


w2 17-7. Appeal to Ezekiel.

x2 17. Announcement of greatest.

5 Son of man. See note on 2. 1.

6 'seest thou? ...? Fig. Erotèsis. Ap. 6.

abominations. Put by Fig. Metonymy (of Cause), Ap. 92, for the idols and the sin of idolatry which Jehovah abominated.

the house of Israel. See note on Ex. 16. 31.

I should go far off. Lit. to a removal far away; i.e. that they (or I) should remove, &c.

7 a 1 one: i.e. a single, or certain; as though it were mysterious or remarkable.


beasts. This animal-worship was part of Egyptian idolatry.

idols=manufactured gods.


ancients—elders. See Ex. 24. 1, &c.

Jaazaniah. His father, Shaphan, had taken part in Josiah's reformation (2 Kings 22. 8, &c.). Two of his sons were friendly to Jeremiah (Ahikam, Jer. 26. 24; and Gemariah, 36. 10, 25). Another Jaazaniah is mentioned in 11. 1.

12 in the dark. This was a special feature of this animal idolatry.

The LORD seeth us not: or, there is no Jehovah seeing us. Cyp. 8. 2. the LORD. Heb. Jehovah. Ap. 4. II.

14 Tammuz. With Art. An idol personifying vegetable and animal life, worshipped in Phoenicia and Babylonia.

16 between the porch and the altar. The place appointed for the priests.

five and twenty. The number of the heads of the twenty-four courses of the priests.

17 Then He said unto me, "Hast thou 'seen this, O 'son of man? Is it a light thing to the
EZEKIEL.

8. 17.

9. 11.

He cried also in mine ears with a loud voice, saying, "Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand:"

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand;

and one man among them was clothed with linen, with a writer's inckhorn by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the inckhorn by his side:

4 And the LORD said unto him, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

5 And to the others he said in mine hearing, "Go ye after him through the city, and smite: let not your eyes spare, neither have ye pity:

6 Slay utterly old and young, both maidens, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary."

Then they began at the ancient men which were before the house.

7 And he said unto them, "Defile the house, and fill the courts with the slain: go ye forth."

And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, "Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?"

Then said he unto me, "The iniquity of the house of Israel is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, 'The LORD hath forsaken the earth, and the LORD seeth not.'

10 And as for me also, 'Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.'"

11 And, behold, the man clothed with linen, which had the inckhorn by his side, reported the matter, saying, "I have done as Thou hast commanded me."

17 the. Some codices, with three early printed editions, read "all the;"

10. Fig. Asterismos. Ap 6.

the branch = the Asherah (Ap. 42), represented by a branch cut to a certain shape.

This is one of the eighteen emendations of the Septuagint (Ap. 36), by which they record their change of toaph prisoners (My nostrils) of the primitive text, to apophth (their nostrils), in order to remove what was thought to be an indecent and derogatory Anthropomorphism.

18 Mine eye ... Mine ears. Ref. to Pent. (Deut. 19, 9). Ap 92. See 5, 31; 7, 4, 8, 9; 5, 9; and cp. Jer. 21, 7, Fig. Anthropopathia. Ap. 9.

8. 18—9. 11 (Y' A, p. 1115). THE PUNISHMENTS.

[Introduction and Alternation.]

9. 1-7 (D, above). PUNISHMENT COMMANDED.

(Alternation.)

E | y 1—7. Command to slay. (The Agents.)
F | 1—7. Obedience. E | [ ] 7. Command to defile. (The Agents.)

9. 1-6—(E, above). COMMAND TO SLAY. (THE AGENTS.) (Introversion.)

E | y 1, 2—6. Six men.
F | 1—2. One man.
F | 3, 4—6. One man.

y | 5, 6. The others.

He cried, &c. Contrast "though they cry", &c. (8, 18).


destroyst = dashing (in pieces). weapon. A various reading called Sevir (Ap. 34), with some codices, four early printed editions, Sept., and S., reads "weapons" (pl.).

2 behold. Fig. Asterismos. Ap. 6.

six men. Evidently supranatural. Angels are often called "men".


weapon. A various reading called Sevir, with some codices, one early printed edition, and S., reads weapons (pl.).

writer's inckhorn. See v. 11. Seen in use in the East to this day.

3 the glory, &c. See note on 1, 28.

the God of Israel. See note on Isa. 29, 23.


churub. Sing., as in 1, 26. He; or, It.

the house: i.e. the Temple building. the man clothed with linen. Cp. Dan. 10, 5, 6, Rev. 1, 13.


mark. Heb. Occurs elsewhere only in Job 31, 35.

5 spare = shield.


ancient = elders.

2 I fell upon my face. See note on 1, 28.

Ah. Fig. Epiphanaia. Ap. 6.


I. See note on 2, 4.


10 Mine eye, &c. See note on 5, 11; 7, 4; 8, 18.

11 as = according as. Some codices, with three early printed editions, read "according to all which".
Then I looked, and, behold, in the midst of the living creature there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

And he spake unto the man clothed with linen, and said, "Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city." And he went in and stood in my sight.

Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of "the LORD's glory.

And the sound of the cherubims' wings was heard even to the outer court, as the voice of the ALMIGHTY GOD when He speaketh.

And it came to pass, that when He had commanded the man clothed with linen, saying, "Take fire from between the wheels, from between the cherubims:" then he went in, and stood beside all the wheels.

And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

And there appeared in the cherubims the form of a man's hand under their wings.

And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

And as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel.

When they went, they went upon their faces; as one went, they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

And their whole body, and their backs, and their hands, and their wings, and the four wheels, were full of eyes round about, even the four wheels that they four had.

As for the four wheels, it was cried unto them in my hearing, "O 1 wheel."

And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

When they stood, these stood; and when they were lifted up, these lifted themselves also: for the spirit of the living creature was in them.

Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also went beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.

This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.
21 Every one had four faces apiece, and every one four wings: and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Moreover the "spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the "door of the gate five and twenty men, among whom I saw "Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said He unto me, "Son of man, these are the "men that devise "mischief, and give "wicked counsel in this city:

3 Which say, "It is not near; let us build houses: this is the city, and let be the flesh.

4 Therefore "prophesy against them, "prophesy, O "son of man.""

5 And the "Spirit of the LORD fell upon me, and said unto me, "Speak; Thus saith the LORD; 'Thou hast ye said, O house of Israel: for 3 know the things that come into your "mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the LORD GOD; 'Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the LORD GOD.

9 And I will bring you out of the midst thereof, and deliver you unto the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword: I will judge you in the border of Israel: and ye shall know that "I am the LORD.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the LORD, for ye have not walked in My "statutes, neither executed My "judgments, but have done after the manner of the heathen that are round about you, "ye shall know, saith the LORD GOD.

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.

14 Again the word of the LORD came unto me, saying,

15 "Son of man, "thou brethren, even "thou brethren, the "men of thy "kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, 'Get you far from the LORD: unto us is this land given in possession.'


11. 1-21 (W, p. 1114). SINS AND PUNISHMENTS. (Alternation.)

Moreover the "spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the "door of the gate five and twenty men, among whom I saw "Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said He unto me, "Son of man, these are the "men that devise "mischief, and give "wicked counsel in this city:

3 Which say, "It is not near; let us build houses: this is the city, and let be the flesh.

4 Therefore "prophesy against them, "prophesy, O "son of man.""

5 And the "Spirit of the LORD fell upon me, and said unto me, "Speak; Thus saith the LORD; 'Thou hast ye said, O house of Israel: for 3 know the things that come into your "mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the LORD GOD; 'Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the LORD GOD.

9 And I will bring you out of the midst thereof, and deliver you unto the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword: I will judge you in the border of Israel: and ye shall know that "I am the LORD.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that "I am the LORD, for ye have not walked in My "statutes, neither executed My "judgments, but have done after the manner of the heathen that are round about you, "ye shall know, saith the LORD GOD.

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.

14 Again the word of the LORD came unto me, saying,

15 "Son of man, "thou brethren, even "thou brethren, the "men of thy "kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, 'Get you far from the LORD: unto us is this land given in possession.'
17 I will even gather you, O Jer. 31. 10. Ref. to Pent. (Deut. 30. 8. Ap. 92.)

people = peoples, the land of Israel. Here, "the land," in Heb. is 'admoth (‘admmakh) = the soil of Israel. This expression occurs seventeen times in Ezekiel (11. 17; 12. 19, 22; 13. 9; 15. 8; 20. 38, 42; 21. 3 (Heb. v. 6); 25. 8, 9; 58. 24; 30. 4, 7; 37. 12; 38. 18, 19; "unto the land" (with h); 7. 2; 21. 3 (Heb. v. 6). The three occurrences of the expression, with 'eretz instead of 'admoth, are thus safeguarded by the Massorah: viz. 27. 17; 40. 2; 47. 18. (See Ginsburg’s Massorah, vol. I. p. 107, § 1100) and Ap. 93.

19 I will give, &c. Ap. 36. 25-37, and Jer. 32. 39.


22 the God of Israel. See note on Isa. 29. 25.

23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

25 Then I spake unto them of the captivity all the things that the Lord had shewed me.

12 The word of the Lord also came unto me, saying,

2 The word of the Lord also came unto me, saying, 'Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight: and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even, in their sight, as they go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the Lord unto me, saying,

9 Son of man, hast not the house of Israel, the rebellious house, said unto thee, ‘What doest thou?’

10 Say thou unto them, ‘Thus saith the Lord God; ‘This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.’

11 Say, ‘I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince that is among them shall bear upon his shoulder the name of Israel, saying, “Thus saith the Lord God: ‘This is a burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.’

13 My net also will I spread upon him, and he shall be taken in My snare: and I will bring him unto Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his
bands; and I will draw out the sword after them.
15 And they shall know that I am the Lord, when I scatter them among the nations, and disperse them in the countries.
16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they go; and they shall know that I am the Lord.

Moreover the word of the Lord came to me, saying,
17 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;
18 And say unto the People of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate, and all that is therein. Because of the violence of all them that dwell therein.
19 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.

And the word of the Lord came unto me, saying,
20 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision falleth?
21 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.
22 For there shall be no more any vain vision nor flattering divination within the house of Israel.
23 For I am the Lord, I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.
24 Again the word of the Lord came unto me, saying,
25 Son of man, behold, thou of the house of Israel, say, The vision that I saw was for many days to come, and prophesieth of the times that are far off.

Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

And the word of the Lord came unto me, saying,
2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts,
3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!
4 O Israel, thy prophets are like the foxes in the deserts.
5 Ye have not gone up into the gaps, neither...
Therefore thus saith the Lord God; because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

And Mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that 3 am the Lord God.

Because, even because they have seduced My People, saying, 'Peace,' and 'there was no peace;

and one built up a wall, and, Lo, others daubed it with 'tempered mortar.'

Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, Great hailstones, shall fall; and a stormy wind shall rend it.

Lo, when the wall is fallen, shall it not be said unto you, 'Where is the daubing wherewith ye have daubed it?'

Therefore thus saith the Lord God; I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it.

So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and 'it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that am the Lord.

Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, 'The wall is no more, neither they that daubed it;'

To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

Likewise, their son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of My People, and will ye save the souls alive that come unto you?

And will ye pollute My People for handfuls of barley and for pieces of bread, to slay the 10 souls that should not die, and to save the 18 souls alive that should not live, by thy lying to My People that hear thy lies?

Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye have hunted the souls to make them fly, and I will tear them from your arms, and will let the 18 souls go, even the 10 souls that ye 18 hunt to make them fly.

Your 18 kerchiefs also will I tear, and deliver My People out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that am the Lord.
14 Then came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the LORD God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet,

5 That I may take the house of Israel in their own heart, because they are all estranged from Me through their idols,'

6 Therefore say unto the house of Israel, Thus saith the LORD God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning Me;

8 And I will set My face against that man, and will make him a sign and a proverb, and will cut him off from among My people; and ye shall know that I am the LORD.

9 And if the prophet be deceived when he hath spoken a word, he who prophesied off the midst of My people; and ye shall know that I am the LORD.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

11 That the house of Israel may go no more astray from Me, neither be polluted any more with all their transgressions; but that they may be My people, and I may be their God, saith the LORD God.'

12 The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it, and will the wicked one.
break the staff of the bread. Ref. to Pent. (Lev. 26. 28, &c.). Ap. 92.
of— that is to say. Gen. of Apposition. Ap. 17. 4.
14 three men. In Jer. 15. 1, we have two men, "Moses
and Samuel", as intercessors. See note there. Here
we have "three men", p. 8 as intercessors. All three
prevailed in saving others. Noah (1 Pet. 3. 20), Daniel
(2. 5, 48, 49). Job (42. 8—10).
Noah, Daniel, and Job. This order is
determined by the Structure, which is an
Introversion, in order to separate the true Israelite (of the nation of Israel)
from the two who lived before the nation was formed (which
is the subject of the book of Exodus).
| Noah. Earlier than Job, but before Israel was a nation.
| Daniel. A true Israelite.
| Job. Later than Noah, but before Israel was a nation.
Noah prevailed in saving others (the whole human
Daniel prevailed in saving his fellow wise men (Dan.
2. 24). He is mentioned again in 29. 3. While Ezekiel
bears witness to Daniel (already fourteen years in
Babylon), Daniel bears witness to Jeremiah (Dan. 9. 2).
15 If I cause noisome beasts, &c. Ref. to Pent.
noisome = annoying, hurtful.
17 If I bring a sword, &c. Ref. to Pent. (Lev. 26. 22).
See Ezek. 5. 17.
21 How much more, &c. National judgments are
22 behold. Fig. Asterismos. Ap. 6.
a remnant. This is always used in a good
way, &c.: i.e. their good way and doings,
evil. Heb. ra'at. Ap. 44. viii.
23 they : i.e. the remnant of v. 22.
15. 1—8 (X, p. 1122). SYMBOLICAL. (VINE.)
(Aftermotion.)
| q | 3. Devoured by fire. } Signification.
| q | 1, 8. Devoured by another fire. }
2 Son of man. See note on 2. 1.
3 pin = peg. 4 Behold, Fig. Asterismos. Ap. 6.
3 pin = peg. 4 Behold, Fig. Asterismos. Ap. 6.
Is it meet . . . ? Fig. Erotesis. Ap. 6.
6 the Lord God. Heb. Adonai Jehovah. See note
on 2. 4.
so will I give. Fulfilled in 2 Kings 25. 5.
7 I will set My face, . . . Ref. to Pent. (Lev. 17. 10).
8 committed a trespass. Fig. Polyptoton. Ap. 6.
Heb. "trespassed a trespass" for emphasis—committed
a great trespass, as in 14. 15.
9 trespass. Heb. me'al. Ap. 44. xi.
saith the Lord God = [is] Adonai Jehovah's oracle.
16. 1—63 [For Structure see next page].
16. 2.  EZEKIEL.

16. 1-83 (p. 1194). JERUSALEM. (DESERTED INFANT.) (Alternation.)


2 Son of man. See note on 2. 1.

Jerusalem is the subject of this chapter by interpretation. Note the Fig.  Proseógraphia (Ap. 6). Not the nation as such. By application, the reader may, by grace, refer it to himself.


thy father, &c. = i.e. thy forefather. This refers to the first builders of Jebus; not to Abraham and his seed.
Jebus was a Canaanite city. See Ap. 68. Thus Satan occupied in advance both land and capital as soon as the promise to Abraham was known. See Ap. 29 and 28.
4 to supple = to cleanse.
salted: i.e. rubbed, or washed with salt. This is the custom in the Land to-day.
in the day. See Ap. 18.
8 when. This word is not in the Hebrew text.
polluted = trodden under foot. Referring to the city, of course.

16. 2.  EZEKIEL.

483 °"Son of man, cause Jerusalem to know her abominations.

3 And say, 'Thus saith the Lord God unto Jerusalem: 'Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite."

4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water, 'to supple thee; thou wast naked and salted at all.

5 None pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, 'When thou wast in thy blood, 'Live;' yea, I said unto thee, 'When thou wast in thy blood, 'Live.'

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thy mound is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, 'behold, °thy time was the time of love; and °I spread My skirt over °thee, and covered thy nakedness: yea, I saw unto thee, °thee, and entered into a covenant with °thee, °saith °the Lord God, and thou becamest Mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with °badger's skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel °on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was °fine linen, and silk, and brodered work;

s thou didst eat °fine flour, and honey, and oil:

and thou wast °exceeding beautiful, and thou didst prosper into °a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, °saith °the Lord God.

15 But thou didst °trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy °fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and °playedst the harlot thereupon: °the like things shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of My gold and of My silver, which I had given thee, and madest to thyself images °of men, and didst commit °whoredom with them,

18 And tookest thy brodered garments, and

19 My \^ meat also which I gave thee, \^ fine flour, and oil, and honey, \^ wherewith I fed thee, thou hast even set it before them \^ for a sweet savour: and \^ thus it was, \^ saith the Lord God.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou \^ sacrificed unto them to be devoured. \^ Is this \^ of thy \^ whoresoms a small matter,

21 That thou hast \^ slain My \^ children, and delivered them to cause them to pass through the fire for them?

22 And in all thine \^ abominations and thy \^ whoresoms thou hast not remembered the days of thy youth, when thou wast naked and bare, \^ and wast \^ polluted in thy blood.

23 And it came to pass after all thy \^ wickedness, \^ (woe, woe unto thee! \^ saith the Lord God),

24 \^ That thou hast also built unto thee an \^ eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy \^ whoresoms.

26 Thou hast also committed \^ fornication with the Egyptians thy neighbours, \^ great of flesh; \^ and hast increased thy \^ whoresoms, to provoke Me to anger.

27 \^ Behold, therefore \^ I have stretched out My hand over thee, and have diminished thine \^ ordinary food, \^ and delivered thee unto the \^ will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast \^ played the whore also with the Assyrians, because thou wast unsatiable; \^ yea, thou hast \^ played the harlot with them, \^ and yet couldst not be satisfied.

29 Thou hast moreover multiplied thy \^ fornication in the land of Canaan \^ unto Chaldea; \^ and yet thou wast not satisfied herewith.

30 How weak is thine heart, \^ saith \^ the Lord God, seeing thou doest all these \^ things, the work of an \^ infamous whorish \^ woman, \^ in that thou buildest thine \^ eminent place in the head of every way, and makest thine high place in every street; \^ and hast not been as an harlot, in that thou scorned \^ hire; \^

31 But as a wife that committeth adultery, \^ which taketh strangers instead of her husband!

32 They \^ give gifts \^ to all whores; \^ but thou givest thy \^ gifts \^ to all thy lovers, \^ and \^ hirest them, \^ that they may come unto thee on every sabbath, \^ for thy \^ whoresom.

34 And the contrary is in thee from other women in thy \^ whoresoms, whereas none followeth thee to commit whoresoms: \^ and in that thou gavest a \^ reward, \^ and no \^ reward \^ is given unto thee, \^ therefore thou art contrary.

35 Wherefore, O \^ harlot, \^ hear the word of \^ the LORD:

36 Thus saith \^ the Lord God; \^ Because thy

them \^ i, o, these images.

19 meat. Put by Fig. Synecdoche (of the Part), Ap. 6, \^ for all kinds of food.

for a sweet savour. \^ Ref. to Pent. \^ A legal phrase, found only in Ezekiel outside the Pentateuch. \^ But in Ezekiel four times: 

viz. \^ 6. 13; \^ 10. 19; \^ 20. 28, 41. \^ See notes on Gen. 8. 21, Lev. 1. 9, Ap. 92.

thus it was \^ (so) it became.

20 sacrificed, &c. \^ As offerings to idols. \^ Cp. v. 36; \^ 20. 26, 31; \^ 23. 35; \^ 2 Kings 16. 13. \^ Ps 106. 37, 38. \^ Isa. 57. 5. \^ Jer. 7. 31; \^ 32. 35, &c.

whoredoms = idolatries. \^ See notes on v. 15.

21 slay My children. \^ See note on v. 20, above. \^ Ref. to Pent. \^ (Lev. 18. 21). \^ Ap. 92. \^ children = sons.

22 abominations. \^ Put by Fig. Metonymy (of Adjunct), Ap. 6, \^ for that which Jehovah abominated.

polluted = wallowing, or weltering.

16. 23-43 (Z, p. 1124). SINS.

(Alternation and Intversion.)

Z | D | t | 22-25. \^ Whoredoms. \^ (Idolatries.)

u | 26. \^ Egyptians.

E | 27. Threatenings.

D | u | 28, 29. \^ Assyrians.

\^ t | 30-34. \^ Whoresoms. \^ (Idolatries.)

E | 35-43. Threatenings.

23 wickedness. \^ Heb. "z'a". \^ Ap. 44. viii.

woe, woe. \^ Note the Figs. Cataploce and Epizeuxis \^ (Ap. 6), \^ for emphasis.

24 eminent place = brothel house. \^ Put by Fig. Metonymy \^ (of Subject), Ap. 6, \^ for the idol's temple.

25 great of flesh = lustful. \^ Referring to their idolatries.

27 I have stretched out My hand, &c. \^ Ref. to Pent. \^ (Ex. 7. 4, &c.). \^ Ap. 92. \^ over = against.

ordinary food = allowance. \^ Referring to food as measured out to captives or slaves. \^ will = desire. \^ Heb. nephesh. \^ Ap. 18.

29 unto Chaldea = Assyrian idolatry as well as Egyptian \^ (v. 26). \^ See the Structure, above.

30 imperious = headstrong, or without shame. \^ woman = wife. \^ Cp. v. 32.

31 hire. \^ See note on "reward", v. 34.

32 But as \^ [Thou hast been].

33 give gifts = give fees. \^ gifts = presents.

34 reward = hire. \^ Used especially for the hire of fornication. \^ Heb. 'othan. \^ Ref. to Pent. \^ (Deut. 23. 18), Ap. 92. \^ Used outside the Pentateuch only in 16. 31 (hire), 25. 41, Isaiah 23. 17 (hire), 19 (hire). \^ Hos. 9. 1 (reward).

35 harlot = idolstress.

36 filthiness. \^ Heb. = brass. \^ Put by Fig. Metonymy \^ (of Adjunct), Ap. 6, \^ for money's worth; \^ i.e. the money of the brothel. \^ See v. 31.

idols = manufactured gods.

and by = even as.

37 gather = gather out.

38 as = with the judgments meted out to; \^ i.e. by death \^ (Lev. 20, 20, Deut. 22, 22, John 8. 6). \^ Cp. Gen. 38. 24.

*filthiness was poured out, and thy nakedness discovered through thy \^ whoresoms with thy lovers, and with all the \^ idols of thy \^ abominations, \^ and by the blood of thy \^ children, which thou didst give unto them;

37 \^ Behold, therefore \^ I will \^ gather all thy lovers, \^ with whom thou hast taken pleasure, \^ and all \^ them that thou hast loved, \^ with all \^ them that thou hast hated; \^ I will even \^ gather \^ them round about against thee, \^ and will discover thy nakedness unto \^ them, \^ that they may see all thy nakedness.

38 And I will judge thee, \^ as women that break wedlock and shed blood are judged; \^ and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, \^ and they shall throw down thine \^ eminent
place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt give no hire any more.

So will I make My fury toward thee to rest, and My jealousy shall depart from thee, and I will be quiet, and will be no more angry.

Because thou hast not remembered the days of thy youth, but hast fretted Me with all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mother's daughter, that lovesth thy husband and his children;

and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters,

that dwell at thy left hand:

and thy younger sister,

that dwelleth at thy right hand,

is Sodom and her daughters.

47 Yet thou hast not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before Me: therefore I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins;

but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity,
16. 54.

EZEKIEL.

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thee in the day of thy pride, 57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord God: I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 Nevertheless I will remember My covenant with thee, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish My covenant with thee; and thou shalt know that I am the Lord:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

G O1 P1

17 The word of the Lord came unto me, saying,

2 "Son of man, put forth a riddle, and speak a parable unto the house of Israel; 3 And say, Thus saith the Lord God: A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

R1

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine."

16. 55-62 (M, p. 1126). JERUSALEM'S SINS. (Alternation.)

M a | 55-56, Jerusalem's sins.
   b | 57, Jehovah's covenant remembered.
   c | 58, Jerusalem's sins.
   d | 59, Jehovah's covenant established.

57 discovered—unveiled, as at the time of thy. Sept. and Vulg. read "as now (then) art". Cp. 29, 43.


59 oath...covenant. Ref. to Pent. (Deut. 29, 14). These words are thus found together here, and in 17. 13, 18, 19; but nowhere else in Scripture.

60 everlasting covenant. See notes on Gen. 9, 16 and Isa. 44, 7.

63 am pacified toward thee have accepted a propitiatory covering for thee.

17. 1-24 (G, p. 1104). BABYLONIAN WAR. PARABLE. (Repeated and Extended Alternation.)

G O1 P1

The Parable.

Q1 1-4, Great Eagle. "Topmost branch".

R1 7, 8. Another Eagle. (Ex., Ezek.)

S1 9, 10. "Shall it prosper?"


Q1 13, 14. Planting of seed. (King's)

R1 15, Another kingdom. (Egypt.)

S1 15-19. "Shall he prosper?"

Q3 19-23. Planting of Messiah.

R3 23. His increase.

S3 24. "It shall prosper."

This chapter, under a parable, concerns Zedekiah's purity and punishment.


2 Son of man. See note on 2. 1. riddle = enigma. Heb. chidah = a difficult or perplexing problem put forth for solution. Occ. in Judg. 14, 12, 13, 14, 15, 16, 17, 18, 19 (=riddle). Num. 12, 8. 1 Kings 10, 5. 2 Chron. 8, 1 (=dark sayings). Ps. 49, 1. Prov. 1, 6, &c. Distinct from a "parable". Cp. Ps. 78, 2 (=dark sayings). Dan. 8, 23. Hab. 2, 8 (= "proverb"). parable = the comparing of one thing with another. Not the same as "riddle" (enigma).


longwinged = long-winged, as in v. 7.

feathers = plumage.

the highest branch. Jehoachin (i.e. Jeconiah, or Coniah). See v. 12; and Jer. 22, 23, 24.

4 top = topmost. traffic. Babylon.

5 the seed of the land. Zedekiah. See vv. 8 and 13. Nebuchadnezzar did not set up a Chaldean king over Judah, but nourished Zedekiah, as vv. 5, 6 show.

6 turned toward him. Zedekiah being dependent upon Nebuchadnezzar.

7 another great eagle. Pharaoh Hophra, king of Egypt.

8 plant her roots: i.e. looked for succour to Egypt. Cp. vv. 5, 8.

9 water it. From the Nile.

10 soil = field.
17. 9.

S1 9 Say thou, Thus saith the Lord God; Shall it prosper? shall He not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. 10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew."

O3 P3 11 Moreover the word of the Lord came unto me, saying, 12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; 13 And hath taken of the king’s seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land; 14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

R3 15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people.

S7 e [p. 1128] 9 Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? 16 As 3 live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

R7 d 17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts to cut off many persons:

d 18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

c 19 Therefore thus saith the Lord God; As 3 live, surely Mine oath that he hath despised, and My 10 covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread My net upon him, and he shall be taken in My snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against Me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that 3 the Lord have spoken it.

O3 P3 22 Thus saith the Lord God; 3 will also take of the highest branch of the high cedar, and will set it; 3 will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

Q3 23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar:

R3 and under it shall dwell all fowl of every wing;

18. 2.

S7 9 Shall it prosper? &c. This is Jehovah’s sentence on the perfidy of Zedekiah in breaking his oath to Nebuchadnezzar. Cp. v. 13 and the Structure (S1, S7, S8). Those who interpret this enigma of Zedekiah’s daughters are hereby warned that their interpretation shall not prosper. See notes on vv. 22 and 24.

10 behold. Fig. Asterismos. Ap. 6.


18 lo. Fig. Asterismos. Ap. 6.


R7 ye shall know. &c. See note on 6. 7.

23 In the mountain, &c. Cp. Isa. 2. 2, 3; 54. 1-17; 62. 1-7. bring forth boughs = exalt its branch.

24 3 the Lord, &c. He will prosper His work. This is in contrast with vv. 9, 10 (S1), and vv. 15-21 (S7), which would not prosper.

18. 1-32 [For Structure see next page].

1 The word — And the word. the Lord. Heb. Jehovah. Ap. 4. II.

2 the land = the soil. Heb. adamath. See note on 11. 17.


4 children’s = sons.

5a in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that 3 the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; 3 the Lord have spoken and have done it.”

18 o The word of the Lord came unto me again, saying.

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?"
18. 3

3 As ye live, saith the Lord God, ye shall have no occasion any more to use this proverb in Israel.

4 Behold, all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die.

5 But if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 Hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between 6 man and 6 man,

9 Hath walked in My statutes, and hath kept My judgments, to deal truly: he is just; he shall surely live, saith the Lord God.

10 If he beget a son that is a robber, a shedder of blood, and doth the like to any one of these things,

11 And that doeth not any of those duties, but even eateth upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled none by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withheld the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 Hath taken off his hand from the poor, hath not received usury nor increase, hath executed My judgments, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

19 Yet say ye, Why? doth not the son bear the iniquity of the father?

20 When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live.

21 The soul that sinneth, it shall die. The soul shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
21 But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live; he shall not die.
22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.
23 ‘Have I any pleasure at all that the wicked should die?’ saith the Lord GOD: and not that he should return from his ways, and live?
24 But when the righteous man turneth away from his righteousness, and committeth iniquity, and doeth all according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, ‘The way of the LORD is not equal.’

T4 (p. 1129)

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.
28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, ‘The way of the LORD is not equal.’

U4

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.
31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel?
32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves from your ways, and live ye.

19. 1-14 (J, p. 1104). THE PRINCE OF ISRAEL.
(Introduction and Alternation.)

J V | 1. Lamentation.
W | e 2, 3. Young lion.
| f 4. Taken.
| e 5-7. Another young lion.
| f 8-9. Taken.
| W g 10, 11. Vine (planted by waters).
| h 12. Plucked up.
| g 12. Vine (planted in desert).
| h 14. Devoured.

V | 1-14. Lamentation.

2 thy mother. Probably Hamutal, one of the wives of Josiah, the mother of Shallum (or Jehoahaz) and Zedekiah (2 Kings 23, 31 and 24, 10). The other son of Josiah (Jehoiakim) had a different mother (Zebudah). See 2 Kings 23, 36.
3 one of her whelps. Probably Jehoahaz (i.e. Shallum), the youngest son of Josiah, is intended (1 Chron. 3, 15).
4 taken in their pit. As a lion is taken (Ps. 35, 7; 94, 13).
5 they: i.e. Pharaoh-necho (2 Kings 23, 30-34. 2 Chron. 36, 1-4), Jeremiah laments his fate. See Jer. 22, 10-12.
6 another of her whelps. Probably Jehoiakim, another son of Josiah (2 Kings 23, 36. 2 Chron. 36, 5).
7 hardly Jehoiachin, who reigned only three months (2 Kings 24, 8). But Jehoiakim reigned eleven years, and his character corresponds with 9, 7, 8, here. See 2 Kings 23, 36; 24, 1-6. Jer. 22, 11-19.
8 know their desolate palaces. Aram, and Sept. read “injured or defiled his widows”.

he became a young lion, and learned to catch the prey, and devoured 3 men.
7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.
19.8. EZEKIEL. 20.7. 

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptre of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule.

15 This is a lamentation, and shall be for a lamentation."

20 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me.

2 Then came the word of the Lord unto me, saying,

3 "Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of Me? As My live, saith the Lord God, I will not be enquired of by you."

4 "Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up Mine hand unto the seed of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, 'I am the Lord your God';

6 In the day that I lifted up Mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God."

D X (p. 113) 

20.5-22 (Y, above). REbellions and causes. (RepeateD and ExtenDed Adjunctions.)

The Structure is made to correspond with the repeated and extended rebellions.


6 the = that. bring them forth, &c. Ref. to Pent. (Ex. 3.8, 17. Deut. 8.7, 8, 9). Ap. 92. espied = looked, or spied out. flowing with milk and honey. Ref. to Pent. (Ex. 3.8, 17; 18.5; 33.2. Lev. 20.24. Num. 13.27; 14.9; 16.13, 14. Deut. 6.3; 11.9; 23.5, 12; 27.3; 31.20. Beside these passages it is found only in 20.6, 15. Josh. 5.6. Jer. 11.8; 52.22. the glory = the gazelles. Put by Fig. Metonymy (of Subject), Ap. 6, for "beauty." Cp. n. 16. Ps. 48.2. every man. Heb. 'ish. Ap. 14.11. abominations. Put by Fig. Metonymy (of Cause), Ap. 6, for that which Jehovah abominated. defile not yourselves, &c. Ref. to Pent. (Lev. 18.3). Ap. 92. idols = manufactured gods.
20. 8. EZEKIEL.

8 But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: 11 then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt.

9 But I wrought for My name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. 11 And I gave them My statutes, and shewed them My judgments, which I a man do, he shall even live in them.

12 Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the LORD that sanctified them.

13 But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despoiled My judgments, which I a man do, 11 he shall even live in them; and My sabbaths they greatly polluted:

14 But I wrought for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. 15 Yet also 3 lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; 16 Because they despised My judgments, and walked not in My statutes, but polluted My sabbaths: for their heart went after their idols.

17 Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: 19 3 am the LORD your God; walk in My statutes, and keep My judgments, and do them: 20 And hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that 3 am the LORD your God.

21 Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments, which I a man do, 11 which if a man do, he shall even live in them; 22 Nevertheless I withdrew Mine hand, and 9 wrought for My name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 3 lifted up Mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; 24 Because they had not executed My judgments, but had despoiled My judgments, and had polluted My sabbaths, and their eyes were after their fathers' idols.

25 Wherefore 3 gave them also statutes that were not good, and judgments whereby they should not live;

**EZEKIEL.**

28 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

29 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

30 For when I had brought them into the land, for which I lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

31 Then I said unto them, What is the high place wherein ye go? And the name thereof is called Bamael unto this day.

32 Wherefore say unto Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

33 And when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As ye live, saith the Lord God, I will not be enquired of by you.

34 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

35 As ye live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

36 And I will bring you out from among your brothers, and will gather you out of the countries whereinto ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

37 And I will bring you into the wilderness of the 39 people, and there will I plead with you face to face.

38 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

39 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

40 For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from among your brothers, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.
20. 44.

EZEKIEL.

21. 11.

44 And ye shall know that I am the LORD, when I have wrought with you for My name’s sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel. 3 saith the LORD God."

14 Moreover the word of the LORD came unto me, saying,

2 Thus saith the LORD; Thus saith the son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;

3 And say to the forest of the south, Hear the word of the LORD; Thus saith the LORD God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the north shall be burned therein.

4 And all flesh shall see that I am the LORD; it shall not be quenched.

5 And the word of the LORD came unto me, saying,

6 Son of man, set thy face toward Jerusalem, and drop thy word toward the south, and prophesy against the holy places, and prophesy against the land of Israel;

7 And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth My sword out of his sheath, and will cut off from thee the righteous and the wicked.

8 Seeing then that I will cut off from thee both the righteous and the wicked, therefore shall My sword go forth out of his sheath against all flesh from the south to the north:

9 That all flesh may know that I am the LORD; it shall not return any more.

10 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sign before their eyes.

11 And it shall be, when they say unto thee, Wherefore seighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: 2 behold, it cometh, and shall be brought to pass, saith the Lord God."

K L.

8 Again the word of the LORD came unto me, saying,

9 Thus saith the LORD; Say, A sword, a sword is sharpened, and also furnished: 10 It is sharpened to make a sore slaughter; it is furnished that it may glitter: should we then make mirth?

M "it commeth the rod of My son, as every tree.

L 11 And He hath given it to be furnished, that it may be handled: this sword is sharpened, and it is furnished, to give it into the hand of the slayer."


20. 45—21. 32 (E, p. 1104). THE LAND AND THE CITY. (Judgments.) (Division.)


20. 45—21. 5 (G, above). PARABLE AND ITS INTERPRETATION. (Introduction and Extended Alternation.)

G1 H r 20. 45, 46. Subject. Forest of the South.

20. 47. Fire. Devouring.

20. 48. All flesh shall see.


2 Son of man. See note on 2.1.

3 Holy. See note on Ex. 8. 5.

4 the land of Israel = the soil of Israel. Heb. 'adamath Israel. See note on 11. 17.

5 Behold. Fig. Asterismos. Ap. 6.

6 And all flesh shall see. See the Structure above.

7 Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person. All flesh = all people, every one.

8 Parables. Thus intended to have the same purpose as the Lord’s parables. See Matt. 13, 11.

21. 6—32 (G, above). SIGNS AND THEIR SIGNIFICATION. (Alternation.)

G1 J 6, 7. Ezekiel. First sign. Sighing.


K 18—32. Signification of second sign.


8 saith the Lord God = [is] Adoni Jehovah’s oracle. See note on 2.4.

21. 8—13 (K, above). SIGNIFICATION OF FIRST SIGN. (Alternation.)

K L 9, 10—13. The sword of Jehovah.

11—12. The sword of Jehovah.

13. Its contempt for the sceptre of Judah.


A sword, a sword. Fig. Epitome (Ap. 6), for emphasis — a great or sharp sword.

10 make a sore slaughter. Fig. Polyptoton (Ap. 6), for emphasis. Heb. to slay a slaughterer.

11 the slayer: i.e. the king of Babylon.
12 Cry and howl, son of man: for it shall be upon My People, it shall be upon all the princes of Israel. 13 The sword shall be upon My People; it shall be upon theEnabled by the AI Assistant. 14 Because "it is a trial, and what if the sword contemn even the 10th rod? " it shall be no more, saith the Lord God.

15 I have set the point of the sword against all their gates, that their heart may faint, and their ruines be multiplied; ah! it is made bright, it is wove upon for the slaughter. 16 Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. 17 "unto thee will I also smite Mine hands together, and I will cause My fury to rest: 3 and the Lord have said it."

The word of the Lord came unto me again, saying, 19 Also, thou son of man, appoint thee two ways, 9 that the sword of the King of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. 20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, 9 to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, 9 and to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but ye will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God: 9 Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your hands do appear, because I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

26 Thus saith the Lord God: 9 Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.
27 I will overturn, overturn, overturn, it; and it shall be no more, until He come Whose right it is; and I will give it Him."

28 And thou, the son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furnished, to consume because of the glitttering: These have made my bloodshed with the blood of my people; and they have dealt mockingly with my blood which I had shed, and have not forsworn themselves concerning their reproach.

29 Whilez see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their reproach is spoken against and abhorred: and will bring thee again to thine own land. And thou shalt say, Even so have I dealt with my servants the Ammonites, saith the Lord God. The wicked = wicked ones.

30 Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. And I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, and skilful to destroy. They shall be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it."

Moreover the word of the Lord came unto me, saying, 
22 "Now, therefore, thou son of man, wilt thou judge, wilt thou judge the bloody city?"

yea, thou shalt shew her all her abominations. 
3 Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, the time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years:

therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous among much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised Mine holy things, and hast profaned My sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath committed lewdly his daughter in law; and another in thee hath hewed his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten Me, saith the Lord God.
and disperse thee in the countries, and will consume thy filthiness out of thee. 

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD." 

And the word of the LORD came unto me, saying, 

18 Son of man, the house of Israel is to Me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. 

19 Therefore saith the LORD God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. 

And as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you. 

21 Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof. 

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I am the LORD. 

23 And the word of the LORD came unto me, saying, 

24 Son of man, say unto her, 'Thou art the land that is not cleansed, nor rained upon in the day of indignation.' 

25 There is a conspiracy of her prophets in the midst thereof, like as a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. 

26 Her priests have violated My law, and have profaned Mine holy things: they have 'put no difference between the holy and the profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them. 

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. 

28 And her prophets have daubed them with untempered morter, seeing vanity, and divining lies unto them, saying, 'Thus saith the Lord GOD,' when I the LORD have not spoken. 

29 The People of the land have used oppression, and exercised robbery, and 'have vexed the poor and needy: yea, they 'have oppressed the stranger wrongfully. 

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none. 

31 Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads, saith the Lord God. 

The word of the Lord came again unto me, saying, 

2 Son of man, there were two women, the daughters of one mother; 

3 And they committed whoredoms in Egypt; 

18 shalt take thine inheritance=shalt be profaned in thyself (or on thine own account). 

22. 17-22 (E, p. 1184). SYMBOL, DROSS. 

E P | 17, 18. Incrimination. 
Q | 15. Gathering. 
R | 20. Comparison. 
F P | 22. Incrimination. 
18 brass = copper, or bronze. 

furnace: or crucible. 

dross. Lead put into the crucible with gold or silver causes the baser metals to retire, or form scoriae or dross at the sides of the crucible, leaving the pure gold or silver in the middle. But here the silver itself becomes the dross. Cp. v. 19. 

20 I will leave thee there. The letter p (Po = P) in hiphëphët, in being transferred from the ancient Hebrew into the modern square character, was probably mistaken for the (Nmm = N), being much alike. If so, "I will blow" became "I will leave"; and the words "you there" had to be necessarily supplied. By this change the correspondence of the two verses (29, 21) is restored:—v. 20. Gather...blow...melt: v. 21. Gather...blow...melt. 

22. 23-31 (F, p. 1184). LAND NOT CLEANSED. 

(Symbols and Alteration.) 

F S | 22. Jehovah. His word. 
W | 27. The princes. Like wolves. 
Y | 29. The People. Violated the Law. 
Z | 30. The Land. No intercessor. 

24 not cleansed = not to be rained upon, nor rained upon = nor to receive fruitful showers. 

25 prophets. Note the four classes here enumerated. 

See the Structure above; and vv. 26, 28, 29, souls, Heb. nephesh. Ap. 15. 

26 priests, put no difference, &c. Ref. to Pent. (Lev. 10, 10; 11, 47; 22, 22). Ap. 92. 

27 have vexed...have oppressed, &c. Ref. to Pent. (Ex. 22, 21; 28, 9. Lev. 19, 35, &c.). Ap. 92. poor. Heb. m›há. See note on Prov. 6, 11. 


I found none. Cp. 18, 5, and Jer. 5, 1. 

23. 1-49 (F, p. 1194). JERUSALEM. (TWO SISTERS.) 

(Introduction.) 

F W | 1-49. Aholah and Aholibah. 
X | 6-10. Aholah = Samaria (Israel). 
X | 11-30. Aholibah = Jerusalem (Judah). 
W | 36-49. Aholah and Aholibah. 

1 the LORD. Heb. Jehovah. Ap. 4, II. 
2 Son of man. See note on 2, 1. 

two women. Two sisters, representing respectively Samaria and Jerusalem. 

3 whoredoms = idolatries. Egypt. Cp. 20, 7, 8, pressed = handled, as in Ex. 8, 21. 

bruzed = squeezed (in natural use). 

Aholah. Heb. ḥáláh = [She has] her own tent. So named probably because Israel set up her own worship as distinct from Jehovah's elder. Refers not to age, but to extent. 

Aholibah. Heb. ḥálíbáh = My tent [is] in her. 

they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the texts of their virginity. 

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were Mine, and they bare sons and daughters, Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.
5 And "Aholah played the harlot when she was Mine;
and she doted on her lovers, on the Assyrians
her neighbours,
6 Which were clothed with blue, captains and
rulers, all of them desirable young men, horse-
men riding upon horses.

7 Thus she committed her，请 whoredoms with
them, with all them that were the chosen men of
Assyria, and with all whom on her she doted:
with all their idols she defiled herself.

8 Neither left she her，请 whoredoms brought
from Egypt: for in her youth they lay with
her, and they bruised the breasts of her vir-
ginity, and poured their，请 whoredom on her.

9 Wherefore I have delivered her into the
hand of her lovers, into the hand of the
Assyrians, upon whom she doted.
10 For discovered her nakedness: they took
her sons and her daughters, and slew her with
the sword: and she became famous among
women; for they had executed judgment upon her.

11 And when her sister "Aholibah saw this,
she was more corrupt in her inordinate love
than she, and in her，请 whoredoms more than
her sister in her whoredoms.

12 She doted upon the Assyrians her neigh-
bours, captains and rulers clothed most gorge-
ously, horsemen riding upon horses, all of
them desirable young men.

13 Then I saw that she was defiled, that they
took both one way,
14 And that she increased her，请 whoredoms:
for when she saw men pourtrayed upon the
wall, the images of the Chaldeans pourtrayed
with vermilion,
15 Girded with girdles upon their loins,
exceeding in dyed attire upon their heads, all
of them princes to look to, after the manner of
the Babylonians of Chaldea, the land of their
nativity:
16 And as soon as she saw them with her
eyes, she doted upon them, and sent messen-
gers to them into Chaldea.
17 And the Babylonians came to her into the
bed of love, and they defiled her with their
please whoredom, and she was polluted with them,
and her mind was alienated from her.
18 So she discovered her please whoredoms, and
discovered her nakedness: then "My mind was
alienated from her, like as "My mind was
alienated from her sister.

19 Yet she multiplied her，请 whoredoms, in
calling to remembrance the days of her youth,
wherein she had played the harlot in the
land of Egypt.
20 For she doted upon their paramours, whose
flesh is as the flesh of asses, and whose issue
is like the issue of horses.
21 Thus thou, calledst to remembrance the
lewdness of thy youth, in bruising thy testes
by the Egyptians for the paps of thy youth.

22 Therefore, O "Aholibah, thus saith the
Lord God; "Behold, I will raise up thy lovers
against thee, from whom thy mind is alien-
ated, and I will bring them against thee on
every side;
23 The Babylonians, and all the Chaldeans,
Pekod, and "Shoa, and "Koa, and all the Assy-
rians with them: all of them desirable young
men, captains and rulers, great lords and
renowned, all of them riding upon horses.
24 And they shall come against thee with
chariots, wagons, and wheels, and with an
assembly of people, which shall set against
thee buckler and shield and helmet round:
and I will set judgment before them,
and they shall judge thee according to their
judgments.
25 And I will set My jealousy against thee,
and they shall deal furiously with thee: they
shall take away thy nose and thine ears; and
thy remnant shall fall by the sword: they shall
take thy sons and thy daughters; and thy
residue shall be devoured by the fire.
26 They shall also strip thee, and take away
thy clothes, and take away thy fair jewels.
27 Thus will I make thee lewdness to cease
from thee, and thy please whoredom brought
from the land of Egypt: so that thou shalt not lift
up thine eyes unto them, nor remember Egypt
any more.'
28 For thus saith the Lord God; "Behold,
I will deliver thee into the hand of them whom
thou hastest, into the hand of them from whom
thy mind is alienated:

23. 5-35 (X, p. 1137). AHOlah AND AHOlibah. (Extended Alteration.)
23. 29.

EZEKIEL.

29 And they shall deal with thee hateful.

30 I will do these things unto thee, because thou hast gone a 33 cup of profaned.

32 Thus saith the Lord God: 'Thou shalt drink of thy sister's cup deep and large: thou shalt be ashamed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the 33 cup of Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt 3 break the sherds thereof, and 3 pluck off thine own breasts: for 3 have spoken it, 'saith the Lord God.

35 Therefore thus saith the Lord God: 'Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy lewdness and thy 3 whoresoms.'

36 1 The Lord said moreover unto me; 2nd Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adulteries, and with their 3 idols have they committed 3 adulteries, and have also caused their sons, whom they bare unto Me, 3 to pass for 3 them through the fire, to devour them.

38 Moreover this they have done unto Me: they have defiled My sanctuary in the same day, and have profaned My sabbaths.

39 For when they had slain their children to their 3 idols, then they came the same day into My sanctuary to profane it; and, 1o, thus have they done in the midst of Mine house.

40 And furthermore, that ye have sent for 3 men to come from far, unto whom a messenger was sent; and, 3 lo, they came: for whom thou didst wash thyself, 3 paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, wherewith thou hast set Mine incense and Mine oil.

42 And a voice of multitude being at ease was with her: and with the men of the common sort were brought Sabans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, 'Will they now commit 3 whoresoms with her, and the with them?'

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto 3 Aholah and unto 3 Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of that shed blood; because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God; 'I will labour. Put by Fig. Metonymy (of the Cause), Ap. 6, for the product of the labour.

24. 1.

28 labour. Put by Fig. Metonymy (of the Cause), Ap. 6, for the product of the labour.

29 heathen = nations.

30 cup =制造的神。


32 break; or, gnaw, lest a drop should be lost.

33 Incrimination.

34 lewdness ... whoresoms. Put here by Fig. Metonymy (of the Cause), Ap. 6, for the punishment due to the idolatry.

35 adonah = Adonai Jehovah's oracle.

36 lewdness ... whoresoms. Put here by Fig. Metonymy (of the Cause), Ap. 6, for the punishment due to the idolatry.

23. 36-49 (W. p. 1137), AHOAH AND AHOLIBAH.

(Alternation.)

W | c | 36, 37. Judgment.

d | 38-44. Incrimination.

c | 45. Judgment.

d | 46-49. Threatening.

37 adultery. Put (like whoresom) for all idolatry, as being unfaithfulness to Jehovah. See note on 16. 16. caused = set apart.

to pass, &c. Ref. to Pent. (Lev. 18. 21; 20. 1-4).

them. "Them" is masc., and refers to the idols, in the first clause; and, so many codices, with six early printed editions (one Rabbincio). But some codices read fem. = themselves.

38 defiled ... profaned. Ref. to Pent. (Lev. 19. 31).

39 children = sons. Jo. Fig. Asterismos. Ap. 6.


41 a stately bed. Cp. Prov. 7. 16-18. Is. 57. 8, 9.

42 multitude, &c. = a careless throng.

43 and ¥/= even her. Ginsburg thinks it should be read "but so it was." Cp. 16. 15, 16.

44 they went. Heb. text reads "came he". A special various reading called Sevir (Ap. 84), with some codices, Aram., Sept., Syr., and Vulg., read "came they".

45 the righteous ... shall Judge. Ref. to Pent. (Lev. 20. 10). Ap. 92.

46 company = a gathered host.

47 sins. Heb. chald. Ap. 44. i.


24. 1-32. 33 [For Structure see next page].


bring up a company upon them, and will give them to be removed and spoiled.

47 And the 3 company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the 3 sins of your idols: and ye shall know that 3 am the Lord God.'

24 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying.
24. 2.

EZEKIEL.

2. "Son of man, write thee the name of the day, even of "this same day: the king of Babylon set himself against Jerusalem this same day.

3. And utter a parable unto the rebellious house, and say unto them, 'Thus saith the Lord God; 'Set on a pot, set it on, and also pour water into it:

4. Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let "ye see the bones of it therein.

6. Wherefore thus saith the Lord God; 'Woe to "the bloody city, to the pot whose "scum is therein, and whose "scum is not gone out of it! bring it out piece by piece; 'let no lot fall upon it.

7. For her blood is in the midst of her; she set it upon the top of a rock; she poured it "not upon the ground, "to cover it with dust; 'That it might cause fury to come up to take vengeance; I have set her blood upon the top of that pot, that it should not be covered."

9. Therefore thus saith the Lord God; 'Woe to "the bloody city! 'Will even make the pile for fire great.

10. Heap on wood, kindle the fire, consume the flesh, and "spice it well, and let the bones be burned.

11. Then set it empty upon the coals thereof, that the "brass of it may be "hot, and may burn, and "that the filthiness of it may be molten in it, "that the "scum of it may be consumed.

12. She hath wearied herself with lies, and her great "scum went not forth out of her; her "scum shall be in the fire.

13. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee.

14. "The Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, "saith the Lord God."

15. Also the word of the Lord came unto me, saying,

16. "Son of man, behold, I take away from thee "the desire of thine eyes with a stroke: ye shall not see her nor hear, neither shall thy tears run down.

17. Forbear to cry, make no mourning for the dead, "bind the thine head upon thee, put on thy shoes upon thy feet, and "cover not thy lips, and eat not "the bread of "men."

18. So I spake unto the People in the morning: and at even my wife died; and I did in the morning "as I was commanded.

19. And the People said unto me, "Wilt thou not tell us what these "things are to us, that thou doest so?"

20. Then I answered them, "The word of the Lord came unto me, saying,
24. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that 3 am 2 the Lord GOD.

25. Also, thou son of man, shall it not be so in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26. That he that escapeth in that day shall come under thee, to cause thee to hear it with thine ears?

27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and thou shalt be a sign unto them; and they shall know that 3 am 1 the Lord.

25. The word of the Lord came again unto me, saying,

2. Son of man, set thy face against the Ammonites, and prophesy against them;

3. And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4. Behold, therefore I will deliver thee unto the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5. And I will make Rabba a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that 3 am 1 the Lord.

6. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in 2 heart with all thy despite against 3 the land of Israel;

7. Behold, therefore I will stretch out Mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that 3 am 1 the Lord.

8. Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9. Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim,

10. Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11. And I will execute judgments upon Moab; and they shall know that 3 am 1 the Lord.

12. Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13. Therefore saith the Lord God; I will stretch out Mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman: and they of Dedan shall fall by the sword.

14. And I will lay My vengeance upon Edom by the hand of My People Israel: and they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance, saith the Lord God.

15. Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy it for the old hatred;
25. 16. EZEKIEL.


18 Therefore thus saith the Lord GOD; Behold, I will stretch out Mine hand upon thee, Tyre, and I will cut off the Cherethims, and destroy the remnant of the sea coast.
19 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay My vengeance upon them."

26 And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, 2 "Son of man, because that Tyre hath said against Jerusalem, "Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste:'

3 Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up.
4 And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.
5 It shall be a place for the spreading of nets in the midst of the sea: for hath spoken it, saith the Lord GOD: and it shall become a spoil to the nations.
6 And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord.

7 For thus saith the Lord GOD; Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and chariots of companies, and much people.
8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.
10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.
11 With the hoofs of his horses he shall tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.
12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.
13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.
14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord GOD.
26. 15. EZEKIEL. 27. 12.

15 Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

18 Then shall the princes of the sea come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men: or, that wast an abode from the seas. The Syr. kadosh means a lodge, and is the rendering of Heb. yeshah in Num. 25. 12.

20 descend into the pit. The people of Tyre are meant, as joining those who were dead and buried, and shall set glory. This is either a parenthetical contrast referring to Jerusalem (with which the prophecy begins, v. 2), or we may read, with Sept., “nor yet arise”, &c., completing the end of Tyre, as in v. 31, in the land of the living. This expression occurs eight times without the Article (“the living”): here, 22, 23, 24, 25, 26, 27, 33; and Ps. 27. 13. It occurs three times with the Article (“the living”). See note on Isa. 38. 11. In each case it refers to the condition of life, in contrast with “Sheol”, which is the condition of death.

27. The word of the Lord came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyre;

3 And say unto Tyre, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, 3 Is am of perfect beauty.

4 Thy builders have perfected thy beauty.

5 They have made all thy ships of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elissa was that which covered thee.

8 The inhabitants of Zidon and of Arvad were thy mariners: thy wise men, O Tyre, that were in thee, were thy pilots.

9 The ancients of Gebal and the wise men thereof were in thee thy carlelers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army were upon thy walls round about, and the Gam-madim were in thy towers: they hanged their shields upon thy walls round about; they made thy beauty perfect.

12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.
13 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.
14 They of the house of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.
15 Syria was thy merchant by reason of the multitude of the wares of thy making; they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.
16 Judah, and the land of Israel, were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.
17 Damascus was thy merchant in multitude of the wares of thy making; for the multitude of all riches; in the wine of Helbon, and white wool.
18 °Dan also and °Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.
19 °Dedan was thy merchant in precious kettles for chariots, for chariots, and for horses.
20 °Tarshish was a merchant in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.
21 °Haran, °Canneh, °Eden, °Buz, °Elishah, °Dedan, °Togarmah, °Javan, ° Tubal, °Meshech, °Togarmah, were thy merchants.
22 Thy merchants traded in the midst of the seas; they had riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupants of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.
23 The suburbs shall shake at the sound of the cry of thy pilots.
24 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wail themselves in the ashes:
25 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and They shall wail for thee with bitterness of heart and bitter wailing.
26 Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas.
27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupants of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

13 Javan = Ionia. Cp. Gen. 10. 4. These are named together in Gen. 10. 2.
14 house. Put by Fig. Metonymy (of Subject), Ap. 6, for descendants.
15 men = sons.
17 the land of Israel. Heb. °`erets Israel. One of three occurrences of this expression in this book with Heb. °`erets (Kings 17. 17; 40. 5; 47. 18), instead of °`adamath, which occurs seventeen times. See note on 11. 17.
20 Dan. Heb. Vedan, or Vedan.
21 Haran. Now Harran, between the Euphrates and the Khabour (Gen. 11. 25). Canneh. Probably now Calneh, a Babylonian city (Gen. 10. 10).
23 Tho rowers. Continuing the symbol of a ship, used of Tyre in this chapter.
25 occupants = barterers, or traders.
in. A special various reading called Sevir (Ap. 34), with four early printed editions, Aram., Sept., and Syr., omit this word "in".
26 company = gathered host.
27 suburbs. The root garash = to drive out or about. When used of a city it = suburbs; but, when used of the sea, it = the driving and casting about of the waves. Cp. Isa. 57. 20. It means here that the waves of the sea lash themselves at the wailing of the pilots.
29 they. Some codices, with two early printed editions, Sept., and Syr., read "their sons".
the destroyed: or, the slant one.
30 waters. See note on °fairs", v. 12.
31 In the time when thou shalt be broken: or, "Now thou art wrecked", with Aram., Sept., Syr., and Vulg. 32 be = become. any more = for ever. Cp. 26. 21.

saying, "What city is like °Tyre, like °the destroyed in the midst of the sea?"
33 When thy °wares went forth out of the seas, thou fliedst many °people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.
34 °In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy °company in the midst of thee shall fall.
35 All the inhabitants of the °isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.
36 The merchants among the people shall hiss at thee; thou shalt °be a terror, and never °shall be °any more.'"
28.1.

**EZEKIEL.**

28.

The word of the LORD came again unto me, saying,
2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God:

Though thou set thine heart as the heart of God:

Organized, thou wast wiser than Daniel; there is none like to him in understanding the secret things of God.

With thy wisdom and with thine understanding thou hast gotten riches, and hast gotten gold and silver into thy treasures:

By thy great wisdom and by thy traffick hast thou increased thy riches,

And thine heart is lifted up because of thy riches:

Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;

Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

Wilt thou yet say after Him That slayeth thee, '3 am a God?'

But lo, thou shalt be as a man, and no God, in the hand of Him that slayeth thee.

Thou shalt die the deaths of the uncircumcised by the hand of strangers: for 3 have spoken it, saith the Lord God.

Moreover the word of the Lord came unto me, saying,

Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God;

7 strangers = aliens, or foreigners: the Babylonians were noted for their barbarity. Op. 30, 11; 31, 12. Isa. 1, 7; 33, 2. defile = profane. brightness = splendour; occurs only here, and v. 17. See note on Gen. 3, 1 and Ap. 19. 8 pit = corruption. Heb. shaphath, slain = wounded. 9 God. Heb. Elohim. Ap. 4, 1. thou shalt be = thou [art]. GOD. Heb. Elohim. Ap. 4, 1. 10 die = uncircumcised: i.e. come to the miserable end of the ungodly. Op. 31, 18; 32, 19, 21, 23, 32. The word being used in its moral, not physical sense deaths. Pl. = the great, or awful death. saith the Lord God = (is) Adonai Jehovah's oracle. 12 the king of Tyrus. Here we have a supernatural being addressed: He of whom the "prince of Tyre" was only a type; He who was using that "prince" as one of his agents to secure the world-power. He is not a mere "man" as the prince of Tyre (see v. 12). His description see the Structure, vv. 12-17, below. is superterrestrial, and superhuman, and can refer to no other than Satan himself.


H | t | 12-17. His "wisdom" and "beauty".
 | u | 11, 15-17. The covering Cherub.
 | v | 11-13. His iniquity.
 | v | 14-16. His sin.
 | w | 11-16. The covering Cherub.  
 17-22. His "wisdom" and "beauty".

12 Thou sealest up the sum, full of wisdom, and perfect in beauty.


R | t | 2-6. Description. Type. A mere man.
 | u | 9-11. Destruction of the "Prince".

 | u | 11-12. Destruction of "the King".

The prince (Heb. melēk) is to be distinguished as the type (vv. 1-10) from the king (melēk) of Tyre, the antitype (vv. 11-19). See the Structure above. He is a mere man, as shown in v. 9, where note the emphasis marked by the Fig. Ptolemaism (Ap. 6). He was Ithobalus II. Heb. "Ebakal. See Josephus (cont. Apion, § 21).

Tyrus = Tyre (the city), as in 28, 2, the Lord GOD. Heb. Adonai Jehovah. See note on 28.14.

28.2-6 (R, above). DESCRIPTION OF THE PRINCE. (THE TYPE). (Intreversion and Alliteration.)

R | t | 2-6. Thine heart is lifted up.
 | u | 1. As the heart of God.
 | p | 4-5. Thy riches. Increased.

T | m | 4-5. Thine heart is lifted up.
 | p | 5-6. As the heart of God.

2 thine heart. Note the Fig. Polyptoton (Ap. 6), by which the word heart is repeated in different inflections for emphasis. "Thine heart . . . in thee . . . in the heart (midst) . . . thine heart . . . the heart." GOD. Heb. 'El (sing.). Ap. 4. IV. of God. Heb. Elohim (pl.). Ap. 4. I. midst = heart (as in ch. 27 throughout).

A man, and not GOD (El). Note the Fig. Ptolemaism (Ap. 6), by which the same thing is put in two ways (first pos. and then neg.) to emphasize the fact that the "prince" here spoken to (v. 2-10) is purely human (Elohim, and therefore not the "king" spoken to in vv. 11-19). is not GOD = not El. Ap. 4. IV.

God. Heb. Elohim. Ap. 4. I. 3 Behold, Fig. Asterismos (Ap. 6), to attract our attention. wiser. In thine own eyes.


28.7-10 (S, above). DESTRUCTION OF "THE PRINCE." (Interversion.)

S | q | 7, 8. Judgment executed by strangers.
 | r | 7-8. Thou shalt die the deaths, &c.
 | s | 9-10. I am Elohim.
 | t | 10. Thou art a man.

13 He saith the Lord GOD = (is) Adonai Jehovah's oracle. 14-15. The covering Cherub. 16-17. His "wisdom" and "beauty".
13 Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of them of tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 And thou anointed cherub that covereth, and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thy stroke was perfect in thy ways from the day that thou wast created.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned.

17 Therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

18 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.

19 I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

20 And again the word of the Lord came unto me, saying,

21 "Son of man, set thy face against Zidon, and prophesy against it.

22 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall fall by the midst of her.
be judged in the midst of her by the sword upon her every side; and they shall know that 3 am 1 the LORD.

24 And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that 3 am 1 the LORD God."

25 Thus saith the Lord God: 'When I shall have gathered 24 the house of Israel from the 19 people among whom they are scattered, and shall be sanctified in them in the sight of the 3 heathen, then shall they dwell in their land that I have given to My servant Jacob. 26 And 2 they shall dwell "safely therein, and shall 0 build houses, and plant vineyards; yea, they shall dwell with confidence, 2 when I have executed judgments upon all those that despise them round about them; and they shall know that 3 am 1 the LORD their 0 God.'

29 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 0 Son of man, set thy face against 2 Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak and say, 'Thus saith the Lord God: "Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, '4 My river is mine own, and 0 have made it for myself.'

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, 0 and all the fish of thy rivers; thou shalt fall upon the open fields, thou shalt not be gathered together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt 0 shall know that 3 am 1 the LORD, because they have been a staff of reed to 2 the house of Israel.

7 (When they took hold of thee by thy hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins 0 to be at a stand.),

8 Therefore thus saith the Lord God: 2 Behold, 0 I will bring a sword upon thee, and cut off 0 man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they 0 shall know that 3 am 1 the LORD: because he hath said, 'The river is mine, and 0 have made it.'

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, 0 from the tower of Syene even unto the border of Ethiopia.
29. 11. EZEKIEL. 30. 9.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.
12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.'

13 Yet thus saith the Lord God; 'At the end of forty years will I gather the Egyptians from the people whither they were scattered:
14 And I will bring again the captivity of Egypt, and will cause them to return into the land of their fathers, into the land of their habitation; and they shall be there a base kingdom.
15 It shall be the base of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.
16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.' 

B 17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying,
18 "Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was pealed: yet had he no wages, nor his army, for Tyre, for the service that he had served against it:
19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take the wealth of his multitudes, and take her spoil, and take her prey; and it shall be the wages for his army.
20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for Me, saith the Lord God.
21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord God.'

30. 1-19 (4, p. 1147). EGYPT AND HER ALLIES.

The word of the Lord came again unto me, saying,
2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day, that be inhabited forty years.
3 For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.
4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.
5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.'
6 Thus saith the Lord; 'They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.
7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.
8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.
9 In that day shall messengers go forth from
483 Me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, "as in the day of Egypt: for, I say, it cometh."

10 Thus saith the Lord God: 'I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon, he, and his people with him, the terrible of the nations, shall be brought to destroy Egypt, and shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: 3 I the Lord have spoken it.'

13 Thus saith the Lord God: 'I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.'

14 And I will make Pathros desolate, and will set fire in Zaan, and will execute judgments in No.

15 And I will pour My fury upon Sin, the strength of Egypt, and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of Aven and of Pi-be-seth shall fall by the sword: and these cities shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I break there the yokes of Egypt; and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I am the Lord.'

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying,

21 "Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound to heal it, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God: "Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put My sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a dead man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries.
3. Behold, the Assyrian was a cedar in Lebanon with fatted branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwell all great nations.

7. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10. Therefore thus saith the Lord God: Because thou hast lifted up thyself in height, and thou hast understood the height of thine heart; and thou hast said in thine heart, I am as God; therefore let me ascend into heaven, and sit upon the throne of God, and let me set myself upon the mount of God; therefore cast asunder thy heart, and let thine eye exalt no more; for thy heart was lifted up because of thy beauty, that thou saidst in thine heart, I am as God.

11. And I say this is Pharaoh in his multitude, saith the Lord God.

32. 1-16 (X, p. 1147). DESTRUCTION.

(X Introductions and Alterations.)

32. 1-4. Lamentation.

1 Thus saith the Lord: In the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying.

2 Thus saith the Lord God: Son of man, see the word of the Lord come unto thee, and say unto the children of Israel, Behold, I break the ARM of Pharaoh, that had the arm of Egypt, and exalted himself like the God of Egypt.

3 And I will break his arm, that he shall not have an arm to lift himself; and I shall strengthen the ARM of Israel, that he shall not lift himself, but I shall break the ARM of Pharaoh, that he shall not lift himself.

4 I will strengthen the ARM of the house of Israel, that they may not lift themselves; and I will weaken the ARM of Pharaoh, that he may not lift himself; and I will strengthen the ARM of the house of Israel, that they may not lift themselves, but I will strengthen the ARM of Israel.
EZEKIEL.

32. 22

**Ezekiel.**

32. **2-22.** FERDIATION. (Alternation and Intemperance.)


**32. 17-32 (F. p. 1147).**

**17.** the month: i.e. the twelfth month. See v. 1.

**18.** cast them down= cause them to descend: i.e. by Hebrew idiom = declare (by the dirge) that they shall descend. See note on 14, 8; 20, 26. **19.** nether= lower.

**20.** slain by the sword. Note the Fig. Cycloides (Ap. 6), by which these words occur as a refrain twelve times in the following verses (twelve being the number of governmental perfection or completion. See Ap. 10). draw hbr = drag hbr away, i.e. to the grave.

**21.** The strong = the strongest, or chiefest. shall speak, &c. Note the Fig. Prooroposis (Ap. 6), by which dead people are represented as speaking.

**22.** Assur: i.e. the great empire of Assyria. graves. Heb. keber = burying-places, or sepulchres. See Ap. 35. Same word as in vv. 29, 26, 26.

**32. 23.**

**32. 23.**

**32. 23.**

**32. 23.**
pit, and her company is round about her grave; of all them slain, fallen by the sword, which caused terror in the land of the living. 
24 There is Elam and all her multitude round about her grave; of all them slain, fallen by the sword, which are gone down uncircumcised into the midst of parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. 
25 They have set her a bed in the midst of the slain with all her multitude; her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. 
26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. 
27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. 
28 Yeax, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword. 
29 There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. 
30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with their slain: with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. 
31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. 
32 For I have caused My terror in the land of the living: and he shall be laid in the midst of the uncircumcised, and with them that are slain by the sword, and all his multitude, saith the Lord God. 

Again the word of the Lord came unto me, saying, 
2 "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 
3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 
4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 
5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. 
6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. 
7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. 
8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. 
9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.
10. Therefore, O thou son of man, speak unto the house of Israel; ‘Thus ye speak, saying, “If our transgressions and our sins be upon us, and we pine away in them, how should we then live?”’

11. Say unto them, “As ye live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turneth from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”

12. Therefore, if one son of man, say unto the children of thy people, ‘The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.’

13. Ye then shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14. Again, if I say unto the wicked, ‘Thou shalt surely die;’ if he turn from his wicked sin, and do that which is lawful and right; 15. If the wicked restore the pledge, or give again that he had robbed, walk in the statutes of life, without committing iniquity, 16. He that hath committed; he shall surely live, 17. he shall not die.

18. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17. Yet the children of thy people say, ‘The way of the LORD is not true:’ but as for them, their way is not true.

18. When the righteous turneth from his righteousness, and commiteth iniquity, he shall die thereby.

19. But if the wicked turn from his wickedness, and do 10 that which is lawful and right, he shall live thereby.

20. Yet ye say, ‘The way of the LORD is not true.’ O ye house of Israel, I will judge you every one after his ways.”

21. And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, “The city is smitten.”

22. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23. Then the word of the Lord came unto me, saying,

24. “Son of man, they that inhabit those wastes of the land of Israel speak, saying, ‘Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.’

25. Wherefore say unto them, ‘Thus saith
The Lord God; ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye possess the land? thus saith the Lord God; 3 as live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My 2 shepherds search for My flock, but the 2 shepherds fed themselves, and fed not My flock; therefore, O ye 2 shepherds, hear the word of the Lord; therefore, ye 2 shepherds, hear the word of the Lord;
34. 11. EZEKIEL.

11 For thus saith the Lord God: Behold, I will set up one shepherd over them; even My servant David; he shall feed them, and he shall be their shepherd.

24 And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land,

11 I, even 3. Note the Fig. Epizeuxis (Ap. 6) for emphasis.

12 in the day. See Ap. 19.

13 people = nations.

16 destroy: or, "I watch", reading ל ( = R) for ל ( = D).

34. 17-22 (T, p. 1154). THE FLOCK

(Repeated Alternation.)

T v1

17 And as for you, O My 3 flock, thus saith the Lord God: Behold, I judge between 4 cattle and cattle, between the rams and the he goats.

29. 30 (S, p. 1154). TRUE SHEPHERD.

(Alternations and Introversion.)

S W x

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

20 Therefore thus saith the Lord God unto them: Behold, I, even 3, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save My flock, and they shall no more be a prey;

23 And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd.

24 And the Lord will be their God, and My servant David a prince among them; 3 the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land,
30 Thus shall they know that the Lord their God am with them, and that they, even the house of Israel, are My People, saith the Lord God.

31 And ye, My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.

32 Moreover the word of the Lord came unto me, saying,

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end;

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas I the Lord was there:

11 Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make Myself known among them by them.

12 And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against Me, and have multiplied your words against Me: I have heard them.

14 Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.

30 shall they know. See note on 6. 10. Some codices, with three early printed editions, read "shall the nations know?".

31 flock. The 1611 edition of the A.V. omitted these two words "flock, the", are [are] men. Heb. 'iddam, Ap. 14. 1: i.e. human beings, not "sheep", as spoken of in this chapter, your God. Some codices, with Sept., Syr., and Vulg., read "Jehovah your Elohim".

35. 1—48. 35 (A, p. 1104). THE RESTORATION. (Alternation.)

35. 1—15 (Y, above). JUDGMENTS ON ENemies. (SEIR.) (Repeated Alternation.)


4 thou shalt know. See note on 6. 7.

5 a perpetual hatred = a hatred of old.

8 return = be rebuilt, or inhabited.

10 thou hast said. Cp. Ps. 88. 4, 12.

two: i.e. Israel and Judah.

11 do = deal.

13 do = deal.

15 the house of Israel. See note on Ex. 16. 31. Idumea = Edom.

they shall know. See note on 6. 10.

36. 1—37. 38 (Z, above). RESTORATION OF ISRAEL. (Division.)

36. 1—38 (A1, above). RESTORATION. LITERAL. (Introversion.)

36. 1—15 (B, above). THE LAND. (Alternation.)

1 son of man. See note on 2. 1. mountains of Israel. See 6. 1—7; 36. 1.


Z A1 B e

36 Also, (for) 0 son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:
2 Thus saith the Lord GOD; Because the enemy hath said against you, "Aha, even the ancient high places are ours in possession!"
3 Therefore prophesy and say, "Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:
4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and desolation to the residue of the heathen that are round about;
5 Therefore thus saith the Lord GOD; Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Judæa, who have pointed My land into their possession with the joy of all their heart, with despightful minds, to cast it out for a prey."
6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen:
7 Therefore thus saith the Lord GOD; If ye lifted up Mine hand, Surely the heathen that are about you, they shall bear their shame.
8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My People of Israel; for they are at hand to come.
9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:
10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be built up:
11 And I will multiply upon you ten man and beast; and they shall increase and bring fruit: and I will set you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord;
12 Yea, I will cause ten men to walk upon you, even My People Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.'
13 Thus saith the Lord GOD; Because they say unto you, "Ye mountains devour up ten men, and hast bereaved thy nations:'
14 Therefore thou shalt devour ten men no more, neither bereave thy nations any more, "saith the Lord GOD.
15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, "saith the Lord GOD.'
16 Moreover the word of the Lord came unto me, saying,
17 "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before Me as the uncleanness of a removed woman.
18 Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:
19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.
EZEKIEL.

36. 20. And when they entered unto the heathen, whither they went, they profaned My holy name, when they said to them, Those are the People of the LORD, and are gone forth out of His land.

21 But I had pity on Mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God; I will not do this for your sakes, O house of Israel, but for Mine holy name's sake,

which ye have profaned among the heathen, whither ye went.

23 And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you in before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and I will bring you unto your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put My spirit within you, and will cause you to walk in My statutes, and ye shall keep My judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

29 I will also save you from all your uncleannesses:

and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I this, saith the Lord GOD; be it known unto you, be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become fenced, and inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that was desolate: I the LORD have spoken it, and I will do it.

37 Thus saith the Lord GOD; I will yet be enquired of by the house of Israel,
37. The hand of "the LORD was upon me, and carried me out "in the "spirit of' "the LORD, and set me down in the midst of the "valley which was full of bones; 2 And caused me to pass by them "round about: and, 3 "behold, there were very many in the open valley; and, 4 "lo, they were very dry. 5 And he said unto me, "O Son of man, can these bones live?" And I answered, "O "Lord GOD, Thou knowest."

4 Again he said unto me, "Prophesy "unto these bones, and say unto them, "O ye dry bones, hear the word of "the LORD."

Thus saith "the LORD GOD unto these bones; 2 "Behold, "flesh will be put "unto you, and ye shall live: 6 And I will lay sinews upon you, and will bring "up flesh upon you, and cover you with skin, and "put "breath in you, and ye shall live: and "ye shall know that "I am the "LORD.""

7 So I prophesied "as I was commanded: 8 and as I prophesied, there was a "noise, and a "shaking, and the bones came together, flesh to his bone. 8 And when I beheld, 10, the sinews and the flesh came up upon them, and the skin covered them above: but "there was no "breath in them. 9 Then saith he unto me, "Prophesy "unto the "wind, prophesy, "son of man, and say to the "wind, 10. "Thus saith "the LORD GOD; "Come from the four "winds, "breath, and "breath upon these "slain, that they may live." 10 So I prophesied "as He commanded me, 11 and the "breath came into them, and they lived, and stood upon their feet, an exceeding great army.

L N 11 Then he saith unto me, 12 "Son of man, these bones "are the whole house of Israel: 12 "behold, they say, 'Our bones are dried, and our hope is "lost'; 13 "we are cut off for our parts as for us, we are quite cut off, or clean cut off.

12 Therefore prophesy and say unto them, "Thus saith "the LORD God; 13 And "ye shall know that "I am the "LORD, when I have opened your "graves, O My People, 14 and brought you up out of your "graves, into the land of Israel—upon the soil of Israel. 15 I will open your "graves, and cause you to come up out of your "graves, and bring you "into the land of Israel. 16 And "ye shall know that "I am the "LORD, when I have opened your "graves, 17 (O, above). THE QUESTION. ANSWERED BY JEHOVAH. (Introversion and Extended Alternation.)

37. 14. **EZEKIEL.**

14 And shall I put My spirit in you, and ye shall live, and I shall place you in your own land:

then shall ye know that I the LORD have spoken it, and performed it;**

P "saith the LORD."**

K R1 S s (p. 1159) 15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions:

then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

T 17 And join them one to another into one stick; and they shall become one in thine hand.

S t And when the children of them shall speak unto thee, saying, 'Wilt thou not shew us what thou meanest by these?'

19 Say unto them, 'Thus saith the Lord God; Behold, 3 will take the children of Israel among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with any of their detestable things, nor with any of their transgressions:

U s but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My People, and 3 will be their God.

24 And David My servant shall be king over them; and they shall all have one shepherd:

w they shall also walk in My judgments, and observe My statutes, and do them.

U u s 25 And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even their children, and their children's children for ever:

v and My servant David shall be their prince for ever.

37. 25.


37. 18-28 (K2, p. 1159). **THE TWO STICKS**

(Division.)


37. 18-19 (R1, above). **THE SIGN.**

(Alternation and Introdution.)

R1 | S t 18, 19-. The stick for Judah.
| t 18-. The stick for Ephraim.
| T 17. Union.
S t 18, 19-. The stick for Ephraim.
| s | 19-. The stick for Judah.
| T | 19. Union.

16 stick. Heb. "wood": put by Fig. Metonymy (of Cause), Ap. 6, for anything made of it.

children = sons, companions: i.e. Benjamin and Levi. Heb. text reads "companions" (sing.); but marg., with some codices and one early printed edition, reads "companions" (pl.).

Joseph. Who held the primogeniture of the other tribes (1 Chron. 5. 1), forfeited by Reuben; and was represented by Ephraim, the head of the ten tribes. Cp. 1 Kings 11. 26. Isa. 11. 12. Jer. 31. 6. Hos. 5. 3, 6.
his companions: i.e. the other tribes.
17 hand. Some codices, with three early printed editions, read "hands" (pl.).
19 fellows. Same word as "companions" in v. 14, and same note as to the readings.

him: or, it.

37. 20-28 (R2, above). **THE SIGNIFICATION.**

(Repeated and Extended Alternation.)

R3 U u l 20, 21. Restoration.
| v2 22. One Nation.
| w1 22-. Conversion.
U2 u l 22. Restoration.
| v2 24-. One King.
| w2 24. Conversion.
U3 u l 25-. Restoration.
| v3 25-. One King.
| w3 25-. Sanctification.

21 Behold... heathen; and... land. These words were chosen for the legend on the Zionist medal commemorating the National Federation (of 1886), which is a landmark in the history of the Jewish nation.

3=3 even 3. Fig. Epigrapheic (Ap. 6).

heathen = nations.

land. Heb. 'aretz. Not the same word as in Ex. 12, 14, 21. 22 upon = among.

mountains. A special various reading called Sevir (Ap. 84) reads "cities".

3 idol = dirty gods.

detestable = abominable. Referring to idolatry, and its accompaniments.


wherein = whereby.

sinned. Heb. chad. Ap. 44. i.

My People = to Me a People.

their God = to them a God.


24 David My servant = Hab. My servant David. Occurs five times (34. 23, 24; 37. 24. 1 Kings 11. 32; 14. 8). In v. 25 and 2 Sam. 3. 18 t is (in Heb.) "David My servant" (though the A.V. renders it "My servant David").

judgments... statutes. See note on Deut. 4. 1.

25 And they shall dwell. Repeated in middle of the verse by the Fig. Mesere (Ap. 8), for emphasis.

given unto Jacob. And not any other land. My servant David. Here, it is (in Heb.) "David My servant".
26 Moreover I will make a "covenant of peace with them, it shall be an "everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore.

27 My "tabernacle also shall be with them: yea, I will be their God, and they shall be My People.

28 And the "heathen shall know that I am the LORD, when My sanctuary shall be in the midst of them "for evermore."’’

38 And the word of "the LORD came unto me, saying,

2 "Son of man, set thy face against "Gog, "the land of Magog, "the chief prince of "Meshech and Tubal, and prophesy against him,

3 And say, ‘Thus saith the LORD God; ‘Be- hold, I am against thee, O "Gog, "the chief prince of "Meshech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all the "army, horses and horsemen, all of them clothed with all sorts of "armour, even a great "company with bucklers and shields, all of them handling swords:

5 Persia, "Ethiopia, and "Libya with them; all of them with shield and helmet:

6 Gomer, and all his "bands; the house of "Togarmah of the north quarters, and all his "bands: and many "people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy "company that are assembled unto thee, and be thou a guard unto them.

8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many "people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell "safely all of them.

9 And thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy "bands, and many "people with thee.

10 Thus saith "the LORD God; ‘It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt "think an "evil thought:

11 And thou shalt say, ‘I will go up to the land of "unwalled villages; I will go to them that are at rest, that dwell "safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that put hooks, &c. Cp. Isa. 37. 29. Heb. "curba". (of Adjunct), Ap. 6, for army, as translated. = Cush. Libya = Phut. Cp. 27. 10; 30. 5. These were descended from Ham (Gen. 10. 6). Gomer = North of Asia Minor; also descended from Japheth (Gen. 10. 2). Meshech and Tubal. The Sept. renders these "Mesoch and Thobel: i.e. the Moschi and Tiberani, occupying regions about the Caucasus. All these are nations distant from Palestine; not near nations, or nations connected by consanguinity. They were also descended from Japheth (Gen. 10. 2).

are now inhabited, and upon the "People that are" gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, 'Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?'

14 Therefore, 2 son of man, prophesy and say unto 2 Gog, 'Thus saith 3 the Lord GOD: In that day when My 12 People of Israel dwelleth safely, o shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many 6 people with thee, all of them riding upon horses, a great 4 company, and a mighty army:

16 And thou shalt come up against My 12 People of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that 6 the 6 heathen may know Me, when I shall be sanctified in thee, O 2 Gog, before their eyes.'

17 Thus saith 3 the Lord GOD: 'Art thou he by whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith 3 the Lord GOD, that My fury shall come up in My face.

19 For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in 10 the land of Israel.

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall 13 shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all My mountains, saith 3 the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that 3 am the LORD.'

39 Therefore, thou son of man, prophesy against Gog, and say, 'Thus saith the Lord GOD: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, 1040, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for 3 have spoken it, saith 3 the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the 3 isles:

7 So will I make My holy name known in the midst of My People Israel; and I will not let them pollute My holy name any more:

8 But the heathen shall know that 3 am the Lord, the Holy One in Israel.

9 Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the buck-
EZEKIEL.

43. And thus shall ye understand the doctrine of Gog, and of the princes of Hamon-gog, which goes forth from the ends of the earth to make war with the children of my people, and to fight against the land of Israel:
14. And they shall not be able to stand before the face of them: there shall be none able to stand before them:
15. And they shall turn their face towards the battle, to come up, and much people shall be brought together.
16. And they shall set up their pavement, and build the high places of the image of their gods, and make great altars for the abominations of their own heart.
17. And he shall also set the face of his countenance towards the house of Israel, to bring the captivity of Israel out of the land of Assyria, with the children of Israel again.
18. And he shall lead them about to the people, and will divide them among the nations: and they shall be scattered among the nations of the earth.
19. And they shall be, every one, after the house of his people, and they shall bring forth their children among the heathen; and their faces shall be turned to the abominations of the nations, and they shall defile themselves with the idols of the heathen.
20. And I will set my face against them; and multiply many sorrows upon them; and bring in the beast of the nations against them, to destroy them:
21. And they shall know that I am the Lord, when I shall be sanctified among them, and they shall know that I am the Lord, says the Lord God; that I have given it to the heathen for a possession, and the nations for a heritage, that I may possess it again.
22. And I will honour the house of Israel, and sanctify the house of Israel; and they shall know that I am the Lord their God from that day forward.
23. And the I shall turn my face towards the house of Israel, and sanctify you, and purge your name, that the nations which are among you, or upon you, may know that I am the Lord, when I shall be sanctified among you in their eyes.
24. And I will sanctify the house of Israel, and the house of Judah, and will purge them from their iniquity, and will remember no more their sins and their transgressions; and I will do them good for ever, in the beginning, and for all generations of the world.
25. And the house of Israel shall know, that I am the Lord, their God, and they shall know that I have given Israel again to the land of their fathers, and I have sanctified the house of Israel, and the house of Judah, and I will purge them from their sins and their transgressions; and I will do them good for ever, in the commencement, and for all generations of the world.
26. And thus saith the Lord God; 'These things shall be a memorial in the midst of the heathen, and a token to the heathen, for I am the Lord when I shall sanctify the house of Israel, and the house of Judah, and will sanctify them in the midst of the heathen, and will purge them from all their iniquity.'
fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. Then he brought me into the inner court, and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

And he said unto me, Son of man, behold, with thine eyes, and with thine heart, set thine heart upon all that I shall show thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

And he measured also the porch of the gate within, one reed.

Then he brought me into the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

And there was a man in the gate, and he said unto me, Behold, thou see the gate of Jerusalem which is by the north side.

And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

And he measured also the porch of the gate within, one reed.

And there were the porch of the gate of the eastward were three on this side, and three on that side; they three were of one measure; and the posts had one measure on this side and on that side.

And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

And the space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

And he measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, the door against the door.

He made also the posts of threescore cubits, even unto the post of the court round about the gate.

And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

And there were narrow windows to the little chambers, and to the posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.
court, and, "lo, there were "chambers, and a "pavement made for the court round about: "thirty "chambers were upon the "pavement.

18 And the 17 pavement by the 6 side of the gates 5over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court 7without, an hundred 5cubits eastward and northward.

20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the 7 little chambers thereof were three on this side and three on that side; and the 8 posts thereof and the 16 arches thereof were after the measure of the first gate: the length thereof was fifty 5cubits, and the breadth five and twenty 5cubits.

22 And their windows, and their 16 arches, and their 16 palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by 8seven steps; and the 16 arches thereof were before them.

23 And the gate of the inner court was over against the north, and toward the east; and he measured from gate to gate an hundred 5cubits.

24 After that he brought me toward the south, and beheld a gate toward the south: and he measured the 9posts thereof and the 16 arches thereof according to 6these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty 5cubits, and the breadth five and twenty 5cubits.

26 And there were 9seven steps to go up to it, and the arches thereof were before them: and it had 16 palm trees, one on this side, and another on that side, upon the 9posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred 5cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to 34 these measures:

29 And the 7 little chambers thereof, and the posts thereof, and the 16 arches thereof, according to 34 these measures: and there were windows in it and in the 16 arches thereof round about: it was fifty 5cubits long, and five and twenty 5cubits broad.

30 And the 16 arches round about were five and twenty 5cubits long, and five cubits broad.

31 And the 16 arches thereof were toward the 5 utter court; and 16 palm trees were upon the 9posts thereof: and the 9going up to it had 8eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to 34 these measures.

33 And the 7 little chambers thereof, and the 9posts thereof, and the 16 arches thereof, were according to 34 these measures: and there were windows therein and in the 16 arches thereof round about: it was fifty 5cubits long, and five and twenty 5cubits broad.

34 And the 16 arches thereof were toward the outward court; and 16 palm trees were upon the 9posts thereof, on this side, and on that side: and the going up to it had 8eight steps.

35 And he brought me to the north gate, and measured it according to 34 these measures;

36 The 7 little chambers thereof, the posts thereof, and the 16 arches thereof, and the windows to it round about: the length was fifty 4cubits, and the breadth five and twenty 5cubits.

37 And the 9posts thereof were toward the north gate: and 15 palm trees were upon the 9posts thereof, on this side, and on that side: and the going up to it had 8eight steps.

38 And the 7chambers and the entries thereof were by the 9posts of the gates, where they washed the 7 burnt offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the 38 burnt offering and the 44 sin offering and the 44 trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 And the four tables were of 4hewn stone for the 38 burnt offering, of a 5cubit and an half long, and a 5cubit and an half broad, and one 5cubit high: whereupon also they laid the instruments wherewith they slew the 38 burnt offering and the sacrifice.

43 And within were 3hooks, an hand broad,
fastened round about; and upon the tables was the flesh of the "offering.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the north side of the north gate; and their prospect was toward the south:

one at the side of the east gate having the prospect toward the north.

45 And he said unto me, "This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto Him."

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar was that before the house.

48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

50 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the temple.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits: and the 2 door, six cubits: and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits: and the breadth, twenty cubits, before the temple: and he said unto me, "This is the most holy place."

5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the half chamber round about, that they might have hold, but they had not hold in the wall of the house.

7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so offering—corban.

40. 44-46 (H, p. 1164). THE PRIESTS' ROOMS.

41. 1 temple = palace. Heb. hekkōl.


which was. Omit these words, and commence v. 2 with the clause which follows.


door = entrance. sides = shoulders.

the most holy place = the Holy of Holies.

5 side chamber. Not the same word for "chamber" as in v. 10 and ch. 40. 7, 9, 10, 12, 13, 16, 21, 22, 33, 36 (which is 47): or in Ap. 17, 18, 34, 45, 46; or in 42. 3, 4, 5, 7, 8, 9, 10, 11, 12, 13, 15; or in 44. 10; 45. 2, 46. 12 (which is lishkōh = a storeroom).

7 an enlarging = a broadening.

8 the height of the house = the house had an elevation or platform. See Ap. 51. III. 2 (3).

10 chambers = storerooms. Heb. lishkōh. See note on v. 5.

41. 18-26 (N, p. 1168). THE MOST HOLY PLACE.
(Introduction and Alternation.)

N O I


18 door posts = thresholds. narrow = latticed. See note on 40. 16.
cieled = overlaid, panelled, or wainscoted.
17 by measure. Showing that every detail, however small, is important.
16 cherubims. See Ap. 41.
palm trees: i.e. artificial palm trees.
20 and on the wall of the temple. Render: And as for the wall of the temple, the door-posts were
squared; and, as for the face of the sanctuary, the appearance, &c. (as in v. 26).
the temple. This word has the extraordinary points
(Ap. 81), the dots indicating that the word is repeated
by mistake from v. 20.
21 posts = post. Sing. Only here and 1 Sam. 1. 2.
22 the LORD. Heb. Jahweh. Ap. 4. II.

42. 1-14 (H, p. 1164). THE PRIESTS' ROOMS.
(Division.)

H Q 1-12. The Rooms.
Q 2 | 13, 14. Their Uses.
1 utter = outer.
chamber = storeroom. Heb. 'ishkôn. See note on 40. 17.
2 cubits. See Ap. 51. III. 2 (1).
door = entrance.
3 pavement. See note on 40. 17.
gallery. See note on 41. 15.
5 were higher than = took away from.
8 lo. Fig. 'Asteriskos'. Ap. 8.
before the temple = towards the holy place.
9 from under these chambers = underneath were
these chambers.
was the entry = the entrance (was).
11 fashions. Place a full stop here, and begin: 'And
according', &c.

Then he brought me forth into the 2 utter
court, the way toward the north:
and he brought me into the 3 chamber that was
over against the separate place, and which
was before the building toward the north.
2 Before the length of an hundred 4 cubits
was the north door, and the breadth was fifty
5 cubits.
3 Over against the twenty cubits which were
for the inner court, and over against the
pavement which was for the 1 utter court,
was 2 gallery against 3 gallery in three stories.
4 And before the 1 chambers was a walk of ten 2 cubits breadth inward, a way of one 3 cubit:
and their doors toward the north.
5 Now the upper 1 chambers were shorter: for the
2 galleries were higher than these, than the lower, and than the middlemost of the
building.
6 For they were in three stories, but had not

pillars as the pillars of the courts: therefore
the building was straitened more than the lowest and the middlemost from the ground.
7 And the wall that was without over against the
1 chambers, toward the utter court on the
forepart of the 1 chambers, the length thereof
was fifty 2 cubits.
8 For the length of the 1 chambers that were
in the 1 utter court was fifty 2 cubits: and, 3 lo.
before the temple were an hundred 3 cubits.
9 And 4 from under these 1 chambers was
the entry on the east side, as one goeth into
from them to the 1 utter court.
10 The 1 chambers were in the thickness of the
wall of the court toward the east, over against the separate place, and over against
the building.
11 And the way before them was like the appearance of the 1 chambers which were toward
the north, as long as they, and as broad as they: and all their goings out were both according
to their 4 fashions, and according to 5 their 2 doors.
12 And according to the doors of the 1 chambers
that were toward the south was a 2 door in
the head of the way, even the way directly
before the wall toward the east, as one entereth into them.
13 Then said he unto me, 'The north 1 chambers and the south 1 chambers, which are
42. 13.

EZEEKIEL.

before the separate place, 1 which be 2 holy 1 chambers, 3 where the priests that approach unto 4 the LORD shall eat the most 5 holy things: there shall they lay the most 5 holy things, and the 6 meat offering, and the 7 sin offering, and the trespass offering; for the place is 5 holy.

14 When the priests enter therein, then shall they not go out of the 13 holy place into the 14 utter court, but there they shall lay their garments wherein they minister; for 13 they are 13 holy; and shall put on other garments, and shall approach to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east 8 side with the measuring 9 reed, five hundred 10 reeds, with the measuring 9 reed round about.

17 He measured the north 11 side, five hundred 12 reeds, with the measuring 11 reed round about.

18 He measured the south 11 side, five hundred reeds, with the measuring 11 reed.

19 He turned about to the west 16 side, and measured five hundred 15 reeds with the measuring 15 reed.

20 He measured it by the four 16 sides: it had a wall round about, five hundred reeds long; and five hundred broad, to make a separation between the sanctuary and the profane place.

43 Afterward he brought me to the gate, even the gate that looketh toward the east:

2 And, behold, 2 the glory of 2 the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came 4 to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of 2 the LORD came into 2 the house by the way of 2 the gate whose prospect 2 is toward the east.

5 So the 2 spirit took me up, and brought me into the inner court; and, behold, 2 the glory of 2 the LORD filled 2 the house.

6 And I heard Him speaking unto me out of the house; and 2 the man 2 stood by me.

7 And He said unto me, 2 a Son of man, 2 the place of My throne, and the place of the soles of My feet, 9 where 9 I will dwell in the midst of 9 the children of Israel 9 for ever: and 9 My holy name, shall be the house of Israel 9 no more defiled, 9 neither 9 they, nor their kings, by their 9 whoredom, nor 9 by the carcases of their kings 9 in their high places.

8 In their 9 setting of their threshold by My thresholds, and their post 9 by My posts, 9 and the wall between Me and them, they have even defiled My 9 holy name by their 9 abominations that they have committed: wherefore I have consumed them in Mine anger.

13 holy. See note on Ex. 3, 3.

holy chambers = the chambers of the holy place.
where, &c. Ref. to Pent. (Lev. 6, 16; 24, 9). Ap. 92.
meat offering = the gift offering. Heb. minchah.

42. 15-20 (7, p. 1164). THE OUTER PLACE.

(Interversion.)

1] 15. The circumference.
5 m] 19. West side.

19 west. Heb. "sea", put for the "side" on which the sea was: i.e. the west.

43. 2 the glory. In 11, 23 he had seen this glory
quit the Temple.
the God of Israel. See note on Isa. 29, 23.
3 that I saw. See 1, 25; 3, 23.
to destroy. Heb. idiom, by which the doer is said to do what he declares shall be done. See 8, 1, 5; note on Jer. 14, 8, 9; 20, 25.
the house. Not Solomon's Temple, but the Temple which he had been shown in vision (chs. 41 and 42).
the gate. Not the present gate on the east side of the Temple area, but that of the yet future Temple (46, 6; 42, 15; 44, 1; 46, 1).
stood = was standing.
7 Son of man. See note on 2, 1.
the place of My throne. The Ellipsis must be thus supplied: "[This is] the place", &c. Not the ark, as in Solomon's Temple. There is no ark here.
where I will dwell, &c. See Ap. 9; 37, 26, 28; 48, 33.
Pss. 68, 18; 132, 14. Joel 3, 17.
I will dwell, &c. Ref. to Pent. (Ex. 29, 40).
children = sons.
for ever. Showing that this prophecy yet waits for its fulfilment.
holier. See note on Ex. 3, 5.
whoredom. Always put for idolatry, by the Fig. Metonymy of the Subject, Ap. 9.
by the carcases, &c. Ref. to Pent. (Lev. 26, 30).
in their high places: or, in their death.
8 setting, &c. Cp. 5, 11; 8, 1-14; 28, 39; 44, 7. 2 Kings 16, 14, 15; 21, 4-7; 22, 11, 12. 2 Chron. 35, 6, 7.
by = close by, alongside of.
the wall: or, "For [there was but] a wall". 9 abominations = idolatries.
10 They. Some codices, with Sept., Syr., and Vulg., read "Thou therefore": This is yet future, and involves the fulfilment of ch. 87, for Ezekiel and for the whole nation.
shew the house to them. This will be the evidence, to the new nation, that all this prophecy, and Ezekiel's part in it, is of Jehovah.
pattern: or, plan, or arrangement.
9 Now let them put away their whoredom, and the carcases of their kings, far from Me, and I will dwell in the midst of them for ever.
10 They son of man, 1 show the house to the house of Israel, that they may be ashamed of their iniquities: and 1 let them measure the pattern.
11 And if they be ashamed of all that they have done, 10 show them the form of the house.
and the fashion thereof, and the going out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house; upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13 And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle upon to the greater settle shall be four cubits, and the breadth one cubit.

15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

18 And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto Me to minister unto Me, saith the Lord God, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it upon the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare going out the exits, coming in the entrances.

FORMS=models, or visible forms. The word is found only in this verse. Heb. text written "form"; but marg. "forms".

LAWES. Heb. text written "law"; but marg. "laws".

Some codices, with four early printed editions, read "laws" both in text and margin.

12. Supply "will be".


Holy. See note on Ex. 33. 5. Behold. Fig. Asterismos (Ap. 6), for emphasis.

43. 13-27 (F, p. 1183). THE ALTAR, ETC. (Division.

F. 21169)

13-17. THE ALTAR. Itself.


13 the altar. Heb. mishbeach. Same word as in v. 18; not the same as in v. 15. Cubits. See Ap. 51. l. l. (1.)

higher place=the pit: i.e. the ash-pit. Heb. gab = anything curved or convex, from gabab=hollow, hollowed out.

14 bottom=hollow.

ledge. The Heb. word in this sense occurs only here, cp. 17, 20, and 45. 19. The altar will be thus narrowed at the top (twelve cubits square). The height and breadth will be the same as Solomon's, except that this will have these ledges for the priests to walk round.

15 the altar=the hearth. Heb. ha harel=the mount of El. Not the same word as in v. 13.

17 stairs. Steps were forbidden in Ex. 20. 26: but may be permitted here.

43. 18-27 (R, above). THE ALTAR. ITS ORDINANCES. (Alternation.


P 22-24. Second day.]

j 0 24. Seven days.

P 27. Eighth day. Collective.

18 thus saith, &c. See note on 44. 3. the Lord God. Heb. Adonai Jehovah. See note on 2. 4.

the ordinances of the altar. Compared with the Mosaic tabernacle, the ritual began with the consecration of the priests (Lev. 8. 1-10); here, they are already consecrated (vv. 19, 20). In Lev. 8. 31, the altar was anointed with the holy oil; here no anointing, and the priests are only from Zadok's line (cp. 40. 46; 44. 15). In Ex. 29. 36, a bullock offered on seven successive days; here only once, and on the other days a kid of the goats. The offerings here (vv. 18-27) are National and Priestly (the Priest representing the Nation); not individual, for there will be no day of atonement. The sacrifices will not therefore be as when under the law.

in the day. See Ap. 18. This day is yet future, burnt offerings. See Ap. 43. II. ii. sprinkle, &c.=dash, or throw. Ref. to Pent. (Lev. 1. 5). This expression is exclusively technical. Ap. 92. For the exceptions see 2 Chron. 34. 4. Job 2. 12. Isa. 29. 5. Cp. Ezek. 10. 2 and Hos. 7. 9.

19 thou. Testifying to the share of Ezekiel "in the day when", &c.

the priests the Levites. Referring to the distinction between the Levitical priests and all other priests (heathen, Israelite, or tribal). See note on Dent. 17. 9. saith the Lord God=isis Jehovah's oracle.


1 he shall burn it. Ref. to Pent. (Ex. 29. 14).

24 cast salt. This was not done in this case under the Mosaic law. Cp. Lev. 2. 13. See Ap. 92.
44. 31 (F, p. 1169).  THE HOUSE. ITS ORDINANCES. (Division.)

44. 13.  THE LEVITES. (Introversion and Alteration.)

44. 14 (S, above).  THE LEVITES. (Introversions.)

44. 25.  EZEKIEL.

27. you . . . you: i.e. nationally, not individually. See note on "ordinance," &c., v. 18.

44. 1. the gate of the outward sanctuary = the outer gate of the sanctuary.
4. It is for the prince; the prince. Heb. The Prince! as prince: i.e. the risen David, the Vice-regent of the Messiah! (34. 23; 24; 37. 24, 52); or, the Messiah Himself. See note on "man," v. 2.
5. Son of man. See note on 2. 1.

5. And the LORD said unto me. a Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, 'Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations,

7. In that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations,

8. ye have not kept, &c. See 40. 16, &c. holy. See note on Ex. 3. 5. yourselves: i.e. your own pleasure.

9. Thus saith, &c. This emphatic commencement is repeated in 45. 9, 18; 46. 1, 18; 47. 13. Cp. 31. 10, 15; 43. 18. stranger = foreigner. children = sons.
10. The Levites. These are distinguished here from the priests (16–27); see S and S, above and consult note on 43. 19; and Deut. 17. 9.
11. Yet. Refers to the portion of service reserved for these Levites.

12. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them. saith the Lord God, and they shall bear their iniquity.
44. 13. EZEKIEL. 44. 31.

to do the office of a priest unto Me, nor to come near to any of My holy things, in the most holy place: but they shall bear their shames, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, ifg shall come near to Me to offer unto Me the fat and the blood, 12saith the Lord God:

16 They shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge.

17 And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, when they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

19 And when they go forth into the utter court, even into the utter court to the People, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the People with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach My People the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; and they shall judge it according to My judgments: and they shall keep My laws and My statutes in all Mine assemblies; and they shall hallow My sabbaths.

25 And they shall at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, 12saith the Lord God.

28 And it shall be unto them for an inheritance: 3 am their inheritance: and ye shall give them no possession in Israel: 3 am their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be their's.

30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

a priest. See note on 43. 19. most holy place = holy of holies.

44. 18-31 (SU, p. 170). THE PRIESTS. (Alteration and Introdution.)

S, V and W (p. 171).

17 They shall be clothed, &c. Ref. to Pent. (Ex. 28. 42). Ap. 92. within = toward [the house].


19 utter = outer.

chambers = storerooms. Heb. ḫāṭēḥ. See note on 40. 17. Same word as 41 19; but not elsewhere in ch. 41.

and they shall. Heb. text of some codices reads "they shall"; and marg. "and shall". Cp. 42. 14.


only poll = surely clip.


And when, &c. They might do so at other times.


23 And they shall teach, &c. Ref. to Pent. (Lev. 10. 11). Ap. 92. profane = common.


assemblies = appointed seasona.

they shall hallow, &c. Ref. to Pent. (Lev. 19. 30).


26 And after he is cleansed . . . seven days. Ref. to Pent. (Num. 6. 19, "on the eighth day"). Ap. 92.

27 in the day. See Ap. 18.

sin offering. Ap. 43. II. v.

28 am their inheritance. Ref. to Pent. (Num. 18. 20. Dent. 10. 9; 18. 1, 2). Ap. 92.


30 first of all, &c. Ref. to Pent. (Ex. 13. 2; 22. 29, 30; 23. 19. Num. 3. 13; 15. 12, 13. oblation = heave offering. Heb. terumah. See note on Ex 29. 27. The word is often repeated here. See 45. 5, 7, 15, 16; 48. 8-10, 11, 12, 20, 21.

the first of your dough. Ref. to Pent. (Num. 15. 20).

31 dead of itself, &c. Ref. to Pent. (Lev. 22. 8).
Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be of five and twenty thousand reeds, and the breadth shall be of ten thousand. This shall be holy in all the borders thereof round about.

Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand:

and in it shall be the sanctuary and the most holy place.

The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, a possession for twenty chambers.

And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the holy portion: it shall be for the whole house of Israel.

A portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

In the land shall be his possession in Israel:

and My princes shall no more oppress My People;

and the rest of the land shall they give to the house of Israel according to their tribes.

Thus saith the Lord GOD: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from My People, saith the Lord GOD.

Ye shall have just balances, and a just ephah, and a just bath.

The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your manch.

This is the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:
45. 14.

14 Concerning the ordinance of oil, the 10th bath of oil, ye shall offer the tenth part of a 10th bath out of the 24 cor, which is an 11th homer of ten 10ths; for ten 10ths are an 11th homer.

15 And one lamb out of the flock, out of two hundred, out of the 6 fat pastures of Israel; for a "meat offering, and for a "burnt offering, and for "peace offerings, to make "reconciliation for them, saith "the Lord GOD.

C3

16 "All the People of the land shall give this oblation for the prince in Israel.

17 "And it shall be the prince's part to give 15 burnt offerings, and 15 meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all "solemnities of the house of Israel: 2 he shall prepare the "sin offering, and the 15 meat offering, and the 15 burnt offering, and the 15 peace offerings, to make 15 reconciliation for the house of Israel.

18 Thus saith "the Lord GOD; "In the first month, in the first day of the month, thou shalt take a young 2 bullock without blemish, and cleanse the sanctuary.

19 And the priest shall take of the blood of the 15sin offering, and put it upon the posts of the house, and upon the four corners of the 2 settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the 2 month for every one that errreth, and for him that is "simple: so shall ye "reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the People of the land a bullock for a 2 sin offering.

23 And seven days of the feast he shall prepare a 15 burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a 17 sin offering.

24 And he shall prepare a 10 meat offering of an 10ephah for a bullock, and an 10ephah for a ram, and an 2 bin of oil for an 10ephah.

25 In the seventh month, in the fifteenth day of the month, shall be the like in the feast of the seven days, according to the 17 sin offering, according to the 15 burnt offering, and according to the 15 meat offering, and according to the oil.'

46. 1-15 (B, p. 1172). ORDINANCES.

(Repeated and Extended Alternation.)

B D1 a1 (p. 1173)

46 Thus saith "the Lord GOD; "The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his "burnt offering and his "peace offerings, and he shall worship at the threshold; then shall he go forth; but the gate shall not be shut until the evening.

3 Likewise "the People of the land shall wor-
46. 5.

**EZEKIEL.**

465 for a ram, and the 7 meat offering for the lambs as he shall be able to give, and an 8 hin of oil to an ephah.
6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish.
7 And he shall prepare a 7 meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an 8 hin of oil to an ephah.
8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.
9 But when the People of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.
10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

D 8 a 3

(p. 1713)

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an 8 hin of oil to an ephah.

D 8 a 1

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east,
and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

b 8

13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.
14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.
15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

A 8

16 Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons; it shall be their possession by inheritance.
17 But if he give a gift of his inheritance to one of his servants, then shall it be his to the year of liberty: after it shall return to the prince: but his inheritance shall be his sons' for them.
18 Moreover the prince shall not take of the People's inheritance by oppression, to thrust them out of their possession: but he shall give his sons inheritance out of his own possession: that My People be not scattered "every man from his possession."

19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north; and, behold, there was a place on the two sides westward.

20 Then said he unto me, "This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear not out into the utter court, to sanctify the People."

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.
22 In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.
23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.
24. Then said he unto me, "These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the People."

47 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, I beheld, there ran out waters on the right side.

3. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and brought me through the waters; the waters were to the ankles.

4. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, to swim in, a river that could not be passed over.

6. And he said unto me, "Son of man, hast thou seen this?" Then he brought me, and caused me to return to the brink of the river.

7. Now when I had returned, behold, the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the sea, exceeding many.

11. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters thyg issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for "medicine."

13. Thus saith the Lord God; "This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions."
47. 14. EZEKIEL.

14 And ye shall inherit it, one as well as another: concerning the which I lifted up Mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad:

16 Hamath, Beroroth, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazaran, the border of Damascus, and the northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and the strangers that sojourn among you; whom the children of Israel shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in the tribes which the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.”

48. 1 Now these are the names of the tribes.

From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazaran, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

8 And by the border of Judah, from the east side unto the west side, shall be the offering to give it, &c. Ref. to Pent. (Gen. 12. 7; 17. 8; 20. 3; 22. 13; 50. 24). Ap. 92.

10 holy. See note on Ex 8. 5.

14 to give it, &c. Ref. to Pent. (Gen. 12. 7; 17. 8; 20. 3; 22. 13; 50. 24). Ap. 92.

16 coast = border, or boundary.

18 the land of Israel. One of the three passages in Ezekiel where ‘eretz (land) is used, instead of ‘ddámah (soil). See note on 27. 17; and cp. note on 11. 17.


22 strangers = foreign sojourners.

23 saith the Lord God = [is] Adoni Jehovah’s oracle.

48. 1-29 (F², p. 1175). THE TRIBES.

(Introversion and Alteration.)

F² J | 1. The Tribes. “These are the names”, &c.
K | 1-5. The Slave Offspring (Bilhah and Zilpah).
L | N | 6, 7. Leah. | The Wives’ Offspring.
O | 8-22. THE OBLATION.

F² | J | 1. The Tribes. “These are the names”, &c.
K | 1-5. The Slave Offspring (Bilhah and Zilpah).
L | N | 6, 7. Leah. | The Wives’ Offspring.
O | 8-22. THE OBLATION.

1 these are the names. For the various orderings and groupings of the twelve tribes, see Ap. 45. Cp. Ex. 1. 1.

Dan. Note the different positions, by which the wife’s offspring are placed in the centre, nearest to the oblation; while the slave offspring are placed at the extremities farthest from the oblation.

48. 8-22 (M, above). THE OBLATION.

(Alternation.)

M | P | 8, 9. The Oblation. Foursquare.
Q | 10-19. The Inhabitants.
P | 20. The Oblation. Foursquare.
Q | 21, 22. The Prince.

8 offering = heave offering. Heb. ‘eretz. (Ap. 43. II. viii). See note on Ex. 29. 17. The same word as “oblation”, v. 9; the whole area of which is to be considered as the heave offering offered to Jehovah. ye. The 1011 edition of the A. V. reads “they”. offer = offer up, and the sanctuary. Note the Alteration in vv. 8-10, it = him, i.e. Judah.

9 oblation = heave offering. See note on v. 8 the LORD. Heb. Jehovah. Ap. 4. II.

48. 10-19 (Q, above). THE INHABITANTS.

(Division.)

Q | R² | 10-14. Ecclesiastical.

48. 10-14 (R², above). ECCLESIASTICAL.

R² | S¹ | 10-12. The Priests’ Portion.
S² | 13, 14. The Levites’ Portion.

10 holy. See note on Ex 8. 5.

which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even for the priests, shall this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.
11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept My charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the Lord.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs:

k and the city shall be in the midst thereof.

16 And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulon a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river eastward toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
THE BOOK OF DANIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

A | 1. 1–21. THE CAPTIVITY OF JUDAH. Historical Events Connected with its Beginning.

B | 2. 1–49. THE DREAM OF NEBUCHADNEZZAR. The Beginning and Duration of Gentile Dominion.


D | 4. 1–37. THE FIRST KING OF BABYLON. Nebuchadnezzar's Dream of the "Great Tree," Revealing his Temporary Deposition.


B | 7. 1–8. 27. THE DREAM AND VISION OF DANIEL. The End of Gentile Dominion.

A | 9. 1–12. 13. THE DESOLATIONS OF JERUSALEM. Prophetic Announcements Connected with their End.

For the Canonical Order and Place of the Prophets, see Ap. 1
For the Chronological Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78 and Structure on p. 1206.
For References to the Pentateuch in the Prophetic Books, see Ap. 92.
For the Visions of chs. 7–12, see Ap. 89.
For the Numbered "Days" in S. 14; 12, 7, 11, 12, see Ap. 90.
For the Seventy Weeks of Daniel (9. 22–27), see Ap. 91.

The position of the book in the "Hagiographa," or third division of the Old Testament ("the Psalms," see Ap. 1), rather than in the second division ("the Prophets"), may be explained by the fact that, unlike the other three greater prophets (Isaiah, Jeremiah, and Ezekiel), it stands in relation to them as the Apocalypse of the Old Testament; and as pertaining to what is still future. And whereas those three greater prophets speak of the future from an Intro-Israelitish standpoint, Daniel has their prophecies as his background; and, instead of looking at Zion and its neighbouring localised peoples, Daniel has universal Monarchies as his perspective; and is therefore separated from them in the Hebrew Canon, becoming to us the "light" or "lamp" of 2 Pet. 1. 19, and the realization of 1 Pet. 1. 11.

The first part of the book (1. 1–6. 28, A to C) is historic, while the latter half (7. 1–12. 13, A and B) is prophetic.

Moreover, of the former portion, 2. 4—7. 28 is written in Aramaic (or Chaldee), while the latter portion, 8. 1–12. 13, is written in Hebrew. This is to teach us that the historic portion is in the Gentile language, because it is concerned with "the times of the Gentiles," and with Gentile supremacy in relation to Israel; while the prophetic portion is in Hebrew (the language of Israel), because it is concerned with "the time of the end," and with the events which will lead up to the time when God will "restore again the kingdom to Israel" (Acts 1. 6).

In Hezekiah's day (684 b.C.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18. 26); but after the Exile, in Ezra's day (496 a.C.), Hebrew had been so far forgotten that it had to be explained (Neh. 8. 8). In Daniel's day (405 a.C.) both languages were generally understood; and both could be, and were, thus used by him.

If an impostor had written the book in Hebrew some 250 years later (as alleged by modern critics), why should he have defeated his own object by writing any portion in Aramaic as well, thus proving himself to be a fool as well as a "fooler"?
1 In the third year of the reign of Jehoiakim king of Judah did Nebuchadnezzar king of Babylon come to Jerusalem, and besieged it.

2 And Nebuchadnezzar king of Babylon carried away some of the young men of the king's宫 and with them of the children of the land, and with the princes of the land; which he brought forth from the land of Judah; and they came to Nebuchadnezzar to Babylon with the king of Babylon.

3 And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: that they might stand before the king. And some of these were of ten years, some of eight, and some of seven.

6 So I was left by the king's charge; and as the first one of the firstborn of my father's house, they appointed me ruler over the palace over all the king's sons.

7 So I continued there above a year, and perceived that the work was not done for the house of my God.

8 Then I spoke unto the princes of the province over the land, and laid the mouth of the words against them.

9 I said unto them, Which of all the princes over the land have prospered? then they said, No man: for we be servants.

10 Neither then have I eaten the bread of mourning, nor drunk wine; and no manicure have I done, until the present time, until these words came unto me.

11 And now am I made to minister in the palace, and to teach the children of the land; and they compass me about with good words: but they look upon me as they would have seen me in my former estate in other days.

12 Therefore let my Prince consider the matter, and show the word that I should speak in his hearing. Daniel 1:1-13

13 Daniel 2:1-35

14 Daniel 3:1-30

15 Daniel 4:1-37

16 Daniel 5:1-31

17 Daniel 6:1-28

18 Daniel 7:1-28

19 Daniel 8:1-27

20 Daniel 9:1-19

21 Daniel 10:1-12

22 Daniel 11:1-35

23 Daniel 12:1-13

24 Daniel 13:1-16

25 Daniel 14:1-22

26 Daniel 15:1-22

27 Daniel 16:1-13

28 Daniel 17:1-27

29 Daniel 18:1-24

30 Daniel 19:1-24

31 Daniel 20:1-22

32 Daniel 21:1-22

33 Daniel 22:1-27

34 Daniel 23:1-27

35 Daniel 24:1-33

36 Daniel 25:1-28

37 Daniel 26:1-23

38 Daniel 27:1-29

39 Daniel 28:1-29

40 Daniel 29:1-29

41 Daniel 30:1-29

42 Daniel 31:1-29

43 Daniel 32:1-29

44 Daniel 33:1-29

45 Daniel 34:1-29

46 Daniel 35:1-29

47 Daniel 36:1-29

48 Daniel 37:1-29

49 Daniel 38:1-29

50 Daniel 39:1-29

51 Daniel 40:1-29
1. Daniel = God is my Judge. See note on the title. Hananiah — Jah is gracious; or, graciously given by Jah.

DANIEL.

A B C

p. 1179

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

And the prince of the eunuchs said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink: why should he see your faces worse liking than the children which are dealt with of your sort? then shall ye make me endanger my head to the king."

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

"Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants."

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat of the king's meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

B E C

p. 1180

And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Therefore Jehoiakim's fifth year, the year of the burning of the roll which marked the official rejection of Jehovah. Hence Nebuchadnezzar's dream. Daniel was in Babylon, and writes from that standpoint. The supposed difficulty is a proof of genuineness; for the writer would have been a fool as well as a forger to have left it unexplained.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know not of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his companions to be slain.

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

2 to call, &c.—to send for. This tells us of the religious system of Babylon, of which subsequent Jewish commentators and Greek translators would know little or nothing. There were six classes of the Chaldean priesthood.

magicians. Heb. chartummin. Connected with the kheru (the sceptre) or rod of office of those who repelled demons and evil spirits by incantations, &c.

astrologers. Heb. ashtaphim—in Babylonian, asipi, prophets who assumed to announce the will of heaven and predict the future. These were a class apart from the others. The inscriptions speak of bab Assagud—the gate of the oracle; also of bit Assapud—the house of the oracle.

sorcerers. Heb. nakah shphim—wizard (Ex. 7, 11; 22, 18, 23, Mal. 3, 5, fem.).


3 I have dreamed. Contrast this with Daniel’s vision, in the Structure on p. 1178; and note the other recorded dreams (Gen. 20, 3).

4 in Syriack. Heb. aramath=Aramaic. The insertion of this word here is to call our attention to the fact that what follows is written not in Hebrew, but in Aramaic, as far as the end of ch. 7. See note on the Structure, p. 1178; and see also note on the other Aramaic portions (Ezra 4, 6—8, 18 and 7, 12–26; also Jer. 10, 11. The Syrac and Chaldee are properly Western and Eastern Aramaic.

O king. This is the first Aramaic word so written. Cp. 2, 9; 5, 10; 6, 6, 21. Neh. 2, 3.


6 rewards. Chald. n’biskbkh= a present.

8 gain the time—gain time. It may have reference to that day being an unlucky day. Cp. Est. 3, 7.


11 net. Is emphatic. They held that there were gods who dwelt in men. But these were beyond mortal men altogether.

12 wise men: i.e. the members of all the classes collectively, mentioned in v. 2 above. Chald. chakam, denoting acquired wisdom.

13 fellows=companions.

14 counsel and wisdom=prudence and discretion.


16 give him time=appoint him a time.

17 Hananiah, &c. See note on 1, 6.

18 mercies=great mercy. Fig. Heterosis (of Number), Ap. 6.

19 from the time of the God of heaven. See note on 2 Chron. 36, 23.


secret. Chald. r&x, which the Sept. renders mustérion. Occurs in O.T. only here, in vv. 18, 19, 27, 28, 29, 39, 47, 48, and 4, 9. Not the same word as in v. 22.

20 answered and said. See note on Deut. 1, 41.


There was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, ‘Blessed be the name of the God for ever and ever: for wisdom and might are His:

seasons: "He removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." 23 I thank Thee, and praise Thee, O Thou God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter." 24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: "Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation." 25 Then Arioch brougb th to Daniel before the king in haste, and said thus unto him, "I have found a man of the captives of Judah, that will make known unto the king the interpretation." 26 The king answered and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" 27 Daniel answered in the presence of the king, and said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; 28 But there is a God in heaven That revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; 29 As for me, O king, thy thoughts "came into thy mind upon thy bed, what should come to pass hereafter: and He That revealeth secrets maketh known to thee what shall come to pass; 30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. 31 O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 32 This image's head was of fine gold, his breast and his arms of 4 silver, his belly and his thighs of brass; 33 His legs of iron, his feet part of iron and part of 32 clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of 32 iron and 32 clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, 4 broken to pieces before him, and became like the chaff of the summer threshingfloors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. 36 This is the dream; and we will tell the interpretation thereof before the king. He removeth, &c. Cp. 4, 17, 32. 1 Sam. 2, 7, 8. Job 12, 18. Ps. 25, 6, 7; 113, 5, 8. Prov. 8, 13, 14. Luke 1, 51, 52. Acts 13, 21, 22. He giveth, &c. Ex. 31, 3, 6. 1 Kings 3, 8-12; 4, 29; 10, 24, 21. Chron. 22, 12. 2 Chron. 1, 10-12. Prov. 2, 6, 7. Isa. 28, 21, 15. 1 Cor. 1, 28. Jer. 16, 10, 19. Zech. 2, 10. 39, 3. 28 &c reveal, &c. Cp. v. 11, 28, 29. Gen. 37, 7-9; 41, 16, 25, 28. Job 12, 22. Ps. 25, 14. Isa. 14, 24, 26; 42, 9. Matt. 11, 25. Rom. 16, 23, 24. Eph. 3, 5. Col. 1, 25-27. secret = hidden. Chald. zîdâr. Not the same word in v. 13, &c. He knoweth, &c. Cp. Job 28, 6. Ps. 139, 11, 12. Jer. 23, 24. Luke 12, 2, 3. John 21, 17. 1 Cor. 4, 5. Heb. 4, 13. and the light, &c. Cp. 5, 11, 14. Ps. 38, 5; 104, 2. John 1, 9; 8, 12; 12, 45, 46. 1 Tim. 6, 16. Jas. 1, 17, 1. 1 John 1, 5. 25 man. Chald. gêtar. Ap. 14, IV. 26 Belteshazzar. See note on 1. 7. 28 maketh = hath made. Cp. v. 29. In the latter days. Ref. to Pent. (Gen. 49, 1. Num. 24, 14. Deut. 4, 30; 32, 29). Ap. 92. 29 came = came up. 30 for their sakes = interpretation = to the intent that the interpretation. shall = should. 31 sawest = wast looking. behold. Fig. Asterismos. Ap. 6. form = appearance. 32 head. Note the five parts: (1) the head; (2) the breast and arms; (3) the belly and the thighs; (4) the legs; (5) the feet. These five are preserved distinct throughout. Cp. vv. 34, 35, and 32, 34, and 42, 35. gold = clay (v. 33). Note that the most precious metal, and the highest specific gravity was at the top, decreasing with its descent: (1) gold = 19. 3; (2) silver = 10. 5; (3) brass = 8. 6; (4) iron = 7. 9; (5) clay = 1. 9, so that it was top-heavy from the first. 34 a stone. See note on Ps. 118, 22. without hands. An expression always emphasising the absence of all human instrumentality and the act of God alone. See v. 45; 8, 23. Job 34, 24. Lam. 4, 6. Cp. Acts 7, 48; 17, 24, 25; 19, 26. 2 Cor. 5, 1. Eph. 2, 11. Col. 2, 11. Heb. 9, 11, 21. feet: i.e. the fifth kingdom. Not the fourth, which was represented by the "legs of iron". brake them to pieces: or, they were beaten small. brake = beat small. Chald. dîqak. Cp. vv. 34, 35, 40, 41, 44, 45. 35 iron, the clay, &c. Note the order differently given to distinguish the five (not the four), answering to the five parts of the image in v. 23, and the five kingdoms:— vv. 32, 33. n. 35. 45. gold, iron, silver, clay, brass, brass, brass, iron, silver, silver, gold, iron, clay, gold. together. As united at the time of the end (forming the sixth power), the kingdom of the "Beast" (Rev. 13). wind. Heb. ruach. Ap. 9. filled the whole earth. Thus marking the seventh kingdom, that of Messiah. 37 a kingdom. The O.T. is not designed to be a compendium of "ancient history". It is the history of Jehovah's People, Israel; and other nations are referred to only as, and in so far as, they come into connection with Israel. Babylon was the most ancient kingdom (Gen. 10, 10). Cp. Deut. 28, 32. Nebuchadnezzar was not the first king; but he was the "head" or beginning of Gentile dominion in the earth when Israel had been "removed" (according to Jer. 15, 4; 24, 9; 29, 18). These successive kingdoms are reckoned only as they obtained possession of Jerusalem. They existed before that; and each, in turn, was absorbed in the one that succeeded. 37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heavens hath He given into thine hand, and hath made thee ruler over them all. "This art thou head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof of sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded them that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, "O of a truth it is, that your God is a God of gods, and a Lord of kings, and a Revenger of secrets, seeing thou coudest reveal this secret."

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: "but Daniel sat in the gate of the king.

43 they: i.e. the toes is not mixed mingliteh not. 44 these kings. Represented by the ten toes: i.e. in their days, at the end of the time of the kingdom power. Cp. Rev. 17. 12-18.

That is the moment of the great stone, and of the coming of Messiah. 45 made Daniel a great man = exalted Daniel. Cp. 4. VIII (2). 46 nobles. Chald. signin. Occurs in Dan. only here, 3. 2, 3, 27; and 6. 7. note on 1, 7. but Daniel sat in the gate, &c. See note on Est. 2. 19.
3. 1-30 (C. p. 1175). DANIEL’S COMPANIONS.

FURNACE. (Alterations.)

3 Nebuchadnezzar the king made an image of gold, whose height was three-score and six cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. 2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the rulers of the provinces, and the captains of the thousands, and the captains of the hundreds, and all the rulers of the kingdom, to come to the dedication of the image which Nebuchadnezzar the king had set up. 3 Then the princes, the governors, and the captains, the rulers of the provinces, and the captains of the thousands, and the captains of the hundreds, and all the princes, were gathered together unto the dedication of the image which Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, “To you it is commanded, O people, nations, and languages, 5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: 6 And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.”

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, they fell down and worshipped the golden image that Nebuchadnezzar the king had set up. 8 Wherefore at that time, certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, “O king, live for ever.” 10 And the king, living for ever, had made a decree, that every man that shall hear the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, shall fall down and worship the golden image: 11 And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.”

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, “Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye wor-
18 12 Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter.

19 Then was Nebuchadnezzar 1 full of fury, and the form of his visage was changed against 12 Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the 12 most mighty men that were in his army 6 to bind 12 Shadrach, Meshach, and Abed-nego, and to cast them into the midst of the burning fiery furnace.

21 Then these 12 men were 20 bound in their coats, their tunics, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's 6 commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those 12 men that took up 12 Shadrach, Meshach, and Abed-nego.

23 And these three 12 men, 12 Shadrach, Meshach, and Abed-nego, fell down 20 bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, "Did not we cast three 12 men 21 bound into the midst of the fire?" They answered and said unto the king, "2 True, O king."

25 He answered and said, "Lo, I see four men, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of the living God."

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the 2 princes, 2 governors, and 2 captains, and the king's 24 counselors, being gathered together, saw these 12 men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, "Blessed be the 15 God of Shadrach, Meshach, and Abed-nego, Who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any 15 god, except their own 15 God."

29 Therefore I make a decree, That every people, nation, and language, which 2 shall speak any thing 3 amiss against the 15 God of Shadrach, Meshach, and Abed-nego, shall 2 be cut in pieces, and their houses shall be made a dunghill: because there is no other 15 God that can 2 deliver after this sort."

30 Then the king promoted 12 Shadrach, Meshach, and Abed-nego, in the province of Babylon.

3. 19-30 (M, p. 1184). CONDEMNATION OF THE THREE. (Extended Alteration.)
2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.  
3 How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.  

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:  
5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.  

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.  
7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.  
8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,  

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.  

10 Thus were the visions of mine head in my bed: I saw, and beheld a tree in the midst of the earth, and the height thereof was great.  
11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:  
12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.  
13 I saw in the visions of my head upon my bed; I saw, and beheld, a watcher and an holy one came down from heaven;  
14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:  
15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the grass of the earth:  
16 Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.  
17 This matter is by the decree of the watchers, and by the word of the holy ones: to the intent that the living may know that the most high God ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.  

18 This dream 3 king Nebuchadnezzar have seen. Now 3, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.  

19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, O Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies,  
20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;  
21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:  
22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.  

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hesthe tree down, and destroy
23. They praised him, and he was exalted in his kingdom, and excellent majesty was added unto him.

24. Now Nebuchadnezzar praised and extolled the God of heaven, and the King of heaven, all whose works are true, and his ways are judgment: and that which walketh in pride he is able to abase.
5 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels that his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the color departed from the king, and his countenance was changed.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, "Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed; and his lords were astonished.

10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, "O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father's light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding of interpreting dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation."

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the holy gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 Belshazzar, having been the son of Nabonidus. The inscriptions show that he was made co-regent while Nabonidus went to meet Cyrus. See note on vv. 2, 7, 11. a great feast. The ball in which it was held has recently been excavated. It is 60 feet wide and 172 feet long, the walls being beautifully decorated with painted stucco designs. See Records of the Post, vol. i, part v, p. 160. The date was 426 B.C., Daniel being eighty-seven. words—great ones, or nobles. Chal. rub cnm, same as "princes" in v. 2, 3.

wine. Chal. chmvr. Same as Heb. chamer. Ap. 27. III.

vessels. Op. 1. 2; and see 2 Kings 23. 16. 2 Chron. 36. 16. Jer. 52. 10.

father Nebuchadnezzar. No "historical difficulty". Critics should tell us what word Daniel could have used, seeing there is no word in Chaldean or Hebrew for "grandfather". The word "father" is used by Fix. Synechoch (of Species), Ap. 6, for ancestor. Op. 4. 15. Kings 15. 11-15, where David is called the "father" of Asa, and Maachah is called his mother (cp. 2 Kings 15. 1, 2 with 11-15). In 2 Kings 14. 5 the same is said of Amaziah; and in 2 Chron. 24. 1, 2, of Josiah. Op. Rom. 9. 16, where Paul speaks of "our father Isaac". But Jer. 14. 7 explains the matter fully: "all nations shall serve him (i.e. Nebuchadnezzar), and his son (Nabonidus), and his son's son (Belshazzar), until the very time of his land come". See note on 7. 1.


princes. Chal. rub cnm, as in v. 3, same as "lords" in vv. 1, 8, 19, 23. Elsewhere, only in this book, in 4. 36, and 6. 17.

wives. Showing that the "queen" mentioned in v. 10 must have been his mother.

3 God. Chal. çd’h. See Ap. 4. 1.

5 In the same hour = At the same moment. See note on "hour", 3. 19. man’s. Chal. çd’h. Ap. 14. III.

candlestick = lampstand. saw = was gazing on.

be the third ruler = rule as one of three: i.e. the third: Nabonidus being the first, and Belshazzar the second.

8 the king’s. Some codices read "Babylon’s".

9 astonied = dumbfounded.

10 the queen. Niteria, the daughter in law of Nebuchadnezzar, and mother of Nabonidus.


12 hard = dark. Belteshazzar. See note on 1. 7.

13 Art thou, &c. . . . ? Showing that the king had no personal knowledge of Daniel, or had disregarded him. children = sons.

14 the gods. Some codices, with seven early printed editions, and Syr., read "the holy gods", as in v. 11, and 4. 18.
15 And now the wise men, the sages, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing.

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

17 Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory: and for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: he fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will.

22 And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this.

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from Him; and this writing was written."

25 And this is the writing that was written, "MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians."

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

17 interpretation. Sept., Syr., and Vulg. read "interpretation thereof".

18 the Most High. Same as Heb. 'elyon. Ap. 4. VI.

19 people = peoples, whom he would, &c. See note on "inferior" (2.39).


21 driven, &c. Cp. 4. 32.


23 Belshazzar's. See note on "father", v. 2.

24 this writing. The Divine prophetic meaning could not be known or understood till interpreted by Daniel:

25 MENE, MENE = NUMBERED, NUMBERED. Fig. Epiphanies (Ap. 6), for great emphasis. Chald. mene, mene = numbered [yes] ended. See note on Jer. 27. 7.


27 UPHARSIN = AND DIVIDED (or BROKEN). Chald. 'apharsin (the "u" being the conjunction = and), from Chald. parasa = to break. See note on 4. 27. There is a further reference, by the Fig. Syllepsis (or combination), Ap. 6, to the Persians, by whom the kingdom of Babylon was broken up.

29 made a proclamation. See note on "herald", 3. 4.

30 that night. Cp. v. 1.

Belshazzar. See note on v. 2.

the Chaldeans. Here spoken of in the national sense, not of a special class. See note on 1. 4.

slain. Either by the Persians, or it may have been by assassination by one of his own officers, or accidentally in the tumult. Chald. 'atul, used of a violent death. Cp. v. 19. This was on the third of the month Marchesvan. On the eleventh, Belshazzar's wife died, perhaps from grief. See Engel. Brit., vol. iii, p. 711, 712, 112, (Cambridge) edition. See Ap. 57.

31 Darius the Median. Through not noting the fact that "Darius" was an appellative denoting "the Maintainer", and used by Xenes and others, modern critics have denied the existence of such a king. Astyages was called "Darius". Cyrus (his son) was co-regent. His general Gobryas took the city in the name of Cyrus. See Isa. 45. 1. Cp. Jer. 51. 30, 31. See notes there. Consult Ap. 57.

took. Chald. k'fel = to take from another. Cp. 7. 18. Not the same word as in v. 2, 3, which is naphaq = to take out; or 'a, which is 'dha = remove.

three score and two. Born 488 a.c. Herodotus states that Cyrus was about forty years of age at the taking of Babylon (in 426 a.c.). At that age his father Astyages ("Darius the Median") was about "three score and two years old" (5. 31). Cyrus would therefore be just forty, according to the chronology of Ap. 60, having been born in 486 a.c.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about three score and two years old.
6. 1-28 (C, p. 1178). DANIEL HIMSELF. THE DEN OF LIONS. (Alterations.)


1 Darius. A careful study of Ap. 57 will show that this "Darius the Median" of 5.31 is the Artaxerxes (the great king) of Neh. 2.1 and Ezra 6.14, and the Ahasuerus of Est. 1.1. These names are all used of one and the same person; and by comparison of the Median kings, according to Herodotus, compared with the genealogy of Cyrus in his Cuneiform Cylinder, the important fact becomes clear that this man was Astyages; and the names Armagese = Cambyses, common to Herodotus, the Behistun Rock, and the Cylinder of Cyrus, all refer to one and the same person.

If this be so, and Astyages is to be identified with "Darius the Median," then all difficulty vanishes. The Scripture record harmonizes exactly with the accounts given in the three sources named above; and we have the real clue to the parentage of Cyrus the Great (Ap. 57, p. 80).

If this be so, then "Darius the Median" remains an insoluble riddle to history and chronology alike, for there can be found no place for him on the page of history, an hundred and twenty. Darius Hystaspis, in his inscription on the Behistun Rock (Ap. 57), enumerates twenty-three names. This number was continually altered according to historical changes and conquests. In Est. 1.13, 14, there were seven when Astyages took the kingdom; but he added 120 more (Dan. 6.1), and made 127 (Est. 1.1; 8; 8.30).

princes = satraps. As in 3.2.

2 presidents = ministers. Occurs only in this chapter.

3 preferred . . . the king thought. Showing that Daniel was well known to Astyages, and appreciated an excellent spirit. Referring to the affectionate regard in which Astyages held Daniel after many years of faithful service.


thought = purposed. Chald. āḇiṯ. Occurs only here (426 x.c.), Daniel being eighty-seven.

4 occasion = pretext.


6 assembled = came crowding together.

7 governors = deputys.

councillors. See note on 3.24.


to establish a royal statute: or, for the king to establish a statute.

make a firm decree; or, confirm a decree. Occurs only in this chapter.

decree = interdict. Chald. āḇēr. The same word as in v. 8, 9, 12, 15, 16. Not the same as in v. 5.

ask a petition = pray a prayer. Fig. Polychotomy (Ap. 6), for emphasis. Cp. v. 12. Occurs only in this chapter.


which altereth not = which changeth not, or passeth not away.

10 his house. Not into a secret, or public place toward Jerusalem. Remembering Solomon's prayer (1 Kings 8.47-50).


maketh his petition = prayeth a prayer. Same as in v. 7.

14 with himself = concerning it. laboured = was exerting himself
18 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy God Whom thou servest continually, B will deliver thee."

17 And a stone was brought, and laid upon the 3 mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting; neither were 2 instruments of musick brought before him: and his sleep went from him.

19 Then the king arose 3 very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, "O Daniel, servant of the living B God, is thy B God, Whom thou servest continually, able to deliver thee from the lions?"

21 Then said Daniel unto the king, "O king, live for ever.

22 My B God hath 5 sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before B Him innocency was found in me; and also before thee, O king, have I done no hurt."

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he 5 believed in his B God.

24 And the king commanded, and they cast them into the den of lions, them, their 12 children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces as they came at the bottom of the den.

25 Then king Darius wrote unto all 2 people, nations, and languages, that dwell in all the earth; 4 Peace be multiplied unto you.

26 Take a 2 decree, That in every dominion of my kingdom men tremble and fear before the B God of Daniel: for 5 B is the living B God, and stedfast for ever, and His kingdom 5 that which shall not be destroyed, and His dominion shall be even unto the end.

27 He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the 5 power of the lions."

28 So this Daniel prospered in the reign of 1 Darius, and in the reign of 5 Cyrus the Persian.

7 In the first year of 8 Belshazzar king of Babylon Daniel had a dream and visions of his bed upon his bed: then he wrote the dream, and told the sum of the 5 matters.

17 mouth = door.

18 passed the night fasting. Showing the long-standing affection which Astyages had for Daniel.

19 very early, &c. Another evidence of the king's strong feelings for Daniel.

22 sent His angel. As in 8. 28.

26 decree. Chald. t'ar'm = a decision, implying the pleasure or approval with which it was made.

28 Cyrus the Persian. The son of Darius the Mede. He is the young Darius, his father Astyages being the old Darius. "Darius" meaning "the Maintainer". Cp. Isa. 45. 1. See Ap. 57.

In the first year of Belshazzar. This was 429 B.C. See Ap. 50, pp. 69 and 72. Daniel being eighty-four years old. Three years before the events of ch. 6. Cp. 1-28, and the notes on the other dates (8. 1; 9. 1; 10. 1; 11. 1, &c.).

This vision (ch. 7) is still in Chaldee (the Gentile language), because it is the continuation of 2. 44, and shows what will take place in the "days of those kings" before the stone strikes the image. It brings us up to the end of Gentile dominion over Israel. Ch. 8 is in Hebrew, because it specially concerns Israel. It is the writing of "Daniel the prophet" (Matt. 24). This is directly stated by our Lord, who, seven times in the Gospel of John, declared that what He spoke were not His own words, but the Father's (John 7. 16; 8. 28, 40, 47; 12. 49; 14. 10, 24; 17. 8. Cp. Deut. 18. 18 and Isa. 51, 16).

This member B consists of two visions. Each is distinct and complete in itself (21, 7. 1-28; 27, 8. 1-21).

The dream of Nebuchadnezzar (ch. 2) was interpreted to him by Daniel; while the dream (or vision) of Daniel was interpreted to him by the Angel. The former referred to the beginning and duration of Gentile dominion over Israel; the latter concerns the end of it. See the Structure, p. 1178.

The second (ch. 8) was given two years later than the first (cp. 7. 1 with 8. 1), and is subsequent to the first, giving further details concerning the latter time of their dominion (i.e. that of the four beasts of the first vision in ch. 7). Further details are given in chs. 9, 11, and 12.

The interpretation is given in vs. 17, 18; and shows that these visions (chs. 7 and 8) are still future, and are therefore to be confounded with the dream of ch. 2. See the notes on vs. 17, 18, below.

The interpretations given to us of these two separate visions need no further interpretation by us. The source of the dream is the source of the interpretation also. They are for us to understand and to believe. We may comment on the interpretations given, but not interpret them.

Belshazzar. The last king of Babylon. Until 1854, when Sir H. C. Rawlinson discovered the cuneiform texts, all was speculation. An inscription belonging to the first year of Nabonidus, his father (see note on 5. 5, and Jer. 27. 7), calls him his "firstborn son" and gives his name Bel-sarra-uzer = "O Bel defend the king". There are frequent references to him in contracts and similar documents (Encycl. Brit., 11th (Cambridge) ed., vol. iii, p. 711). He was the last king of Babylon (5. 30, 31). See note on 5. 5. He had a dream. One of twenty recorded dreams. See note on Gen. 20. 1. he wrote. This is to be noted, as it was afterward "told" in speech (vs. 1, 2).

matters = words.
2 Daniel "spake" and said, "I saw in my vision by night, and behold, the four winds of the heaven 'strove upon the great sea.

3 And 'four great beasts came up from the sea, diverse one from another.

4 'The first was like a lion, and had eagle's wings: I beheld 'till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon 'the feet as a man, and 'a man's heart was given to it.

5 And 'behold another beast, a second, like to a bear, and 'it raised itself up on one side, and 'it had 'three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.'

6 After this 'I beheld, and 'lo another, like a leopard, which had upon the back of it 'four wings of 'a fowl; the beast had also 'four heads; and dominion was given to it.

7 After this 'I saw in the night visions, and 'behold 'a fourth beast, dreadful and terrible, and strong exceedingly; and it had 'great iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had 'ten horns.

8 'I considered the horns, and 'behold, there came up among them another 'little horn, before whom there were three of the first horns plucked up by the roots: and 'behold, in this horn were 'eyes like the eyes of 'man, and a mouth 'speaking great things.

9 'I beheld 'till 'the thrones were 'cast down, and 'the Ancient of days 'did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and 'his wheels as burning fire.

(see notes on v. 1). Daniel could not see that kingdom arise now. He had said, "Thou art this head of gold" shall arise" (v. 17). Therefore Babylon is not included. Therefore Babylon is not included. Therefore Babylon is not included. Therefore Babylon is not included. Therefore Babylon is not included. Therefore Babylon is not included. Therefore Babylon is not included.

10 'I beheld 'till the thrones were 'cast down, and 'the Ancient of days 'did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and 'his wheels as burning fire.

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11 A spake and said. The vision is related in words, as I saw. I was looking. A spake and said. The vision is related in words, as I saw. I was looking. A spake and said. The vision is related in words, as I saw. I was looking. A spake and said. The vision is related in words, as I saw. I was looking.
10 A fiery stream issued and came forth from before Him: thousand thousands were ministered before Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

11 "I beheld then because of the voice of the great words which the horn spake: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged two a season and time.

13 "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

14 And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

15 (Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 "These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the MOST HIGH shall take the kingdom, and possess the kingdom for ever, even for ever and ever.'

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the ten which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 "I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and a judgment was given to the saints of the Highest; and the time came that the saints possessed the kingdom.

23 "Thus he said, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the MOST HIGH, and shall wear out the saints of the Highest, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. This is the determining factor of the interpretation. Cp. 8, 17-19; 9, 26; 11, 40; 12, 4, 9, 13. Matt. 24, 14. See note on v. 17.

27 Whose, &c. This shows that 'elyonin (in v. 18) means a person, and not a place.

28 much troubled me: or, baffled me. See note on "grieved", v. 13.


Z E | 1, 2. Circumstances.

F H r | 3, 4. Ram.

s | 5-7. Great horn.

u | 8-9. Great horn broken.

v | 10-12. Four horns.

w | 13, 14. Future. Number of days.

J | 15, 16. Command to angel to give the interpretation to Daniel.

G | 17, 18. The command obeyed by the angel.

E | 27. Circumstances.

1. In the third year: 426 B.C. (see Ap. 50, pp. 69 and 72), Daniel being eighty-seven.

2. 3 was at I was in. Daniel may have retired there (during the lycanthropy of Nebuchadnezzar) when Nebuchadnezzar and Mardocai were in the court of Astyages (Neh. 1, 2). That Daniel was there employed by Astyages is clear from 8, 27. Shushan. The chief city of all Persia. river. Heb. 'abel - a canal. Only here, and in Ez. 3, 6.

3 saw = looked. beheld.

a ram. In v. 20 this is interpreted of Persia. A ram is always the symbol of Persia. Found to-day on ancient Persian coins. The king wore a ram's head of gold, and rams' heads are to be seen on the sculptured pillars of Persepolis. two horns. In v. 20 these are interpreted of the kings of the Media and Persia.

b higher, &c. Cyrus (the latter) became greater than his father Astyages. Both were in existence when Daniel saw the vision. Cp. v. 20. pushing = butting: always hostile. great = acted proudly.

c his goat = a leaper of the goats. The acknowledged symbol of Greece, as the ram was of Persia (see v. 3), because the first colony was directed by an oracle to take a goat for a guide and build a city, which they did, and called it Egesta (from Ec = a goat). Figures of a goat are found to-day on ancient Macedonian monuments. westward = to the west. Not the same word as in v. 5.

d he goat = a leaper of the goats. The acknowledged symbol of Greece, as the ram was of Persia (see v. 3), because the first colony was directed by an oracle to take a goat for a guide and build a city, which they did, and called it Egesta (from Ec = a goat). Figures of a goat are found to-day on ancient Macedonian monuments.

e ran unto him. Symbolizing the rapidity of Alexander's conquests, which, in the short space of thirteen years, subdued the world.

7 was moved with choler = moved himself, or strove violently with. choler = bile. Put by Fig. Metonymy (of Cause), Ap. 6, for anger or wrath, which was supposed to be due to excess of bile. Greek, choler = bile: whence we have "cholera", none that could, &c. = no deliverer for.

hand = power. Put by Fig. Metonymy (of Cause), Ap. 6, for the power put forth by it.
8 Therefore the one goat waxed very great: and when he was strong, the great horn was broken;
and for it came up four notable ones toward the four winds of heaven.

9 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 pleasant land.

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

11 Yea, he magnified himself even to the Prince of the host, and by him the 'daily sacrifice' was taken away, and the place of His sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall the vision concerning the daily sacrifice, and the transgression of 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 and four hundred days; then shall the sanctuary be cleansed.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning thereof, then, behold, there stood before me as the appearance of a man.

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

17 So he came near where I stood: and when he came, I was afraid, and 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 Now as he was speaking with me, I was in a deep sleep on the ground: but he touched me, and set me upright.

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

8 waxed very great. Referring to the great extent of Alexander's conquests, as "ran" (v. 6) refers to the rapidity of them.

great; or, proud. Cp. v. 4.
broken; broken in pieces. For it is, instead of it, came up. Sept. adds "afterward", four notable ones; four conspicuous ones; the four winds. See note on v. 2.


9 one; the one. a little horn. See note on v. 8: where it is already shown that this name, and these members ("w" and "e", vv. 9 and 10) belong to the still future time of the end. See Ap. 90.
waxed; grew. Anglo-Saxon, weaxan; to grow. Supply the Ellipsis (Ap. 6), "grew (and became)".

south: i.e. Egypt.

pleasant land; the glory of the land: i.e. the land of Israel. Only Ezekiel (20. 6, 15) and Daniel here use this term of the Holy Land. The same land as in 11. 15, 41. Cp. Ps. 106. 44. Jer. 3. 19. Zech. 7. 14.

10 even to as far as. host = stars. Cp. Rev. 12. 4, of the host and of the stars. Fig. H映ndia and (Ap. 6), for emphasis the starry host, stamped upon them = trampled them under foot.

Cp. v. 15; T. 21, 15, 11: them: i.e. the people symbolized by them.

11 to against. the Prince of the host. God Himself, the Creator and Ruler of the starry host. Verses 16, 11 are "difficult", only if Antiochus Epiphanes is assumed to fulfill them. There is no difficulty arising from this "state of the text". Prince = Ruler. Heb. sar. See note on 10, 13.

by him. was taken: or, it took away from Him: the God of daily sacrifice = the continual burnt offering; i.e. the morning and evening sacrifice (Num. 28. 2. 1 Chron. 16. 40. 2 Chron. 35. 7). This belongs to the time of the end, and was not fulfilled by Antiochus. His career was a forshadowing of it, to show that the fulfillment will yet be exhausted by him who is the "little horn". See Ap. 90; and note all the references there given (8. 11, 12. 13. 9. 7. 11. 31. 12. 11). Ref. to Pent. (Ex. 39. 38. Num. 8. 0). Ap. 92.

12 an host. Here the word is used of a military host, in opposition to the "host" of Num. 4. 23, 30, 35, 43; 8. 24, 25.

was given him against = was set over: i.e. war is raised against the daily sacrifice.


cast down the truth = cast down. The verb is passive. truth: i.e. the truth of God as revealed in the law and the prophets.

practised = did it with effect. Cp. v. 24.


that certain saint = a certain [unnamed] one, or such an one, as in Ruth 4. 1. Or, a proper name (Psalmion: the wonderful one, or the wonderful number.

How long? Referring to the duration of what is said concerning the daily sacrifice and the desolation; not the interval before the fulfillment.

concerning, &c. of the daily sacrifice as taken away. and. Supply "and [the setting up of] to give, &c.; or, after He hath given over the host", the technical term for the ministers of the sanctuary. Cp. Num. 4. 23, 30, 35, 43; Num. 8. 24, 25.

two thousand and three hundred days. See Ap. 91, and note on v. 26 below.

days = evenings and mornings, the times of the offering of the "continual" or daily sacrifice are cleansed = vindicated or sanctified; in this form, occurs only here. Cp. 9. 21; and see Ap. 90.

14 me. Sept., Syr., and Vulg. read "him".


at the time of the end. This gives the time to which this vision refers. See the interpretation in "H" (v. 9. 20-25), and especially "w" (v. 7. 23-25). See also Ap. 90; and cp. 7. 26; 9. 98; 11. 49; 12. 4, 9, 13; and Matt. 24. 14.

shall be. Supply the Ellipsis (Ap. 6) by reading "[belongeth]".

16 I was in I fell into. the time of the fulfillment of the vision at the time appointed, &c.
8. 20. DANIEL.

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

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

22 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, when *the transgressors* *are come to the full,* a king of fierce countenance, and *understanding dark sentences, shall stand up.*

24 And his power shall be mighty, but *not* by his own power: and he shall destroy wonderfully, and shall *12 prosper, and 12 practise,* and shall destroy *the mighty* and the *hol}y People.*

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and *by peace shall destroy many:* he shall also stand up against *the Prince of princes;* but *he shall be broken without hand.*

26 And the vision of the evening and the morning which was told *is true: wherefore* *shut thou up the vision; for it shall be for many days.*

27 And 3 Daniel *fainted,* and was sick certain days; afterward I rose up, and did *the king's business;* and I *was astonished* at the vision, but none *understood* if.

9. 1-12. 13 (A, p. 1178.)

THE DESOLATIONS OF JERUSALEM. (Extended Alteration.)

1 the first year: 426 a.c., Daniel being then eighty-seven. See Ap. 50.

Darius. This is an apppellative, and means the Maintainer or Restraintor: i.e. Cyrus. See Ap. 57; and special note on p. 315. Ahasuerus, an apppellative=the venerable king Astyages. See Ap. 57.

made king: i.e. Cyrus was appointed king of Babylon by Astyages his father.

2 understood = came to an understanding; perceived, or observed. Heb. bin, to separate or distinguish. Implying that he had not known this before.

by books = by the writings [of Jeremiah]. Jer. 29, 1, 10, as well as 25, 11. Note the definite article in the Heb. the number of the years. Which were now drawing to an end.

the LORD. Heb. Jehovah. Ap. 4. II.

Jeremiah. The passage was doubtless 29, 11-14; 29, 10-14.
Daniel 9:2.  9:17.

miah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

2 And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

3 And I prayed unto the LORD my God, and made my confession, and said, "O LORD, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments;

4 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments:

5 Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the People of the land.

6 We have trespassed against 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;

7 LORD, to us belong confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee;

8 To the LORD our God belong mercies and forgivenesses, though we have rebelled against Him;

9 Neither have we he obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

10 Yea, all 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 law of Moses the servant of God, because we have sinned against Him.

11 And confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

12 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand Thy truth.

13 Therefore hast the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all His works which He doeth: for we obeyed not His voice.

14 And now, O LORD our God, that hast brought Thy people forth out of the land of Egypt, with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly.

15 LORD, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy People are become a reproach to all that are about us.

16 Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the LORD'S sake, accomplish—fulfil [within], seventy years. Note the bearing of this on v. 44, the desolations of Jerusalem. From 470 to 409 B.C. See note on p. 615. The "desolations" had therefore lasted 42 (6 x 7) years, and had yet 25 (4 x 7) years to run before they were "accomplished." We find the same subdivisions of the "servitude," for from the first year of Nebuchadnezzar (490) to the decree of Artaxerxes (454) was forty-two years; and from the decree to the end of the servitude was twenty-eight years.

17 set my face. Knowledge of Jehovah's words quickened his spiritual interest in them. The LORD. One of the 134 cases in which the Sopherim state that they altered "Jehovah" of the primitive text to "Adonai." See Ap. 32.

God. Heb. Elohim (with Art.) = the (true) God. Ap. 4. I. to seek—to worship, or to seek [information].


GOD. Heb. El. Ap. 4. IV. the covenant. Note the Art = the covenant [made of old].

mercy = the loving-kindness or grace [promised therein]. Ref. to Pent. (Ex. 20. 4; 34. 6, 7). Ap. 92.

5 We. Note that Daniel associates himself with his People. Cp. Neh. 1.; and 9. 33-38. Ezra 9. 5-15. Note the Fig. *Anabasis* (Ap. 6) v. 5.


rebelled = revolted. Heb. *mitubad*. Usually of revolt against Deity or royalty.


all Israel. See note on 1 Kings 12. 17. near, &c. Cp. Deut. 4. 27; 2 Kings 15. 6, 7. Isa. 11. 11. Jer. 24. 9. Amos 9. 9; and see Acts 2. 36.


10 obeyed = hearkened to. by = by the hand of.


therefore the curse is, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 27. 15; &c.; 29. 15, &c.; 29. 20; 30. 17, 18; 31. 17; 32. 19).

is poured upon = hath come pouring upon.


12 confirmed His words: i.e. by His prophets since the giving of the law (2 Kings 17. 15. Isa. 44. 16. Lam. 2. 17. Zech. 1. 6).

words. Heb. *marg.*, with some codices, and one early printed edition, read "word" (sing.). Heb. text, with Sept. Syr. and Vulg., read "words" (pl.).


14 watched. Cp. Jer. 31. 28; 44. 27.


given Thee renown = made Thee a Name.

16 holy. See note on Ex. 3. 5.

because for our sins . . . fathers. Ref. to Pent. (Ex. 20. 5). Ap. 92.

become a reproach. Cp. Jer. 24. 9; 29. 18; 42. 18; 51. 18, 19. Ezek. 5. 14, 15; 22. 4.


for the LORD'S sake. Sept. reads "for Thy servants' sake".
18 O my God, incline Thine ear, and hear; open the Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy mercies.

19 O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for Thine own sake: for Thy God and Thy People 18 are called by Thy name.

20 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 Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me 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 to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved:

therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy People and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25 Know therefore and understand, that 19 from the going forth of the commandment to restore and to build Jerusalem

This prophecy is not given by a "prophet", but by an angel or hierarch (who shows sacred things) to a prophet. It is therefore a most transcendent prophecy.

about the time, &c. Compare similar important occasions: David (1 Sam. 24, 15; note); Elijah (1 Kings 18, 20; Ezra 9, 6).

oblation = gift or donation offering. Heb. minchah.

Ap. 43. 11. iii.

22 And he informed me. The Syr. reads "Yea, he came", to give thee skill, &c. to teach thee understanding, or to make thee wise as to, &c. Note the special emphasis as to the admonition for ourselves in the Structures below. It is not a vision that requires interpretation, but a direct prophecy given in simple words by the angel Gabriel, sent by God for the express purpose of making everything clear, and solving the most weighty problems that perplex the human mind. There is no "difficulty", as supposed. All that is required of us is to understand, and consider, and believe what is thus written for our learning.


O | 25-. Admotions. "Know", "Understand".

9. 24 (P, above). THE SEVENTY SEvens. IN WHOLE. (Extended Alternation.)

P | x | To finish the transgression,
y | And to make an end of (hatham) sin, 
z | And to make reconciliation for iniquity,
x | And to bring in everlasting righteousness, 
y | And to seal up (hatham) the vision and prophecy, 
z | And to anoint the Most Holy.

24 Seventy weeks = Seventy sevens: i.e. of years.

Not on any "year-day" theory. If "days" had been intended, it would be so expressed, as in 10. 3 (cp. Lev. 25: 6). Moreover, 40 years had been the subject of Daniel's prayer (v. 3). The last "seven" is "one", and it is divided in half in v. 7, and the half is three and a half years (7. 25; cp. 8. 11-14; 11. 33). In Rev. 11. 2 this half is expressed by "forty-two months"; and in the next verse as "1,260 days". See Ap. 99. The whole period is therefore 480 years. determined = cut off: i.e. divided off from all other years.

The verb is in the singular to indicate the unity of the whole period, however it may be divided up. Heb. ἱδνακ. Occurs only here. "Ye People": i.e. Daniel's People, Israel, with which alone the prophecy is concerned.

thy holy city = i.e. Jerusalem (vv. 2, 7, 15). finish = put an end to. transgression. Heb. ἄπασα (with Art.), Ap. 44. vii. Cp. 8. 12, 23. and. Note the Fig. Polysyndeton (Ap. 6) in this verse, to emphasise each of these six special announcements and their connection with the whole period.

make an end of. Heb. ἱδνακ, as below ("to seal up"). sin. Heb. ἢφατ. Ap. 44. i.

Heb. marg., with four early printed editions, some codices, and Vulg., read "sin" (sing.). make reconciliation = make expiation or atonement.

iniquity. Heb. ἢφατ. Ap. 44. iv. seal up, &c. = make an end of by fulfilling all that has been the subject of prophecy. prophecy = prophet. the most Holy = Holy of Holies. Never used of a person. This answers to the cleansing of the sanctuary (8. 16) which immediately precedes "the end". See Ap. 99. 23 Know therefore and understand. Note this second admonition, as shown in the Structure ("O") above.


R | 26-. Messiah. Cut off.
9. 25. DANIEL.

9. 27.

Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks, Messiah shall be cut off; but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.

And he shall cause the sacrifice and the oblation to cease, and take away the covering, by SKU.

Messiah = anointed. Only priests and kings were anointed, lepers, and Elisha (2 Kings 19. 14) being the only exceptions.

Messiah the Prince = "Messiah [that is to say] the Prince [of the People]". Messiah is a noun, and is connected with Prince by apposition: i.e. a priest-king. Only one such known to Scripture (Ps. 110. 4; Zech. 6. 13; Job 4. 29; Ap. 90. 69, and Ap. 91. 13). threescore and two weeks = 434 years (405 b.c.-a.d. 29): the two together being 49 + 434 = 483 years;

leaving seven years to make up the full 490 years of v. 24. See Ap. 56, p. 69, and Ap. 91.

the street = the broadway or open space by the gates or elsewhere.

V. 27 And he shall confirm the covenant with many for one week:

And in the midst of the week he shall cause the sacrifice and the oblation to cease; and he shall make a firm covenant: i.e. the little horn will do this at the beginning of the last seven years. See note below on "one week.

The prince that shall come = a prince, &c. This is "the little horn" of Zech. 6. 13; 9. 9; 14. 12-25; 26-28; 28. 29; 29. 3. See Ap. 89. shall destroy the city, &c. See Matt. 21. 41; 22. 7. This also was "after threescore and two weeks", but not within the last seven; which are confined to the doings of "the prince's people, the people that is coming" ("the little horn") after the doings of "the people" in the destruction of the city, which ends v. 26. What "the little horn" will do is stated in the words which follow. Antiochus never did this. He defied it, but left it uninjured.

The end thereof: or, his own end [come): i.e. the end of the desolator looking on to the end of the last seven years.

And unto the end of the war the desolations = desolate places. Cp. Matt. 23. 34, 27 he shall confirm the covenant = make a firm covenant: i.e. the little horn will do this at the beginning of the last seven years. See note below on "one week: It may even be the beginning of the 2,900 days of 8. 14. Cp. 11. 21-24.

The covenant = a covenant; and many = the many. one week: This is the last seven years which completes the "seventy" of v. 24; the time when action commences in connection with Daniel's "city", and "People" (i.e. Jerusalem and Israel). These have been in abeyance since v. 26. Israel is "Lo-ammi" (not my people, Hos. 1. 9. 14). For the present interval between "R" and "T", v. 26 and 27, see Luke 4. 18-20; 21. 24; Ap. 50. 11-14 (pp. 42 and 60); also Ap. 63. IX.; 72; and 91. This fills the first half of the "week" (see Rev. 11. 3-11). the midst of the week = the middle of the week (i.e. at the end of the first three and a half years, the sacrifice and the oblation to cease. This is the action of "the little horn" (see 8. 11, 12, 13; 11. 31; 12. 11). This belongs to the time of the end, and will be accompanied by the setting up of the abomination mentioned below and by our Lord in Matt. 24. 15. See Ap. 89 and 90.

9. 26, 27 (Q, p. 1198). THE CITY. DESTROYED.

(Introduction and Alternation.)
and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

10 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2 In those days 3 Daniel was mourning three full weeks.

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.

And in the four and twentieth day of the first month, as 3 was by the side of the great river which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and beheld a certain 3 man clothed in linen, whose loins were girded with fine gold of Uphaz:

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

7 And 3 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.

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.

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

11 And he said unto me, O Daniel, a 3 man greatly beloved, understand the words that 3 speak unto thee, and stand upright: for unto thee am I sent.' And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to 3 chaste thyself before thy God, thy words were heard, and 3 am for thy words.

13 But the prince of the kingdom of Persia 3 withstood me one and twenty days: but, 10, for the overspreading of—on the wing, or battle-ment of; but Ginsburg suggests 'al konaph — instead of 'al konaph — in its stead [shall be]: i.e. in place of the daily sacrifice. Cp. 11. 7.

abominations he shall make it desolate—the abomination that maketh desolate. See Ap. 90. This is certainly future. See Matt. 24. 15. Our Lord tells us where it will stand 'in the holy place': i.e. in the Temple at Jerusalem: and we have the same admonition to 'understand' (cp. vv. 23, 26, above). Antiochus, typifying the type of 'the little horn', defiled the sanctuary, but he did not destroy it. He cannot therefore be the fuller of this prophecy, though he foreshadowed him. abominations. Jehovah's name for an 'idol', as being what he detests. Heb. 'ašur—to be abominable. The 'of' in this connection being the Genitive (of the Origin), Ap. 17. 2: i.e. which causes the desolation. Cp. 2 Kings 23. 13. Isa. 44. 19, &c. Dan. 12. 11 is conclusive. until the consummation—unto a full end. The reference is to Isa. 10. 22, 23.

determined. See note on 'the wall', v. 25 above. shall be poured upon—shall come pouring upon. For the fulfilment, cp. Rev. 10. 1, 2, 3, 4, 8, 10, 12, 17.

desolate = the cause of desolation. See 12. 11. Then the consummation of v. 24 will be fulfilled.

10. 1 the third year of Cyrus. Called by his appellative 'Divine' (= the Restorer, or Maintainer) in 9. 1; 424 n.C. Two years later than ch. 9. This is Daniel's latest date; which continues to the end of this book, seventy-three years since his deportation: he being now eighty-nine years old.

4 And in the four and twentieth day of the first month, as 3 was by the side of the great river which is Hiddekel; 9 was 3 in a deep sleep, &c. Cp. 8. 18. 10 behold. Fig. Asterismos. (Repeated Alterations)

9. 27. DANIEL.

10. 13.

THE HIEROPHANT.

(Repeated Alterations)

4 the four and twentieth, &c.: i.e. the twenty-fourth of Nisan (i.e. Abb). Hiddekel: i.e. the Tigria. See Gen. 2. 14.


9 was 3 in a deep sleep, &c. Cp. 8. 18. 10 behold. Fig. Asterismos. (Repeated Alterations)

11 stand upright. Note the Fig. Polypodion (Ap. 6), stand upon thy standing: i.e. stand up where thou art.

13 the prince. See note on n. 3.

14 the prince. See note on n. 3.

God. Heb. Elohim. Ap. 6. 13. a ruler (from 3var— to rule). Hence ₯var, Tiwr or Čaar. Generally rendered 'prince' in this book. See 1. 7, 8, 9, 10, 11, 18; 8. 11, 25; 9. 6, 8; 10. 13, 20, 21; 11. 5; 12. 1. The rulers may be good, angelic (good or evil), or the world-rulers of Enoch 6. 12.

withstood = was standing confronting me. one and twenty days. See 2. 3. 10. Fig. Asterismos. Ap. 6.
10. 13.

DANIEL.

Michael, one of the chief princes, came to help me; and 3 remained there with the kings of Persia.

Now I am come to make thee understand what shall befall thy People in the latter days: for yet the vision is for many days.

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

16 And, 10 behold, one like the similitude of the sons of men touched my lips:

then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with my lord this? for as far as, 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,

And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

19 And said, O man greatly beloved, 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 with the 13 prince of Persia: and when I am gone forth, 12 lo, the 13 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 holdeth with me in these things, but 13 Michael your 13 prince.

11 (Also 3 in the first year of 4 Darius the Made, even I, 1 stood to confirm and to strengthen him.)

2 And now will I shew thee the truth. "Behold, there shall stand up 6 yet 3 kings in Persia; and the fourth shall be richer than they all: and by his strength through his riches shall he stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and 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 6 not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for 6 others beside those.

5 And 6 the king of the south shall be strong, and 6 one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.


princes. Heb. sar = chief. Not the same word as in 11. 5, 18, 22.

8 remained = was superfluous: i.e. not needed. Hence we may render, "I left him there." Not the same word as in v. 17.

14 the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29.) 42. See note on 2. 28. Note the bearing of this on the prophecy itself, given in 11. 21-12. 3.


11. 1-12. 13 (N, p. 1196). HIS PROPHECY. (Division.)

N A' 11. 1-20. The Past. (Then Future to Daniel.)

A' 11. 21-12. 3. The Future. (Still Future to us.)


11. 1-20 (A' above). THE PAST. THEN FUTURE INTO DANIEL. (Division.)

A1 B1 1-3. The first king of Grecia.

B1 4. Four contemporary kings.

B1 5-20. Subsequent kings.

1 This verse is parenthesis, to tell us what the angelic speaker had done two years previously (424 a.c.). Darius the Made is the same king as in 2. 1: i.e. Cyrus. stood = was at my station.

him: i.e. Michael.

2 now. Calling attention to the then present time (424 a.c.) as being distinct from v. 1, which refers to what took place two years before.

Behold. Fig. Asterismos. Ap. 6.

yet: i.e. in the then immediate future.

three kings in Persia. Cambyses, the pseudo-Smerdis, and Darius Hystaspes. See Ap. 57.

But ancient histories "contain much that is admittedly fabulous" (Encycl. Brit., 11th ed., vol. 21, p. 210), and the commentaries based on them differing among themselves are therefore not to be relied on. We know from this verse that there were three, after Cyrus, and of fourth. Whoever he was, he was succeeded by the "mighty king" of v. 4 (Alexander the Great), by his strength through his riches. Some codices, and five early printed editions, read "by strengthening himself in his riches he will stir up" &c.


not to his posterity. But to his generals. Cp. "not in his power" (8. 22). others beside those: i.e. beside those four. See note on 8. 22.

11. 5-20 (B1 above). SUBSEQUENT KINGS. (Repeated Alternation.)

B1 C1 5. The first king of the South.

D1 6. The first king of the North.

C1 7. The second king of the South.

D1 8. The second king of the North.

C1 11, 12. The second king of the South.

D1 13-20. The second king of the North.

That there is a break between the past and the future is manifest from 10. 14, of which this chapter is the continuation. Dr. Tragels prefers to make it at v. 5. This would alter the above Structure, and require only two members: A1, v. 1-4, the past; and A3, v. 5-12, future. Those who take vv. 5-20 as belonging to the past do not agree as to the interpretation from history. We give the commonly held view, making the break between vv. 21 and 31.

8 the king of the south. Ptolemy Soter, son of Lagus, king of Egypt (see v. 8). He took the title "king," whereas his father "Lagus" had been only governor. south. With reference to Judea. one of his princes. Seleucus I (Nicator = conqueror). him: i.e. Ptolemy. a great dominion. It added Syria to Babylon and Media.
DANIEL.

11. 6.

6 And  in the end of years they shall join themselves together; for  the king's daughter of the south shall come to  the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but  shall be given up, and they that brought her, and 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 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 thrones: and he shall prevail:

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

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

11. 7.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and they shall certainly come, and pass through, and pass through: then shall he return, and he shall be stirred up, even to his fortress.

11 And of the south shall be moved with cholera, 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 of the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall stand up against of the king of the south: also of the robbers of thy People shall exalt themselves to establish the vision; but they shall fall.

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

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

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: thus shall he do: and he

18 in the end of years. In v. 13 this is rendered "after certain years", said to be sixty-three. Cp. 2 Chron. 18, 2, and v. 8 below.

join: i.e. in league.

the king's daughter, Berenice, daughter of Ptolemy II (Philadelphus) of Egypt, the king of the north. Antiochus, north. With reference to Judea.

make an agreement = do upright things: i.e. to come to terms upon what is equitable between the parties. Here it included her marriage with Antiochus, who divorced his wife (Laodice) and disinherited her son (Seleucus Callinicus). given = delivered.
times: or, vicissitudes.

7 a branch of her roots. Her brother Ptolemy III (Euergetes), "roots" referring to their father Ptolemy II (Philadelphus).
in his estate = in his stead. Heb. kamā. See note on 9, 27 (= "for the overbearing"): i.e. in the stead of Philadelphus, who avenged the murder of Berenice and her son by Laodice. Euergetes had been restored. This is the second king of the south.

8 their precious vessels = vessels of desire, said to have been valued at 40,000 talents of silver; and 2,400 images, including Egyptian and idols, which Cambyses had taken from Egypt. Hence he was named by the grateful Egyptians "Euergetes" (= Benefactor).

continue = stand.

more years: i.e. four years, reigning forty-six years in all.

9 land = soil.

10 his. Seleucus II (Callinicus).
sons. Heb. text is "son" (sing.). But the Heb. marg., with some codices and one early printed edition, read "sons" (pl.), as here: i.e. Seleucus II (Callinicus) and his brother Antiochus III. See Encycl. Brit., 11th (Cambridge) ed., vol. 24, p. 604.

shall = he shall: i.e. Antiochus III, the second king of the north, his brother having died by a fall from his horse.

come. Some codices, with one early printed edition, and Syr., read "come against him".

be stirred up = will wage war. Defeating Antiochus III.

13 the king of the north. The second king, Antiochus III.

14 him. Ptolemy V (Epiphanes), a mere child.

the robbers = sons of the oppressors: i.e. apostate Jews, or turbulent men who defied laws and justice.

15 the king of the north. This is Antiochus III (the Great); and v. 16-19 describe his doings, which were a typical foreshadowing of his antitype, "the vile person". The antitype is the last future antichrist, described in in 11. 21-12. 1; which show how the latter portion can be fulfilled by an individual. neither his chosen people. Dr. Ginsburg suggests "but his people will flee".

16 him. Ptolemy V. do according to his own will. Thus foreshadowing but not exhausting what is said of "the vile person" in vv. 11, 15, which by his hand shall be consumed = much wasted in his hand. consumed = perfected: i.e. completely desolated.

17 set his face. The idiom for expressing a fixed purpose. Cp. 2 Kings 12, 17.

and upright ones... shall he do = he will make equitable terms with him (i.e. Ptolemy V).
The words which follow tell us what the terms were. With this agree the Sept., Syr., and Vulg.
11. 17. DANIEL.

shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the islands, and shall take many: but a prince for his own behalf shall cause 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, and not be found.

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

21 And in his estate 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 And with the arms of a flood shall they be overflown from before him, and be broken; yea, also the prince of the covenant.

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

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

25 And he shall stir up his power and his 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 overflow: and many shall fall down slain.

27 And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

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

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

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

11. 30.

him. Ptolem V, then only twelve years of age; the daughter of women: i.e. Cleopatra, his own daughter, then only eleven years of age. The term denotes beauty, &c.

women: i.e. her mother and grandmother, probably still caring for her education, &c.

not stand, &c. She sided with her husband, and defeated her father’s plans.

isles = coast-lands, or maritime countries.

a prince = a captain or general. Heb. אֵדִים. Occurs only here in this book. He was the Roman general, Scipio (Lucius Scipio), for his own behalf: i.e. for his own interest.

him. Antiochus III.

without his own reproach: i.e. with unshorn reputation.

fort = fortresses. Scipio at Magnesia (near Smyrna), withdrew to Syria.

a raiser of taxes . . . kingdom = one [Seleucus] causing the exactor [Heliodorus] to pass through [Judaea], the glorious land (cp. vv. 12, 41; 8, 9). Seleucus sent Heliodorus to Jerusalem to plunder the Temple, &c. See 3 Macc. 3, 4, &c. Zech. 9, 8 is in direct contrast with this.

neither in anger. Ginsburg suggests ‘and not with hands’, because it was by poison.

Here ends the historical portion, which has been fulfilled now, but which was then future. Verse 21—12, 3 passes on to the time which is still (1912) future to us.

11. 21—12. 3 (A5, p. 1201). THE FUTURE.

(STILL FUTURE TO US.) (Alternation.)

21 a vile person. One of the twelve titles given to the antichrist. See note on 7, 8. The prophecy concerning him is continuous to the end of the chapter. It is parallel with 7, 8, &c.; 8, 9, &c.; and 9—25, 27. He is not another successional king of the north, but is totally different and unique personage, still future. He comes in by ‘flatteries’, and in v. 40 he is attacked by both a ‘king of the south’ and a ‘king of the north’. Note the parallel exhibited in Ap. 89, vile = despicable. Cp. Ps. 15, 4. they shall not give = to whom was not given.

honour = dignity.


22 be overflown from—sweep all.

23 the league: i.e. the covenant just mentioned (v. 22).

with a small people. Hence he is called ‘the little horn’.

24 forecast his devices = devise plots.

25 he: i.e. the king of the south.

shall not stand = will make no stand.

26 they that feed, &c. There will be treachery.

27 two kings: their hearts [will be set] to do, &c. yet the end, &c. Intimating that these things belong to the closing scenes. Cp. vv. 35 and 40.

28 his heart, &c. Showing when the purpose of breaking the covenant was plotted. do exploits = act effectively, or accomplish [the purpose of his heart].

29 the former. In vv. 25, 26, the latter. In vv. 42, 43.

30 Chittim = Cyprus, or some European power. See note on Num. 24, 24.

21 against the holy covenant. Made with the Jews at the beginning. In 11, 28, he had already plotted the breaking of it; holy. See note on Ex. 25, 27.

have intelligence within, as well as fighting without. two kings: their hearts [will be set] to do, &c. do = do [so], or accomplish [it]: i.e. he will break it. = fix his attention on (with a view to co-operation).
31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall be corrupt by flatteries:

but the people that do know God shall be strong, and do exploits.

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

34 Now when they shall fall, they shall be holpen with a little help:

but many shall cleave to them with flatteries.

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

36 And the king shall do according to his will; and 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.

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 his gain.

40 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 like a whirlwind, with chariots, and with horsemen, and with many ships:

and he shall enter into the countries, and shall overflow and pass over.

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

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

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 at his steps.

31 pollute the sanctuary. By putting up the "abomination" (the Asherah, Ap. 43), which brings on the judgment of "desolation." The end is marked by the "cleansing of the sanctuary" (8. 14; 9. 24). Ap. 89. take away the daily sacrifice. This marks the middle of the "week", or the last seven years. See 8. 11, 12; 9. 27; 12. 11; and Ap. 89. From this point he is energized by Satan.

place the abomination, &c. This accompanies the taking away of the daily sacrifice (8. 13; 9. 27; 12. 11; and Ap. 89). Our Lord refers to this verse in Matt. 24. 15.

32-35 (F, p. 1203). THE PEOPLE. TRIED. (Alternation.)

do exploits = work effectually.

understand = are wise. See v. 35 and 12. 3, 10, where it would be well to use the Heb. Hazak, as a proper name.

shall fall by the sword: i.e. in the great tribulation which is here described, in part.

many, Some codices, with six early printed editions, read this word "many" in the text.

shall be holpen, &c. shall obtain but little help.

35 try = refine. Expulsion of dross.

purge = purify. Separation from dross.

the time of the end. Now near at hand.

36-45 (E, p. 1203). "THE WILFUL KING." (Alternations.)

His character.

His adversaries. Their Assault.

His conquests. Their Victory.

From vv. 36-45 we have "the wilful king" in his unhindered course. It cannot be exhaustively interpreted of Antiochus.

do according to his will. Cp. 8. 4; 11. 3, he shall exalt himself, &c. This is quoted in 2 Thess. 2. 3, 4; and referred to in 7. 25; 8. 11, 23. Rev. 13. 5, 6.


37 the desire of women. In view of the context this must refer to any gods desired by women: such as Baaltes, Astarte, or Myllitta of the Babylonians; the Persian Artemis, or the Nana of the Syrians; or the "queen of heaven" of Jer. 7. 18; 44. 17, &c.

God of forces. Heb. Mal'ezim = God of fortresses, shall he honour, &c. Thus, in secret he is superstitious, though in public he exalts himself above all gods. 39 do = deal. the most strong holds=the strongest fortresses, whom he shall acknowledge = whosoever acknowledge him, and increase = he will increase. gain = a price. 40 at the time of the end: i.e. near the close of the last seven years. he: i.e. this "wilful king", the countries = the countries [adjoining]. 41 the glorious land. Cp.
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 palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

12 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: 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 found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that be mighty shall shine as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and they knowledge shall be increased.

5 Then I Daniel looked, and beheld; there stood two others, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How 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 held up his right hand and his left hand unto heaven, and swear by Him that liveth for ever and ever;

b that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

L O 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these wonders?

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

44 make away many—devote many (to extermination). Rev. 13. 8. 

45 plant—spread out. tabernacles, &c.—palatial tent. come to his end. This could not be said of Antiochus, for he died at Tabae, in Persia. "The wilful king" comes to his end in Judea, between Jerusalem and the Mediterranean Sea: and none shall help him. For he is smitten by God Himself. See Isa. 11. 4. Zech. chs. 12 and 14. 2 Thess. 2. 8. Rev. 19. 20. The grave does not receive him (for Isa. 14. 19 is only a comparison "like") and he is not joined with them in burial. He is cast into the lake of fire.

12 This is not the epilogue to the book. Verses 1–3 are the conclusion of the prophecy given by the hierophant, which commenced at 10. 26. 1 at that time. This fixes the end of the Tribulation. Note the three subjects thus connected with "the time of the end": Michael. See note on 10. 13. children—sons.

4. Cor. 12. Yet, the many that sleep in the dust of the earth shall awake. This is bodily resurrection.

12. 4–13 (A3, p. 1201). MEANWHILE, AS TO DANIEL HIMSELF. (Alternations and Introdversion.)

A3 | L | N | 4. The book closed and sealed.

b O | 5, 6. Inquiry of the two. "How long?"

M | a | 7. The answer.

b | 8. The times. Three and a half years.

c | 9. The end.


M | a | 10. The answer.

b | 11, 12. The times.

c | 13. The end. The 1,290 and 1,385 days (Ap. 90).

4 shut=close up. even to=until.

run to and fro: or, apostatize. The Heb. shift=to row, turn about, Despite. Hence, to do despite (Exx. 16. 25; 28. 24, 26). But if we spell statt with υ (=Sh), instead of with υ (=Sh), the meaning is to suovete, turn aside, the river. See note on 10. 4.


7 held up his right hand, &c. Ref. to Pent. (Deut. 32, 40). Ap. 92. a time, times, and an half. See Ap. 80 and 91. he: i.e. the "little horn" or Antichrist. 8 my Lord. Heb. Adoni. See Ap. 4. VIII. 1. what...? Note the correspondence of these two questions in v. 6 and 8. the end of these things? i.e. the "wonders" of v. 6. The prophecy from 10. 14 is given in view of these questions.
### THE MINOR PROPHETS.†

THE STRUCTURE OF THE TWELVE BOOKS‡ AS A WHOLE.§

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<td>B1 Hosea. Like Amos (B2), dated in the reigns of Kings of Judah, and in that of Jeroboam II, the King of Israel. Hosea probably belonged (like Amos) to the Ten Tribes (perhaps to Reuben); and prophesied both to the house of Israel, and to the house of Judah apart.</td>
<td>C1 Joel. Undated. General: concerning (1) the Gentile kingdoms, and (2) the Day of the Lord.</td>
<td>D1 Obadiah. Like Habakkuk (F2), is undated; and his prophecy is special, concerning Edom.</td>
<td>E1 Zephaniah. Like Micah (E2), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning Judah.</td>
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<td>C2 Amos. Like Hosea (B1), dated in the reigns of one King of Judah, and in that of Jeroboam II, one King of Israel. Amos probably belonged (like Hosea) to the Ten Tribes (perhaps to Asher); and prophesied to the house of Israel and to the house of Judah apart.</td>
<td>E2 Nahum. Like Zephaniah (E1), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning Judah.</td>
<td>F1 Jonah. Like Nahum (C2), is undated; and his prophecy is special, concerning Nineveh.</td>
<td>F2 Habakkuk. Like Obadiah (D1), is undated; and his prophecy is special, concerning the posterity of Nebuchadnezzar.</td>
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<td>G1 Micah. Like Zephaniah (E1), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning Judah.</td>
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NOTES ON THE STRUCTURE OF THE MINOR PROPHETS (Page 1206).

* Called "Minor", not because they are less inspired, or of less importance, but only because the prophecies are shorter.

† The Prophets of the Old Testament are divided in the Hebrew Bible into two groups:
   I. The "Former" Prophets (Joshua to Kings, Zechariah) in unbroken sequence (Daniel being by man's arrangement and nomenclature in the Hagiographa). See Ap. I. II; and therefore by inference,
   II. The "Latter" Prophets (Isaiah to Malachi) in unbroken sequence (Daniel being by man's arrangement and nomenclature in the Hagiographa). See Ap. I. III.

‡ In all Hebrew manuscripts, and printed Hebrew Bibles, the Twelve Minor (or Shorter) Prophets are written, and printed in unbroken sequence; and have always been counted, and have come down to us, as one book.

Just as each Tribe was a separate entity in Israel, and yet all the twelve together formed one Nation, so these Twelve Prophets are combined together to form one book.

As the former (the twelve Tribes) are called "dodekaphulon" = twelve tribes (from dodeca = twelve, and phulē = tribe), Luke 22. 30; Acts 26. 7; and James 1. 1; so the latter (the twelve prophets) are called "dodeca prophētōn" (Ecclesiastics 49. 10). In his praise of "famous men", the writer (Jesus, the son of Sirach) says: "and of the twelve prophets (τὸν δώδεκα προφήτων) let their memorial be blessed, and let their bones flourish again out of their place; for they comforted Jacob (i.e. the twelve-tribed Nation) and delivered them by assured hope."

The Hebrew text of this twelve-volumed book is divided into twenty-one Sedarim (or sections for public reading), and these read on without regard to the beginnings or endings of the separate books, thus showing that the twelve books are to be treated as one book. The twenty-one Sedarim are as follows:

1. Hos. 1. 1—5. 15.
2. " 6. 1—10. 11.
5. Joel 2. 7—Amos 2. 9.
6. Amos 2. 10—5. 15.
10. Mic. 1. 1—4. 4.
15. Zeph. 3. 20—Haggai 2. 22.

From the above twenty-one Sedarim it will be noticed that only four books begin with a Seder (Hosea, Micah, Habakkuk, and Zephaniah); while seven others overlap, and include portions of two books (as in the case of Nos. 5, 8, 9, 12, 15, 16, and 21). See notes on pp. 386 and 618.

§ In seeking for the Structure of their Canonical order as a whole, it will be noted that six are dated (Hosea, Amos,Micah, Zephaniah, Haggai, and Zechariah), and the other six are not dated (Joel, Obadiah, Jonah, Nahum, Habakkuk, Malachi). These twelve are again divided into two groups: nine before the Captivity and three after it. Of the dated prophecies, two contain the names of a King of Israel; two contain Kings of Judah only; and two contain Kings of Medo-Persia only.

|| Thus, three groups are formed, consisting of (1) three books (א'); six books (ב); and three books (ג').

As thus set out on p. 1206, further correspondences will be noted as to the special and general scope of the several prophecies, as indicated by the respective index-letters.
HOSEA.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

B' | A | 1. 1. INTRODUCTION.
B | 1. 2—3. 5. SYMBOLICAL.
B | 4. 1—14. 5. LITERAL.
A | 14. 5. CONCLUSION

For the Canonical order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formula of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.
For References to the Pentateuch by the Prophets, see Ap. 92.

HOSEA was a prophet to the Ten Tribes (or Northern Kingdom), but he had warnings for Judah also, as well as promises of future blessings.

His prophecy is dated as being in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the son of Joash, King of Israel (1. 1).

The period covered must have been about seventy-two years: for Jeroboam II ended in 687 B.C., in the fourteenth of Uzziah; Uzziah died in 649 B.C., a period of thirty-eight years. If we assume that Hosea prophesied during the last two or three years of Jeroboam, we have, then, say two years; Uzziah, thirty-eight years; Jotham, sixteen years (647-631 = 16); Ahaz, sixteen years (632-616 = 16), a period of seventy-two years to the commencement of Hezekiah (689-617 B.C. = 72). See Ap. 50, pp. 59, 68; and notes on 2 Kings 15. 6, and 17. 13.

The book of Hosea points to the events immediately preceding the fall of Samaria (the capital of the Ten Tribes), which took place in the sixth year of Hezekiah; and the last statement, in 13. 16, is a terrible prophecy of Samaria’s end. This took place in 611 B.C., and Hosea’s latest date would therefore be 613 B.C., if 13. 15 were, say, two years before Samaria’s fall in 611 B.C.

This gives us, for the whole period covered by Hosea’s prophecy, some seventy-six or seventy-eight years (from 689-611 B.C.). See Ap. 50. VII (6), p. 68, and Ap. 77.

If Hosea were, say, twenty when he received his mission, he would be ninety-eight years of age at the destruction of the Northern Kingdom, which ended his prophesying—and probably his life too (cp. Ele, 1 Sam. 4. 16).

Hosea is quoted, in the New Testament, in Matt. 2. 16; 9. 13; 12. 7. Rom. 9. 25, 26. 1 Cor. 15. 55. 1 Pet. 2. 5, 10.
HOSEA.

1. The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2. The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms:

b. for the land hath committed great whoredom, departing from the LORD.

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

D. E. G. 1. And the LORD said unto him, Call his name Jezreel;

H. I. for yet a little while, and I will avenge the blood of Jezreel upon the house of Jothan, 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:

2. The beginning, &c. This may be understood not merely of Hosea’s prophecies, but as referring to the fact that Hosea was the first (canonically) of fifteen prophets included in the Hebrew canon. See Ap. 77. by in, as in Num 12. 6, 8. Hab 2. 1. Zech. 1. 9. i.e. through. a wife of whoredoms: i.e. a woman of the national kingdom, and therefore regarded as an idolatress. whoredoms = idolatries. The one term is used for the other by Fig. Metonymy (of the Subject), Ap. 6, because both were characterised by unfaithfulness; the former to a husband, and the latter to Jehovah, Who sustained that relation to Israel (Jer. 31. 20). Cp. 2 Kings 9. 23. 2 Chron. 21. 12. Jer. 5. 2. Ezech. 16. 17-34; 20. 30; 23. 7, 12. Nah. 3. 4. See 4. 2, 12; 5. 3-4; 6. 10; 7. 4, &c. children = offspring. The mother is symbolical of the kingdom, and the offspring of the people. for the land, &c. Note this reason (“E”, above): which explains what is meant by, and gives the interpretation of, “whoredoms”. Ref. to Pent. (Ex. 34. 14. Lev. 17. 7; 20. 5. Num. 15. 32. Deut. 31. 14). Ap. 92. land, Heb. tereb = earth. Put by Fig. Synecdoche (of the Whole), Ap. 6, for the land of Israel. Rendered “land” in 4. 1. Cp. Joel 1. 2, &c. departing, &c. Cp. 4. 10; 7. 8; 8. 11, 14; 10. 1; 12. 14; 13. 9.

3. Gomer = completion (i.e. the filling up the measure of idolatry). Diblaim = a double cake of figs, symbolical of sensual pleasure.

4. Jezreel. Note the Fig. Paronomasia (Ap. 6) between Israel (v. 1) and Jezreel (Heb. يِزَرَعֵל and يِزَرُوع). The name is prophetic of coming judgment (see v. 6) and future mercy. Jezreel is a Homonym, having two meanings: (1) may mean God scatter (Jer. 31. 10) and (2) may mean sow (Zech. 10. 5). These bind up the two prophetic announcements. Jezreel, the fruitful field, had been defiled with blood (2 Kings 9. 16; 25. 33; 10. 11, 14), and Israel shall be scattered, and sow among the nations; but, when God’s counsels are ripe, Israel shall be renown in their own land (see 2. 22, 23). a little while. See the fulfilment in 10. 14. will avenge shall have visited. blood = blood-guiltiness. Jezreel, Here, it is used of the valley where the blood was shed. the house of Jehu. Jehu had carried out the judgment of God on the house of Ahaz, because it accorded with his own will; but he was guilty of murder, because it was not executed purely according to the will of God. He would have disobeyed if it had not served his own interest. This is seen from the fact that he practised Jeroboam’s idolatries, for which Ahaz had been judged. cause to cease, &c. This was fulfilled in 611 B.C. (Ap. 50. V. p. 60). See 2 Kings 18. 11. at that day. i.e. the day of 2 Kings 15. 11. bow. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for the armies of Israel.

5. Lo-ruhamah = not compassionated. Rendered “not beloved” in Rom. 9. 25, and “not having obtained mercy” in 1 Pet. 2. 10. These latter are the Holy Spirit’s Divine interpretation of His own prophecies.
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, nor 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 3 will not be your God.

10 Yet the number of the children of Israel shall be 2 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 out of the land: for great shall be the day of Jezreel.

Say ye unto your brethren, 0 Ammi; and to your sisters, 0 Ruhamah.

2 Plead with your mother, plead: for she is not My wife, neither am I 3 her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts:

3 lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they be the children of whoredoms.

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

6 Therefore, 0 behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

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, 'I will go and return to my first husband; for then was it better with me 0 than now.'

take them away. Supply the Ellipsis, "take away [the kingdom which belongs] to them".

Heb. lākhem = to them.

7 Judah. Verse 7 is not an "interpolation", but is a definite and distinctive contrast with the prophecy concerning Israel.

by the LORD their God = by Jehovah their Elohim: i.e. the Messiah, or the angel of Jehovah. See 2 Kings 19, 35. But it looks forward to the future fulfillment, which will exhaust the prophecy in the destruction of antichrist (Isa. 11, 4. 2 Thess. 2, 8. &c.).

Lo-ammi = 0 Not my people.

3 will not be your God = I am not 3 am to you. your = to you. Heb. lākhem.

1. 10. 11 (F, p. 1990). THE LATTER STATE. (Division.)

1. 10. Israel.


In the Hebrew text, ch. 2 commences here.

the number, &c. Ref. to Pent. (Gen. 22, 17; 32, 12). children = sons. Not fulfilled in any other People, now, but will yet be, in the future, of Israel.

as the sand, &c. Fig. Paronom. Ap. 6. See note on Gen. 15, 16. cannot be measured, &c. Ref. to Pent. (Num. 23, 10).

Verse 10 is not "in glaring contradiction" to v. 9, but it marks the contrast between the latter (and yet future state), and the past. See the Structure of Deut. 4, 20, 21.

2. 0 not My People = 0 No People of Mine are ge. Heb. Lo-ammi 'atten. Quoted in Rom. 9, 23, of not the Gentiles, but as an illustration of what may be true in their case as it will be in Israel's. In 1 Pet. 2, 10 the address is to the Diaspora: i.e. the "scattered strangers" of Israel, who are now after off." Cp. Dan. 9, 7. Acts 2, 32, the living GOD. Always used in contrast with false gods, which have no life. Cp. 1 Thess. 1, 9, &c.

GOD. 0 El. Ap. 4. IV.


one head. Zerubbabel was only a typical anticipation, for under him only Judah returned. This refers to a future reunion (Jer. 33, 4, 6. Ezek. 14, 23).

"The land. Supply the Ellipsis: "the land [of their dispersion]."

Jezreel. Here used in the sense: 4 GOD will sow.

See note on 4. 4; and cp. 2, 23. Referring to the day of Israel's restoration as being "life from the dead" (Rom. 11, 15). Cp. Jer. 24, 6; 31, 10; 32, 41. Amos 9, 15.

2. 1 Ammi = My People.

Ruhamah = Pitied One.

3 your mother. Gomer (1, 3). The ten tribes personified by their royal capital.

her husband, Cp. Jer. 31, 12.

whoredoms... adulteries = idolatries. See note on 1, 2.

between her breasts = her embraces.

3 Laos, &c. Verse 3 refers to Israel's earliest history.

her = her land, as shown by the words following.


5 children = sons: i.e. the individual members of the nation collectively.

4 children = sons: i.e. the individual members of the nation collectively.
Hosea.

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

9 Therefore will I return, and take away My corn in the time thereof, and My wine and oil, in the season thereof, and will recover My wool and My flax given to cover her nakedness.

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

11 And I will destroy her vineyards and her fig trees, whereof she hath said, 'These are my rewards that my lovers have given me:' and I will make them a forest, and the beasts of the field shall eat them.

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

13 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

14 And I will give her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

15 And it shall be at that day, saith the LORD, that thou shalt call Me Ishi; and shalt call Me no more Baali.

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

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

18 And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness and in judgment, and in lovingkindness, and in mercies.

19 I will even betroth thee unto Me in faithfulness: and thou shalt know the LORD.

20 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; And the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.

21 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.'
Then said "the LORD unto me, " Go yet, 
love a woman beloved of her friend, 
yet an adulteress, 
according to the love of the LORD toward the children of Israel, yea, to look to other gods, and love flagons of wine.
I said unto her, "Thou shalt 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."
I came not to bring the children of Israel to a land of milk and honey, and to give them inheritance, 
and a land of corn and wine, and to give them inheritance; but I am come to give them inheritance for an inheritable land.
Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in the latter days.
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.
By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and play the whoredom of them that are not of my people.
Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.


Do not "play," as in 1. 2, love. Not "take," as in 1. 3, or love again.
a woman. Not "Gomer" (1. 3) again, but another; hence we must believe that Gomer had died; and that this was a second marriage with its own special signification.
her friend; i.e. Hosea himself.
yet, &c. though [she has become] an adulteress.
Referring to Israel's present condition in this Dispensation (Ap. 72).

3. 4, 5 (D, p. 1009). THE PRESENT AND FUTURE STATES.

Alternations. According to the Heb. text.

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"Many days." "The children of Israel." "Without thy king," &c. (Neg.)
"Shall return." "The children of Israel." "Jehovah, and David their king." (Pos.)

The above Structure is according to the words in the Heb. text, not the A.V.

Not "British" or any other "Israel," many days.

4. 1–14. (For Structure see next page).

4.1 the LORD. Heb. Jehovah. Ap. 4. II.

children—sons.
a controversy = judicial inquiry and cause.
knowledge = or, acknowledgment. See note on 2. 29. Ap. 4. 6; 5. 4.

2. By swearing, &c. These are the evils which flow from a want of the knowledge of God. Cp. v. 6: 20. Rom. 1. 21. 1 John 2. 3; 4. 7, 8. blood toucheth blood; or, murderer follows murder; "blood" being put for Fig. Sympoideco, Ap. 6, for bloodshed.


the beasts = the very beasts (apbadd).

be taken away = be gathered [into the ranks of the mourners].
4. Yet let no man strive, nor reprove another:

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 knowledge: because thou hast rejected knowledge, Sis will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, 3 will also forget thy children.

7. As they were increased, so they sinned against Me: therefore will I change their glory into shame.

8. They eat up the sin of My People, and they set their heart on their iniquity.

9. And there shall be, 1 like people, like priest: and I will punish them for their ways, and reward them their doings.

10. For they 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 take away the heart.

12. My People ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13. They 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: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14. I will not punish your daughter 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 both understand shall not understand.

15. Though Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, the Lord liveth.

16. For Israel slieth back as a backsliding
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HOSEA.

21. walked

5. 13.

4. 16.

Heather: now the Lord will feed them as a lamb in a large place.

17 Ephraim is joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers with shame do love. "Give ye,"

10 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

5 "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 ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter, though 3 have been a rebuker of them all.

P 3 3 know Ephraim, and Israel is not hid from Me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God: for "the spirit of whoredoms is in the midst of them, and they have not known the Lord.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 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 dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions.

Q 8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, 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 ofJudah were like them: that remove the bound: therefore I will pour out My wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will 3 be unto Ephraim as a moth, and to the house of Judah as 4 rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet a lamb — a young ram of more than a year old.

in a large place — an uncircumcised place: i.e. the lands of the heathen. 17 joined — mated, or united to. 18 sour. Heb. turned, turned back, thrust aside as having turned bad.

Give ye. By the Fig. Metathesis (Ap. 6) the fact of continual whoredom (or idolatrous worship) is changed to the new thought of the rulers loving to continually command, "Give ye [sacrifices]", with contempt for the sacrifices Jehovah commanded. See 8. 13. Thus, the verse is not "in confusion", as alleged.

19 wind, e. = the spirit of whoredoms (v. 12) has bound itself up. Ap. 9.

in her wings = in her skirts (so as to impede her gait), they shall be ashamed. Cp. Isa. 1. 29. Jer. 2. 28.

This verse is not "in confusion", as alleged.

These verses (16-19) are not "scraps", as alleged, but are closely connected with the context. They are required by the Structure "Q" and "Q" on p. 1213.

5. 1 Hear ... O priests. This is a call to the priests and others, as 4. 1-6 was also a call to Israel. See the Structure, "Q" and "O" on p. 1213.

judgment is toward you — judgment is denounced upon you.

Mizpah. There were five places with this name: (1) Now Saf (Gen. 31. 46. Judg. 10. 17; 11. 11, 32; 21. 1. 8). (2) In Moab (1 Sam. 12. 20). (3) The land (or valley) of Moab, now the Bukea's (Josh. 13. 11). (4) In Judah, not identified (Josh. 15. 38). (5) In Benjamin, not identified (Josh. 18. 26. Judg. 22. 1-3; 21. 1. 8. 1 Sam. 7. 5—16; 10. 7. 1 Kings 12. 23. 2 Kings 25. 12, 25. 2 Chron. 16. 6. Neh. 3. 7, 15, 18. Jer. 40. 6-15; 41. 1-16, and in this passage, Hos. 5. 1). Mizpah was a symbol of keeping apart, not of meeting again, as erroneously used to-day.

Tabor is on the west of Jordan and not connected with Ephraim; but Tabor means a mound; so that the idolatrous altar may have been called Mizpah, while Tabor was the "mound" of Gen. 31, both belonging to the same district. Hosea is said to have been buried at Mizpah.

2 revolters = apostates are profound to make slaughter = have deeply designed a slaughter.

though 3 have been, &c. and 3 [will denote] chastisement to them all. The Ellipsis thus supplied explains "these difficult words".

3 Ephraim, the largest of the ten tribes, is put by Fig. Synecdoche (of the Part), Ap. 6, for the whole.

whoredom = idolatry. See note on 1. 2.


5 the pride of Israel. An appellation of Jehovah = the excellency, or the glory of Israel. He in Whom Israel should have gloried; so again in 7. 10. Cp. Amos 8. 7, where it is "the Excellency of Jacob". His: i.e. Ephraim's, or Israel's iniquity. Heb. 'ach. Ap. 44. iv.

12 Therefore will 3 be — For 3 [am] rottenness: or, a worm.

13 king Jareb. Professor Sayce (Higher Criticism and the Hebrew Pentateuch, pp. 416, 417) thinks "Jareb" may be the birth-name of the usurper Sargon II, the successor of Shalmaneser. Shalmaneser did not take Samaria, but his successor did, as stated in an inscription found in the palace which he built near Nineveh. This gets rid of several fanciful hypotheses as to the meaning of "Jareb", besides explaining an historical difficulty. Cp. 10. 6.
5. 13. **HOSEA.**

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could it not heal you, or cure any of your wounds?

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I will roar 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 offense, and seek My face; in their affliction they will seek Me early.

6 **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.

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 know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter 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 as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of My mouth: and they judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But they like men have transgressed the covenant; there have they dealt treacherously against Me.

8 Gilead is a city of them that work iniquity, and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, He hath set an harvest for thee, when I returned the captivity of My People.

14 I will. Some codices read "and I will," take away—carry off.

him. Omit.

15 till they acknowledge their offense. Ref. to Pent. (Lev. 26. 40-42). National repentance is the condition of Israel's restoration.

seek My face. Ref. to Pent. (Deut. 4. 29). Ap. 92. seek Me early. This expression, thus found in the Pentateuch, occurs in Job 7. 21; 8. 5; 24. 5. Ps. 63. 1; 74. 3. Prov. 1. 28; 7. 13; 8. 17; 11. 27; 13. 24. Heb. rising up before dawn to seek. Not the same word as in the preceding clause. Supply the ellipse after "after" early. "[they shall say]—Come," etc.

6. 1 let us return. These are the words of Israel in a yet future day, as already symbolized by the return of Gomer (3, 2, 3, and foretold in 3. 5. See the Structure ("K^2 and K^3", p. 1212, and of "M", p. 1213). This is the acknowledgment referred to in 5. 15. Deut. 32. 32. the LORD. Heb. Jehovah. Ap. 4. II. He will heal us. Cp. Job 30. 17.

2 After two days: i.e. two days after this national repentance. See 5. 15, "till!", revive us—bring us back to life. in on.

live—live again in resurrection. Referring to the yet future resurrection of the new Israel (Ezek. 37), which will thus resume the resurrection of Messiah (I Cor. 15. 20).

in His sight. Heb. before His face, as their sin had been (7. 2).


morning=dawn, unto us. Cp. Ps. 72. 6. Zech. 9. 9, and Mic. 5. 2.


6. 4—13. 8 (M. p. 1213). INORIMINATION AND THREATENING. (Extended Alteration.)


U | 6. 6—10. 15. Incurribility.

T | 11. 1—7. Contrasted Conduct.

V | 12. 8—17. Outrages.


for. Some codices, with Syr. and Vulg., read "and".

goodness=piety.

6. 5—10. 15 (U. above). INORIMINATION. (Alteration.)


X | 6. 6—11. Incurribility.

W | 6. 11—7. 1—. Divine Mercy.

X | 7. 1—10. 15. Incurribility.

5 Therefore have I hewed them, &c. This is why I hewed them. Heb. idiom, by which the declaration that a thing should be done is spoken of the personal act of doing it. See note on Jer. 1. 18, and cp. Jer. 1. 13; 5. 14. by the prophets: i.e. declared by the prophets: i.e. declared by the prophets: i.e. declared by the prophets. The grinding of the letters of the Hebrew word agrees with the Aram, Sept., and Syr., and reads "My judgment is". Three passages of Jehovah's word see the Structure, "W", above. Ref. to Pent. (Deut. 33. 3). Ap. 92. the light=light.

6 I desired, &c. Cp. 1 Sam. 15. 22. Ecc. 5. 1. Mic. 6. 8. mercy—loving-kindness.


Ap. 4. i. 7 like men. Heb. like Adam.


covenant. See Josh. 24. 1. 25.


by consent=towards Sichem, as in Gen. 37. 14.

(Josh. 21. 21). See note on "Gilead", v. 8.

commit lewdness: i.e. practise idolatry. Jeroboam built Shechem (now Nablous), and doubtless set up an idol on the spot (1 Kings 12. 25).

lewdness.

his calf-worship there (1 Kings 12. 25).


11 he hath set—there is appointed. harvest; i.e. a reaping time of judgment. See Jer. 51. 33.

for thee. Some codices, with two early printed editions and Aram., read "for her" returned again.
7. 1—10. 15 (X, p. 1215.) INCORRIGIBILITY.
(Repeated Alternation.)
Z| 7. 8—8. 3. External trouble. Foreigners.
Z| 10. 1—15. External chastisement. The days of Gibeah.
2 wickedness. Heb. pl. of rādā'. Ap. 44. viii.
spoileth = stripped. They consider not in—say not to. Some codices, with one early printed edition, Aram., Synr., and Vulg., read "say not in".
3 all—all of them (kings, and People are idolaters). "All" is put by Fig. Synedrocho (of Genus). Ap. 6, for the greater part.
adulterers: i.e. idolaters. See note on 1. 2.
as = [not] like.
4 ceaseth = leaves off. raising = stoking it. When he hath kneaded, &c. = [from the time of] kneading the dough until it is ready for the fire. Then he heath the oven to stop the fermentation. Even so these idolaters. See note on "baker", v. 6.
5 in the day of our king. See 2 Kings 15. 10.
day. Perhaps = (west) day.
6 him. Supply "themselves" instead of "him".
sick. &c. Sick with the heat of wine.
wine. Heb. yasîn. Ap. 27. i.
7 they, &c. Like the baker in v. 7.
8 their baker asleep—thier anger smoker: reading yeshan' apâphem instead of yishten' opēthem. Owing to the similarity in pronunciation and in the ancient form of Agin (אギנ) and Aleph (אקלף), these letters were interchanged. Massahârâh contains lists of words where Aleph (אקלף) stands for Agin (=אגיין) and vice versa (see Ginshûb's Massarah, letter n, vol. i, p. 57, § 514; and letter י, vol. ii, p. 890, §§ 832, 860, &c.). See notes on Isa. 49. 7. Amos 6. 2. Zeph. 3. 1. &c. The Aram. and Syr. preserve the reading of the primitive text: "their anger smoker all night" (like the "oven" in v. 4).
8 their. i.e. the oven.
9 all their kings, &c. Op. 8. 4. Of the two houses of Omri and Jehu—Nadab, Zimri, Tibni, Jehoram, Zachariah, Shallum, Pekahiah, and Pekah were all slain by their successors, or others.
there is. Some codices, with two early printed editions (one Rabbinic in margin), read "and there".
10 people = peoples, or nations. A cake not turned: i.e. a thin (pan)cake, burnt one side and moist the other, and therefore uneatable.
here and there—sprinkled.
12 the pride of Israel testifieth to his face: and they do not return to "the LORD" with their God, nor seek Him for all this.
13 in Assyria.
14 When they shall go, I will spread My not upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.
15 they have cried unto Me in their distress. Yes, and their cry hath come up unto Me from the head of the weary. They say: "We are in distress. Therefore return, and strengthen our arm, and assemble ourselves together. We will be saved as our fathers were saved. The LORD. Heb. Yahweh. Ap. 4. II.
16 though 3 have bound and strengthened their armes, yet do they imagine mischief against Me.
17 They return, but not 3 to the Most High; they are like 3 a deceitful bow: their princes...
HOSEA.
8. 1 Set the trumpet, &c. See 5. 8. Cp. Isa. 58. 1. He shall come. Supply the Ellipsis (Ap. 6) thus: 
[i.e. the threatened judgment!] is coming", &c. Ref. to Pent. (Deut. 29. 4). Ap. 92.
8. 2 This is not merely a comparison but assertion: i.e. swiftly. It is not the eagle that comes against the Temple. Cp. Jer. 4. 13, Hab. 1. 8, the LORD. Heb. Jehovah. Ap. 4. II, transgressed. Heb. 'asar. Ap. 47. VII. Same word as in 6. 7; not the same in 7. 13. 14.
8. 3 My covenant . . . My law. Ref. to Pent. (Deut. 4. 13), where a like Alternation is found. Ap. 92.
8. 4 Israel shall cry unto Me, My God, we know Thee." Israel shall cry, &c. Render: "to Me will they cry: 'My God', we know Thee: Israel [knoweth Thee].
8. 6 The thing that is good—the Gracious One. Cp. 3. 5; 14. 2.
8. 7 They have set up kings. Cp. 7. 7. See 2 Kings 15. 13, 17, 27 (Shallum, Menahem, Pekah).
8. 9 knew—acknowledged. idols=elaborate idols. of their silver, &c. Cp. 2. 8; 13. 2.
8. 10 they—a. The nation spoken of as one man. But the Aram, Sept. and Syr. read "they", with the A. V. and R. V.
8. 12 Samaria. The capital is put by Fig. Synecdoche (of the Part), Ap. 6, for the whole nation.
8. 14 For from Israel, &c. Render: "For from Israel! (i.e. from Israel, of all people) [both this conduct proceed—and he—an i.e., and that calf, what is it?]. A craftsman made him, so no God is it; be—become; pieces—fragments, or splinters. Heb. ḫabbādim. Occurs only here.
8. 16 Israel is swallowed up. See 2 Kings 17. 5.
8. 17 Gentiles=nations. as avessel. Ap. 4. 9, 28; 48, 38, 46.
8. 20 hired lovers=the love-feast. Comparing idolatry to whoredom. Cp. Ezek. 16. 33, 34; and see 2 Chron. 28. 20, 21.
8. 21 hired lovers=the love-feast. Comparing idolatry to whoredom. Cp. Ezek. 16. 33, 34; and see 2 Chron. 28. 20, 21.
9. 1 people—peoples.
gone a whoring: i.e. gone into idolatry. See note on 1. 2.
a reward—a love-fee. Ref. to Pent. (Deut. 23. 18, 'hire'). Ap. 92.
2 floor—threshing-floor.
winepress—winevat. Heb. yebeb, the wine receptacle; not path, the winepress. See note on Is. 5. 2.
A special various reading called Senir (Ap. 84), with some codices, one early printed edition, Aram.
Sept., Syr., and Vulg, give them; some give with her in marg.
in Assyria. See 2 Kings 17. 6. Hos. 11. 11.
bread. Put by Fig. Synecdoche (of Species), Ap. 6, for all kinds of food.
lo. Fig. Asterimos. Ap. 6. because of—f
eye.
shall gather them up—shall rake them out [for manure, or for burning]; not for burial in their own land.
this would be desp. But here it is total. Jer. 8. 2. Ezek. 29. 6.
Memphis. The capital of Lower Egypt (near Cairo).
Now Nitrihumy; also called Noph.
tabernacles=tents. Heb. 'ohel (Ap. 40. 8); "tents" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the place where their tents were pitched.
recompense=retribution.
know [it]—discover [her wickedness, when she said].
spiritual man = man of the Spirit; i.e. God's prophet, who is defined as a man in whom the Spirit of God was.
for the multitude, &c. = for great is thine iniquity, great is thine enormity.
hatred=provocation.
8 The watchman. Note the series of contrasts, what Ephraim had been, and what Ephraim had now become, which commences here; with remarks following each. See vv. 10 and 12; 10. 1, 9; 11. 1; 13.
watchman. Used of a true prophet in Is. 21. 6—11.
Jer. 6. 17; 31. 6. Ezek. 3. 17; 83. 7.
was. Render: "Ephraim [was so], e.g. in Joshua's days, my God; i.e. Hosea's God.
but [but now]. the prophet: i.e. Ephraim.
is=is become.
his God. In contrast with Hosea's God.
9 the days of Gibeah. See 10. 8. This implies a common knowledge of the history of Judges 19. 15, &c.
therefore. Some codices, with three early printed editions (one Rabbinic, marg.), read "now will He", &c.
He. i.e. Jehovah. Ap. 4. II. He will visit.
sins. Heb. chattâ. Ap. 44. I. 10 I found, &c. Ref. to Pent. (Num. 25. 8). The history was well known,
Baal-peraz. Ref. to Pent. (Num. 25. 3. Dout. 4. 3).
that shame=that shameful thing: the 'Asherah.
sd'mon. As 13. I.
11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.
12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!
13 Ephraim, as I saw Tyrus, is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer.
Give them. O 3 LORD: what wilt Thou give? give them a miscarrying womb and dry breasts.
HOSEA.

9. 15. 10. 12.

15 All their wickedness is in Gilgal: for there I hated them, for the wickedness of their doings: I will drive them out of Mine house, I will love them no more: all their princes are revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations.

10 Israel is an empty vine, he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: shall break down their altars, He shall spoil their images.

3 Or, they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven; for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 Zl shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the throne and the hill shall stand upon their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 It is in My desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but passed over upon 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; break up your fallow ground for it is time to seek the LORD, till He come and rain righteousness upon you.
659-611

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten of 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 Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

15 So shall Bethel do unto you because of thy great wickedness: in a morning shall the king of Israel utterly be cut off.

11 When Israel was a child, then I loved him, and called My son out of Egypt.

2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 They taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

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 Zebolim? 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 a man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he saith, 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, Admah...Zebolim. Ref. to Gen. 10, 19; Josh. 9, 16. I. 19. 19. 3. 3. 5. 6.

13 Ye have plowed = Ye have sown. Heb. haranash. Occurs, with this spelling, only here and Judg. 14, 18. The Massorah (Ap. 30 and 85) places it in an alphabetical list of words, occurring twice, with two different meanings (see Ginsburg's Massorah, vol. 1, p. 498, §411). It is therefore a Homonym with one meaning: ye have plowed (Judg. 14, 18); and another, ye have sown (10, 12).

14 Shalman. Sayce thinks he is Salamanu, king of Moab, a tributary of Tiglath-Pileser III (cp. 1); therefore a contemporary of Hosea.


11. 1-7 (V, p. 1215). CONTRASTED CONDUCT. (Repeated Alternation.)


2 they. The callers: i.e. the prophets, &c. who pleaded to them. The Sept. and Spr. read "Me", they. Israel.

sacrificed = kept sacrificing. Cp. 13, 13. 2 Kings 17, 10.


4 I drew = I would draw.


5 I laid meat = holding out food to him I let him eat.

6 not. Connect this with v. 4, for he is to return to Assyria (S. 12; 9, 2). He shall be set [became].

7 branches. Put by Fig. Metonymy (of Subject), Ap 6, for "sons", being the progeny and defenders.

8 bent to backsliding. Cp. 4, 16.

9 though they called them, &c. though they called upon the Most High. Most High. Heb. 'el, none at all would exalt Him = He shall not also gether lift them up.


10 walk after = return to. The Structure "U" (p. 1215) shows that vv. 10, 11 are not an "exilic insertion," the LORD. Heb. Jehovah. Ap. 4, II. He shall roar = when shall he summon them with a lion's roar. children = sons of Israel. tremble=come, or hasten, trembling, from the west. Cp. Zech. 8, 7.


12 Ephraim compasseth Me, &c. The Structure "U" (p. 1215) shows the change of subject in 11, 12—12, 2, which is "incoercibility." The chapters are badly divided here.
and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

12 Ephraim feeleth on wind, and follows after the east wind: he daily increaseth lies and desolation; and they do not make a covenant with the Assyrians, and oil is carried into Egypt.

2 The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doing will He recompense him.

3 He took his brother by the heel in the womb, and by his strength he had power with God: 4 Yea, he had power over the Angel, and prevailed: he went, and made supplication unto Him.

6 Therefore turn thefe to thy God: keep mercy and judgment, and wait on thy God continually.

7 He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

9 And 3 That am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 3 have also spoken by the prophets, 3 have multiplied visions, and used similitudes, by the ministry of the prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

11. 12-14 (U, p. 1218.) INCORRIGIBILITY.

(Extended Alternate.)


B o | 12. 3-4. Jacob. Personal history.

p | 12. 4-6, Divine Favour and Communication.

C q | 12. 7, 8. Provocation.

r | 12. 9, 15. Cause.


p | 12. 13, Divine Favour and Communication.


daily=all the day long. desolation=violence.

make a covenant, &c. Op. 6. 13; 7. 11.

All is carried, &c. As a present, to obtain favour and help. Op. 5. 13. Isa. 30. 2-4. 57. 8. See 2 Kings 17. 4.


punish=visit upon.

Jacob. Put by Fig. Metonymy (of Adjunct), Ap. 6, for Israel, especially the natural seed.

According. Some codices, with two early printed editions (one Rabbinic, marg.), Aram, Sept., Syr., and Vulg., read "and according".

recompense=requite, or repay.

3 He took his brother. Ref. to Pent. (Gen. 25. 28). took ... by the heel. Heb. 'elok. Hence his name Jacob.

his brother=his very own brother (with 'eth).

by his strength in his manhood: i.e. another example, later in life, but of a similar nature.

had power with=contended with (Oxford Lexicon, p. 40). Heb. nivrat. (Hence his name Israel). The event is referred to only here, and Gen. 32. 28. See note there.


the Angel. Defined in v. 5, as a merchant. Supply the Ellipsis (Ap. 6): [He, Ephraim, is] a merchant. This is the first of two provocations. See the Structure above; and see, v. 14, the balances of deceit in just balances. Ref. to Fent. (Lev. 19. 36). He loveth to oppress, Money was obtained by oppression. Ref. to Fent. (Lev. 6. 2; 19. 12). Ap. 92. oppress=deceive.

labours=toils. iniquity=perversity. Heb. babel.

that were=which [is]. sin. Heb. chata'. Ap. 44. i.

And 3, &c. These verses (v. 10) correspond with v. 11, and give the cause of the provocation. There is an evident Ellipsis (Ap. 6), which may be thus supplied: "And [thou forgettest that] 3 Jehovah thy Elohim from the land of Egypt, that I have promised that I will yet make thee to dwell in tents as in the Feast of Tabernacles". dwell in tabernacles. This is again promised in Zech. 14. 16.

days. Since the days of Neh. 8. 17, the feast is called 'otlibim (Ap. 40. 4), as here, instead of 'otliboth, booths. Nehemiah's remark is superfluous unless the laws were ancient, as in the days, &c. Ref. to Fent. (Lev. 23. 42, 49). Ap. 92. spoken by the prophets. Op. 8. Kings 17. 12. Heb. 1. 1. 3 Pet. 1. 21. Is there iniquity=[Surely Gilead is] iniquity: supplying the Ellipsis (Ap. 6) from the next clause. iniquity.

Gilead ... Gilead ... heaps. Heap of testimony ... heap of heaps ... heaps. Note the Fig. Paronomasia (Ap. 6). Heb. Gil'ud ... Gilgal ... gallim. 12 fled ... Syria. Ref. to Fent. (Gen. 29. 17. Deut. 26. 5). Ap. 92. Syria. Ref. to Fent. (Deut. 26. 5). Israel served, &c. Ref. to Fent. (Gen. 29. 17. 30. 21). kept sheep. Ref. to Fent. (Gen. 30. 21, the same Heb. word, 'shinar). Ap. 92. We may supply the connecting thought: "[yet in after days] Israel was brought out of Egypt ... and preserved in the wilderness!"
12. 13.

HOSEA.


14 Ephraim. As represented by Jeroboam (1 Kings 12. 25-13. 5), and Hosea (2 Kings 17. 11-23). He = God.

Blood. Put by Fig. Metonymy (of Effect), Ap. 6, for blood-guiltiness.


(Extended Alternation.)


F | 3. Threatening, and Comparisons.

D | 4, 5. Jehovah the source of Ephraim's eminence.


F | 7, 8. Threatening, and Comparisons.

1. spake trembling = spake (authoritatively) [there was] attention; as in Joshua's days (Josh. 4. 14). Cp. Job 29. 21-25.

3. trembling = panic. Heb. 'sheth. Occurs only here. Similar to retayi, which occurs only in Jer. 49. 24 ("fear.")

exalted himself; carried weight, or was exalted.


in Baal = with Baal: i.e. with the idolatrous worship of Baal, in Ahaz's days.

in sin. Heb. 'heyda. Ap. 44. i.

understanding = notion.

of them = to them; i.e. to the People.

kiss the calves. Kissing was fundamental in all heathen idolatry. It is the root of the Latin ad-orare = to (bring something to) the mouth. A "pure lip" (Zeph. 8. 9) implies more than language.

3. dew. Heb. tal = the night mist. See note on "Zion", Ps. 133. 3.


chimney = window, or opening. No word for chimney in Heb.

4. Yet 3, &c. Supply the connecting thought: 


from the land of Egypt. Supply the Ellipsis (Ap. 6):


shall know no; i.e. didst not, or oughtest not to know.

there is no saviour, &c. Cp. Is. 43. 11; 45. 21. Supply: 


6. According to their pasture, &c. i.e. the more they were filled. Note the Fig. Araduphos (Ap. 6), "[Who brought thee out from]", &c. Ref. to Pent. (Ex. 20. 2. 2). Ap. 92.

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shall know no; i.e. didst not, or oughtest not to know.

there is no saviour, &c. Cp. Is. 43. 11; 45. 21. Supply:


10. I will be thy king; "where is any other that may save thee in all the cities? and thy judges of whom thou saidst, Give me a king and princes."
13. 11.  

HOSEA.  

14. 6.  

11 1 I gave thee, &c. Ref to 1 Sam. 8: 7; 10: 19; 15: 22, 23; 16: 1. Cp. 10: 2. Or l. "I gave ... Take him away", referring to the continued act, the violent deaths of Israel's then kings; Zachariah murdered by Shallum; Shallum by Menahem; Pekahiah by Pekah; and Pekah by Hoshea, who was now a prisoner in Assyria.


14 I will — ransom them from ... his sheath — be thy destruction; — repentance shall be hid from Mine eyes.

15 Though he be fruitful among his brethren; an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall be dried up; his fountain shall be dried up: he shall spoil the treasure of all pleasantnes.

16 Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

14 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto Him, 'Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: in thee the fatherless findeth mercy.'

4 I will heal their backsliding, I will love them freely: for Mine anger is turned away from them.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.


Jr. 1 — 2, 3. Israel. Confession. Words provided.  

H2 | 1. 2. Jehovah. Invitations.  

Jr. 1 — 2, 3. Israel. Confession. Words provided.  


H2 | 4-6. Israel. Confessions. Words used.  


1 return. Cp. 12. 6. Joel 2. 13. unto — quite up to. Heb. 'ad; not merely "toward",

so will we render. Quoted in Heb. 13. 15, render — pay (as wages) by offering what is due (Ps. 68: 13, 14; 116: 14, 18. Jonah 2: 3. calves — oxen. Put by Fig. Metonymy (of Subject), Ap. 6, for the sacrifices offered (Ps. 51: 17), lips. Put by Fig. Metonomy (of Cause), Ap. 6, for the confession, &c., made by them. Cp. Ps. 66: 20; 116: 17, 18; 114: 1, 2. Heb. 13. 15.

3 Asshur, &c. See 5, 15, 12, 1; and cp. Jer. 31. 18. we will not ride. Some codices, with four early printed editions and Sept., read "nor upon horses will we ride". Ref. to Pent. (Deut. 17. 10). Cp. Ps. 33. 17. Isa. 30. 2; 14: 16. 1. Israel. the work of our hands. Put by Fig. Metonomy, for in Thee = O Thou in Whom. the fatherless.

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7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, "What have I to do any more with idols? I have heard Him, and observed Him: I am like a green fir tree." From Me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.”

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Alternation.)

1. 1. THE TITLE.

C | A | 1, 2, 3. CALL TO HEAR.
B | 1. 4—12. JUDGMENTS. INFLICTED.
A | 1. 14—2. 17. CALL TO REPENT.
B | 2. 18—3. 21. JUDGMENTS. REMOVED.

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206.
For the Chronological order of the Prophets, see Ap. 77.
For the Formula of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.
For the References to the Pentateuch by the Prophets, see Ap. 92.

Joel’s prophecy is undated. No references are made to time, because it looks onward to the time of the end, and to the events that will usher in “the Day of the Lord.”

As Hosea was sent to guilty Israel, so Joel was sent to guilty Judah. Hosea’s “burden” relates to the end of the Northern Kingdom; Joel’s prophecy relates to the end of the Kingdom of Judah, and probably covers the last seven years of Zedekiah. In that case he would commence in the fifth year of Jehoiachin’s captivity, the very year that Ezekiel begins, and 100 years after Isaiah ends. If “Joel completed his prophecy before Amos collected his” (as alleged), then, in the period of Uziah-Jeroboam II, which ended in 877 B.C., there is no historical background for Joel’s burning words concerning Judah and the great “Day of the Lord.”

Similar passages in Joel 3, 16 and Amos 1, 2 no more prove that Amos quotes from Joel than they prove that Joel quoted from Amos. The same may be said of Joel 1, 18 and Isa. 13, 6.

In Joel’s summons to fasting and prayer, many as are the classes invited, no mention is made of the royal house; and, throughout his prophecy, no king of Judah is mentioned later than Jehoshaphat, and then only in connection with his “valley.”

But if the period covered by Joel be taken as from 488 to 477 B.C., then we have, as contemporaries:

Jeremiah in Jerusalem;  
Joel in Judah;  
Daniel in Babylon;  
Ezekiel in Babylonia and in the Land.  

All prophesying together during the last seven years of the kingdom of Judah.
1. **The word of the LORD that came to**

2. Hear this, ye old men, and give ear, all ye inhabitants of the land. "Hath this been in your days, or even in the days of your fathers? 3. Tell ye your children of it, and let your children tell their children, and their children another generation.

4. That 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 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 laid my vine waste, and my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white.

8. Lament like a virgin girded with sackcloth for 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, the land mourneth; for the corn is wasted: the new wine is 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. 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 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.

by the locusts. Cp. 2, 5, 11, 16. Rev. 9. My land. So called because Jehovah is about to put it in his hand. The end-time is here referred to, when He will do this: "the day of the Lord." See v. 16, and 2, 1, 2c.


1. 14. **Joel.**

2. 8. **Call to Repentance.** (Simple and Extended Alternations)

**14—3**. Keep a fast, and 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 the 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? 17. The sun is set and the light is gone, the herd of cattle are perished, because there is no pasture; yea, the flocks of sheep are made desolate. 18. 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. 19. 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.

**E J** Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble:

**K** for the day of the Lord cometh, for it is nigh at hand;

**L** A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3. A fire devoureth before them; and behind them a flame burneth: the land is as 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, as a strong people set in battle array. 6. Before their face the people shall be much pained: all faces shall gather 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 sword, they shall not be wounded.

symbolized by the locusts of 1. 4. Cp. Rev. 9. 7.

the noise, &c. Cp. Rev. 9. 9. Connect this with the connecting this with the leaping, not with the chariots. Cps. 9. 2.

not locusts. The symbol must not be confused with what is symbolized.


8 thrust = joust, or press. Heb. *shēlāq* = missiles, supposed to be "a late word" because not used earlier than Chron. 23. 12; 32. 5. Neh. 4. 17, 23; but it is used in Job 53. 18; 36. 12. Song 4. 13. They shall not, &c. Cp. Rev. 9. 9. The confusion arises from not keeping the symbol distinct from what is symbolized.

be wounded = stop.
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 enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?

12 Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the Lord your God:

14 Who knoweth if He will return and have compassion, and留下 a blessing behind Him; even a meat offering and a drink offering unto the Lord thy God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the People, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her chamber.

17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thine People, O Lord, and give not Thy heritage to reproach that the heathen should rule over them:

18 Then will I the Lord be jealous for His land, and pity my people.

19 Yea, the Lord will answer and say unto His People, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the wilderness; and he shall come up, and his ill savour shall come up, because he hath done great things.

9 run... in the city... climb... enter... These are put for the acts of men like a thief. A thief is a man (not an insect); so are these. Cp. Matt. 24:43, 44. Luke 12:39. 1 Thess. 5:2. 2 Pet. 3:10.


11 great... Zeph. 1:15.

12 Therefore... Another call ("F", e. 12, corresponding with "F", v. 11). See the Structure, p. 1226. saith the Lord... Jehovah's oracle.

13 return... turn ye back, or return, to quite up to, as in Hos. 14. 1, with all your heart. Ref. to Pent. (Dent. 6. 5).

14 Who knoweth... That this refers to Jehovah is clear from Jonah 3:9.

15 a solemn assembly=day of restraint. See note on 1.14.

16 Gather... sanctify the congregation=hallow a convocation. Ref. to Pent. (Ex. 16. 10, 22). Ap. 92. gather=gather out. closet=bridal canopy. See notes on Ps. 19. 5 and Isa. 4. 5. The only three occurrences of Heb. chayyāh.


19 people=people. 2. 18-3. 21 (L, p. 1226). CONSEQUENCES. (Repeated Alternation.)

20 the northern army. This is what the "locusts" of 1.4 are the symbol of. The prophet does not "forget for a moment" the locusts of 1.4; but, here explains the symbol. Locusts do not come from the north. The armies of Rev. 9, Dan. 11 do.

21 jealous for His land, &c. Ref. to Pent. (Deut. 32, 36-39). Ap. 92. These remind us of the concluding words of the "Song of Moses", and sum up the object and outcome of all the events which go to make up "the day of the Lord". Behold. Fig. Asterismos (Ap. 6), to call attention to the "blessing" mentioned in v. 14, corn, &c. Cp. I. 19; Mal. 3. 11, 12. The Article is used with each of these in the Hebrew text. Wine. Heb. ábrash. Ap. 27. 11. make you a reproach. See note on "rule", v. 17.

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21. Fear not, O * land; be glad and rejoice:
for the LORD will do great things.

Any

for the former rain *moderately,
and He will cause to come down for you
the rain, the former rain, and the latter rain
'in the first month. 

22. Be not afraid, ye beasts of the field:
for the pastures of the wilderness do spring,

for the tree beareth her fruit, the fig tree and
the vine do yield their strength.

Be glad then, ye *children of Zion, and
rejoice in the LORD your * God:

for He hath given you the former rain *moderately,
and He will cause to come down for you
the rain, the former rain, and the latter rain
'in the first month.

23. And the *floors shall be full of *wheat,
and the *fats shall overflow with *wine and oil.

And I will *restore to you the years that
the locust hath eaten, the cankerworm, and
the caterpillar, and the palm worm. *My great
army which I sent among you.

And ye shall *eat in plenty, and be satisfied,
and *prophesy the name of the LORD your * God.

24. And ye shall *eat of the fruit of the vine,
and of the fig tree, and of the pomegranate,
and shall *eat the milk out of the goats
and the fat out of the young sheep.

And ye shall *know that *I am in the midst of Israel,
and that *I am the LORD your * God, and none else:
and My people *shall never be ashamed.

25. And it shall come to pass *afterward,
that I will pour out My *spirit upon *all flesh;
and your sons and *daughters shall *prophesy,
your old men shall *dream dreams, your
younger men shall *see visions:

And also upon the *servants and upon
the handmaids in those days will I pour out My
spirit.

26. And it shall come to pass *afterward,
that I will *shew wonders in the heavens
and in the earth, *blood, and fire, and smoke.

The moon shall *be turned into darkness,
and the moon into blood, before the great
and terrible day of the LORD come.

27. And it shall come to pass, that whatever
shall *call on the name of the LORD
shall be delivered: for in mount Zion and in
Jerusalem shall be *deliverance, "as the LORD
hath said, and in the remnant whom the LORD
shall call.

28. afterward: i.e. after the "good bestowed" had begun to be enjoyed (2 21-27. O above) for the nation
had been restored under Ezra and Nehemiah; "the light hath sprung up" (Isa. 42. 7. Matt. 4. 13-16.
Luke 2. 32); "the days of the Son of Man" were then present (Luke 17. 22). "Afterward" would come the
days of the Spirit; and "this is that" which was seen on "the day of Pentecost", when Joel 2. 28, 29
began to be fulfilled. Had the nation repented at the summons of Peter in Acts 3. 14-26, "all things
which God had spoken by the mouth of all His holy prophets" would have been fulfilled, including
Joel 2. 30, 31, and 32 (S and R). Mal. 4. 5 also would have been taken of John the Baptist if they had
received it (Matt. 11. 14): the Heb. 'achdrk-kn always referring to what follows. I will pour out
My spirit. Note the Fig. Espamalydios (Ap. 6) used to emphasise the statement included within this
sentence, and the repetition of it at the end of v. 29. The power of the Spirit, Heb. ruach. Ap. 9. This must be
put by Fig. Metonymy (of Cause). Ap. 6, for the "power from on high", or spiritual gifts. See note on
Acts 2. 4. God the Holy Spirit cannot be "poured out" on all flesh. Put by Fig. Synecdoche (of
Genus), Ap. 6, for all sorts and conditions of men, as described in the words which follow, and your
daughters. Women are not excluded from spiritual gifts of prophecy. Not necessarily foretelling,
but fulfilling, by speaking for God. Only such as was thus called and gifted could be His spokesman.
Cp. Num. 11. 16, 17, 23, see Ap. 78. 29 servants, &c. Any whom God might call. Elisha was a
These are symbols of Divine judgment; not of salvation by grace. The terrible. &c. This is the
Jerusalem. As distinct from Mount Zion. See Ap. 98. deliverance = a Divine remnant. Cp. 2. 3.

29. 28-32 (O, above). SPIRITUAL BLESSINGS.
(Invocation.)

S 30, 31. Before the day of the Lord.
For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 

and will plead with them there for My People and for My heritage Israel, whom they have scattered among the nations, and parted My land.

And they have cast lots for My People; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Yea, and what have ye to do with Me, O Tyre, and Sidon, and all the coasts of Palestine? will ye render Me a recompence? and if ye recompense Me, swiftly and speedily will I return your recompense upon your own head;

Because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things:

The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

Behold, I will raise them out of the place whither ye have sold them; and will return your recompense upon your own head:

And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabians, to a people far off: for the L ORD hath spoken it.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together: there is thither cause Thy mighty ones come down, O L ORD.

Let the heathen be wakened, and come up to the valley of Jehoshaphat:

for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fatted beasts overflown; for their wickedness is great.

Multitudes, multitudes in the valley of decision:

for the day of the L ORD is near in the valley of decision.

3. 1-18.—(N 3, p. 1297). EVIL REMOVED. (Extended and Repeated Alliteration.)

For, behold, in their days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 

and will plead with them there for My People and for My heritage Israel, whom they have scattered among the nations, and parted My land.

And they have cast lots for My People; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Yea, and what have ye to do with Me, O Tyre, and Sidon, and all the coasts of Palestine? will ye render Me a recompence? and if ye recompense Me, swiftly and speedily will I return your recompense upon your own head;

Because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things:

The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

Behold, I will raise them out of the place whither ye have sold them; and will return your recompense upon your own head:

And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabians, to a people far off: for the L ORD hath spoken it.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together: there is thither cause Thy mighty ones come down, O L ORD.

Let the heathen be wakened, and come up to the valley of Jehoshaphat:

for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fatted beasts overflown; for their wickedness is great.

Multitudes, multitudes in the valley of decision:

for the day of the L ORD is near in the valley of decision.
3. 15. **JOEL.**

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens shall shake:

17 So shall ye know, &c. Cp. 2. 27. See note on Ezek. 6. 7.

18 Judah shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.


16 The LORD = But Jehovah. Ap. 4. II.

17 See note on Ezek. 6. 7.

18 See Ap. 27, V.


20 See note on "channels"; 2 Sam. 22. 16.

21 See note on "channels"; 2 Sam. 22. 16.


16 The LORD = But Jehovah. Ap. 4. II.

17 See note on Ezek. 6. 7.

18 See Ap. 27, V.


20 See note on "channels"; 2 Sam. 22. 16.

21 See note on "channels"; 2 Sam. 22. 16.
AMOS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repeated Alternation.)

1. 1, 2. THE TITLE.

\[ A^1 \mid 1. 2-5. 14. LITERAL. PROPHETIC. \]

\[ B^2 \mid 7. 1-9. SYMBOLIC. GRASSHOPPERS. FIRE. PLUMBLINE. \]

\[ A^2 \mid 7. 10-17. LITERAL. PROPHETIC. \]

\[ B^2 \mid 8. 1-3. SYMBOLIC. BASKET OF SUMMER FRUIT. \]

\[ A^2 \mid 8. 4-14. LITERAL. PROPHETIC. \]

\[ B^2 \mid 9. 1-4. SYMBOLIC. STRIKING THE LINTEL. \]

\[ A^1 \mid 9. 5-15. LITERAL. PROPHETIC. \]

For the Canonical order and place of the Prophets, see Ap. 1 and p. 1207.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.
For the Formulae of prophetic utterances. See Ap. 82.
For references to the Pentateuch by the Prophets, see Ap. 92.

Amos corresponds to Hosea, the link being Jeroboam II (2 Kings 14. 27). See p. 1206. A native of Judah, he prophesied in Israel (1. 1; 7. 10), and against Israel. As Jeroboam II died in the fourteenth year of Uzziah king of Judah, Amos was among the earliest of all the prophets (chronologically). Hence:

The references to Israel's Religious History show that the Law and Commandments were known (2. 4) though not kept, but despised (2. 4); that Israel was oppressive (2. 6), impure (2. 7), luxurious (6. 1-6), idolatrous (2. 8); that they had had earlier prophets (2. 11; 7. 14; 8. 11); that Israel alone knew the true God (3. 2); that Beth-el and Gilgal had been places of transgression (3. 14; 4. 4; 5. 5).

The references to Israel's Internal History show that the nation had once been one (3. 1); that Joseph's history was well known (6. 6); that the high places of Israel were known (7. 9) as was David (8. 5).

The references to Israel's External History show that the Exodus was known (2. 10; 3. 1; 5. 25; 3. 7); that the nation had wandered in the wilderness (2. 10; 5. 25); and were idolaters there (5. 25, 26); that the Amorites had been destroyed (2. 9, 10); that Gilead (1. 12) and Sodom (4. 11) had been destroyed.

The references to the Ceremonial Law show that it could not have been written after the days of Amos. Note the references to Burnt offerings (4. 4; 5. 22), and the Altar of Burnt offerings (9. 1); Meal offerings (5. 22); Peace offerings (5. 22); Thank offerings (4. 5); Free-will offerings (4. 5); Feast days (5. 21); Feast of New Moon (8. 5); the Sabbath laws (8. 5); laws as to debt (8. 6); to vows (2. 11, 13); to baldness for the dead (8. 10); to pledges (2. 8), and many other things.

As to the dating of Amos, it is "concerning Israel in the days of Uzziah and Jeroboam II, two years before the earthquake" (1. 1).

Uzziah and Jeroboam II were contemporary from the twenty-seventh year of Jeroboam till the forty-second year; i.e. fourteen years (from 761-687 B.C.). See Ap. 60.

The inference is that the earthquake and Jeroboam's end coincided; and that the "gap" of twenty-four years in the history of Israel (see Ap. 50, p. 50) was caused by, or in some way related to, the earthquake (687 B.C.), and before Zachariah began his reign of six months.

"Two years before the earthquake" would be 689-688 (a jubilee year). At that time prophecy of Amos commenced (689 B.C.). He declared the death of Jeroboam by the sword (7. 11), and the captivity (7. 13), which took place seventy-eight years later (in 611 B.C.).

Possibly he was "chased out" of Israel into Judah by Amaziah the priest of Beth-el, on the charge of treason against Jeroboam (7. 10-11); or he may have remained (most probably) and perished in the earthquake, as there is no reference to that catastrophe, which might be expected, if his prophecies had extended beyond that great landmark in the history of Israel. It would, in that case, follow that the period covered by Amos was during those two years, which would be 689-687 B.C.

The death of Jeroboam II presumably took place before, or about the time of, the earthquake.
THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said, "The LORD will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Thus saith the LORD; "For three transgressions of Damascus, and for four.

I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:

But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

I will break also the bar of Damascus, 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 Kezir, saith the LORD.

shepherd. Not the same word as in 1.1, but the usual word (עַדָּה, = tender). top of Carmel. Mount Carmel in the north, thus embracing the whole land; now Jezreel (see 2 Kings 13:7): - Isaiah 25:8, not Carmel in Judah (south of Hebron; now el Kûrûmî; not Carmel in Judah (south of Hebron; now el Kûrûmî). Cp. 1 Sam. 25. 2. Is 52. 9. wither - be dried up.

1. 2—6. 14 (A1, p. 1321). LITERAL PROPHETIC. (Division.)

(A1) 1. 2—2. 16. Israel, Judah, and other nations.

(Repeated Alternation, and Inversion.)

1. 2—2. 16 (A1, above). ISRAEL, JUDAH, AND OTHER NATIONS.


3 Thus saith the LORD. Jehovah's words: not the words of Amos. The prophetic formula. See Ap. 82. See the twelve with Jehovah, in ver 3, 6, 9, 11, 13; 2: 1, 4, 6; 3: 12; 5: 4; 16; 7: 17; and the two with Adoniah Jehovah in 8: 11, 5: 3. three . . . four. Hebrew idiom to express several, or many (Job 33: 29, marg.). Cp. Prov. 30. 15, 18, 21, 30. transgressions. Heb. pâšāh. Ap. 44. ix. turn away - turn it back, or avert it. the punishment thereof. There is no Ellipsis to be supplied, and no separate Heb. word for "thereof". The Heb. is to 'dâshîbûnâh. I will not cause it to turn back.i.e. I will not avert it. The pronoun "it" is masc., agreeing with and referring to earthquake (v. 1), and means that Jehovah would not avert it. So in all the eight occurrences (ver 3, 6, 9, 11, 13; 2: 1, 4, 6). threshed Gilead. Cp. Joel 3: 14. The very term used in 2 Kings 13: 7. with =as it were] with. Fig. Hypocatastasis. Ap. 6. 4 I will send a fire. Cp. 1: 7, 10, 12; 2: 2, 4. Ref. to Jer. 17: 27; 49: 27; 50: 29. Hos. 8: 14. Hazael. Cp. 2 Kings 8: 12; 10: 32, 33; 13: 2. palaces: or fortresses. Heb. 'arûnâh. Occurs (in pl.) twelve times in Amos (see Ap. 10): 1: 4, 7, 10, 12, 14; 2: 2, 5; 3: 9, 9, 10, 11; 6: 8, seven times with the verb "devour" (Heb. 'ākăl). Ben-hadad. An official title of the Syrian kings = son of Hadad: i.e. the sun-god. The Ben-hadad of 2 Kings 13: 3; not of 2 Kings 8: 7—16. 5 the bar. Note the Fig. Metalepsis (Ap. 6), by which "bar" is put by Fig. Metalepsis. Ap. 6, for the gates, and then the gates put for defence of the city. Cp. Deut. 3: 4. 1 Kings 4: 13. Jer. 51: 30. Lam. 2: 3.

1. 6—8 (E), p. 1292. SOUTH. GAZA. (Alternation.)

6-8. Thus saith the ARAB. "For 3 transgressions of Gaza, and for four;

8. I will not turn away the punishment thereof;
because they carried away captive the whole captivity, to deliver them up to Edom:
For I will send a fire on the wall of Gaza, which shall devour the palaces thereof:
And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, 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 3 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:
But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

10. Thus saith the LORD; For 3 transgressions of Edom, and for four,
I will not turn away the punishment thereof;
because he spake against Jacob, and against Israel, in the wall of his border, and his children have rapped up the women with child of Gilead, that they might enlarge their border:
And their king shall go into captivity, and all his princes together, saith the LORD.

11. Thus saith the Lord; For 3 transgressions of Moab, and for four,
I will not turn away the punishment thereof;
because he burned the bones of the king of Edom into lime:

12. Now saith the Lord, Gazu, in Philistia, the whole captivity— a wholesale captivity.

13. children = sons.

1. 9—10 (C), p. 1292. MIDDLE. TYRE. (Alternation.)


10. the brotherly covenant — a covenant of brethren.

1. 11–12 (E), p. 1292. SOUTH. EDM. (Alternation.)


13. children = sons.

1. 13–15 (D), p. 1292. NORTH. AMMON. (Alternation.)


16. Their king shall go into captivity, and all his princes together, saith the Lord.

17. children = sons.

2. 1–3 (C), p. 1292. MIDDLE. MOAB. (Alternation.)

2. 1. Thus saith the Lord. See note on 1. 3.

3. Therefore, four. See note on 1. 3.

4. Cp. 2 Kings 8. 27.
2. But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the 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,

5 I will not turn away the punishment thereof;

6 because they have despised the law of the LORD, and have not kept His commands, and their lies caused them to err, after which their fathers have walked:

7 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem."

8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the 7 wine of the condemned in the house of their god.

9 Yet destroyed he 7 the Amorite before them, whose height was like the height of the cedars; and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also 7 I brought up per up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And 7 I raised up of your sons for prophets, and of your young men for Nazarites. 7 Is it not even thus, 7 ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, 'Prophecy not.'

13 Behold, 7 am pressed under you, 7 as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself;

15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

16 And he that is courageous among the mighty shall flee away 7 naked in that day, 7 saith the LORD.

17 Yet, 7 former blessings now cited to heighten the crime of their fivefold rebellion. the Amorite. See note on 1.4.

18 Kirioth; or, his cities. Now of Kirjath, or Kirjathaim, between Dibon and Medeba. Mentioned by Zephah on the Moabite Stone. See Ap. 54.


trumpet. Heb. shophar.

3 judge = sceptre-holder (Num. 24.17).

the midst thereof = her midst. Fem. to agree with heres (understood) = the midst of her [land].

2. 4, 5 (D, p. 1232). SOUTH. JUDAH. (Alternation.)

E[^1^]n [4- Transgressions. (General.)

n [4- Threatening. (Negative.)

p [4- Transgressions. (Particular.)

q [5 Threatening. (Positive.)


commandments = statutes.

their lies = their idols. Op. 2 Kings 17.15. Ps. 40.4.


2.6-10 (D, p. 1232). NORTH. ISRAEL. (Alternation.)

D[^3^]p [5- Transgressions. (General.)

q [5- Threatening. (Negative.)

p [6-12. Transgressions. (Particular.)

q [13-14. Threatening. (Positive.)


the righteous = a righteous one.

the poor = a needy one. Heb. 'eb'yon. See note on "poverty". Prov. 6.11.

a pair of shoes. But by Fig. Metonymy (of Adjunct), Ap. 6, for the title-deeds of which it was the token. Cp. Ruth 4.7.

7 pant = crush. Heb. shaph. A Homonym, meaning 'to gasp or long for (Job 7.2; 36.20. Ps. 119.131. Ecc. 1.5. Jer. 2.24. 14.6) (2) to crush (like shaph in Gen. 3.15). Rendered "swallow up" in 8.4. Job 5.5.

Ps. 66.1, 2: 57.3. Ezek. 36.3. So here it=crush. See Oxford Gesenius, p. 983, col. 2. Render: "crush the head of the poor ones in the dust of the earth."

the poor = impoverished ones. Heb. dal (pl.). See note on "poverty", Prov. 6.11. Not the same word as in v.6.

turn aside the way = pervert their whole way.


and his father. This was done in the Canaanite idolatry, with the women of the temples, called Kitshoth (fem.) and Kadzah (mas.)-maid = a young person (male or female). So called because of youthful vigour.

to profane, &c. This marks the result, not the intention, and shows the enormity of the sin in Jehovah's sight. Ref. to Pent. (Lev. 18.21; 20.5.) Ap. 92. Cp. Isa. 45.11. Ezek. 20.9.14: 36.20-23. Rom. 2.24.1 Cor. 5.1. holy. See note on Ex. 3.5.

lay themselves down, &c. Ref. to Pent. (Ex. 22.27. Deut. 22.9.) Ap. 92.

every altar. The sin lay in the fact that the law of the one altar had been known as an ancient commandment as well as the law concerning the restoration of pledged garments.


of the condemned; or, exacted wine.

3. 1

2 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

3 Therefore I will punish you for all your iniquities.

4 Can two walk together, except they be agreed?

5 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?

6 Shall a trumpet be blown in the city, and shall a blast be not heard? shall there be evil in a city, and the LORD hath not done it? in the midst thereof, and hath the oppressor in the midst thereof.

7 Therefore thus saith the Lord GOD; an adversary there shall be even round about, and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

8 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or the half of an ear; so shall I children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

H 10 Therefore said the Lord GOD; in their palaces shall the adversary there be even round about, and from thee, and thy palaces shall be spoiled.

J 11 Therefore thus saith the Lord GOD; an adversary there shall be even round about, and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or the half of an ear; so shall I children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts, that in the day that I shall visit 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.

14 And I will smite the winter house with the summer house; and the houses of ivy shall perish, and the great houses shall have an end, saith the Lord.
4. 1. AMOS.

4. 1-13 (F', p. 1236). THE NORTHERN KINGDOM.

(THE KINE OF BASHAN.) (Extended Alternation.)

F' | K | 1-4. Call to Hear.
L | 1. Judgments deserved.
M | 2, 3. Threatening.
K | 4, 5. Call to Come.
M | 12, 13. Threatening.

1 Hear . . . ye. Masc.
2 The kine=holiers: the women. Cp. Ps. 29. 12 (masc).
Ezek. 39. 18 (masc). mountain=hill country.

4. 2. Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:
5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the LORD God.

5 | 6. And also have witholden the rain from you, when there were yet three months to the 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:
9 I have smitten peal with blasting and mildew: when your gardens and your vineyards, and your fig trees and your olive trees increased, the palmerworm devoured them:

6 with leaven. Leavened bread might be eaten by the offerer, but not consumed on the altar (Lev. 2. 11, 12).
7 Leaven is mentioned five times in Exodus; four in Leviticus; one in Deuteronomy; and not elsewhere. The Mosaic law was well known. Ap. 92. There was no “historic growth” of the Pentateuch.
8 offerings. Ref. to Pent. (Lev. 22. 18, 21. Deut. 12. 3).

5 cleanness of teeth. Put by Fig. Metonymy (Adjunct), Ap. 6, for faming. yet have ye not, &c. Note the Structure above, showing the Fig. Anaphora (Ap. 6). Cp. Isa. 26. 11. Jer. 5. 3. Hag. 2. 17.
6 7 have withholden, &c. Ref. to Pent. (Deut. 28. 22-24).
8 Ginsburg thinks this should be “T”.
Cp. Hag. 2. 17. the palmerworm = the gnawer. Heb. pesaḥim. See note on Joel 1. 4.

4. 4-9.

4. 9. JUDGMENTS INFLECTED.

(Repealed Alternation.)

L | r¹ | 6. Judgment. (Famine.)
| s¹ | 6. Impenitence.
| r² | 7-8. Judgment. (Drought.)
| s² | 8. Impenitence.
| r³ | 9. Judgment. (Blasting.)
| s³ | 9. Impenitence.
| r⁴ | 10. Judgment. (Pestilence.)
| s⁴ | 10. Impenitence.
| r⁵ | 11. Judgment. (Overthrow.)
| s⁵ | 11. Impenitence.

6 cleanness of teeth. Put by Fig. Metonymy (Adjunct), Ap. 6, for faming. yet have ye not, &c. Note the Structure above, showing the Fig. Anaphora (Ap. 6). Cp. Isa. 26. 11. Jer. 5. 3. Hag. 2. 17.
7 8 have withholden, &c. Ref. to Pent. (Deut. 28. 22-24).
4.10. AMOS.

10 "I have sent among you the pestilence after the manner of Egypt; your young men have slain with the sword, and have taken the stink of your camps to come up unto your nostrils:

s yet have ye not returned unto Me, saith the LORD.

r 11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning:

s yet have ye not returned unto Me, saith the LORD.

M 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.

5 Hear ye this word which I take up against you, even a "lamentation, 0 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.

O 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.'

u 4 For thus saith the LORD unto the house of Israel, Seek ye Me, and ye shall live: But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek 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 Bethel.

O 7 Ye who turn judgment to wormwood, and leave off righteousness in the earth.

u 8 Seek Him That maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark.


5 Beth-el... Gilgal... Beer-sheba. Cp. Hos. 4. 15. 10. 8. These were the seats of Israel's idolatrous worship. pass not = pass not through; which was necessary in order to get from the north to Beer-sheba in the south. Cp. 4. 4; 8. 14. Gilgal shall surely go into captivity. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb.Gilgal gîlîq = The Roller, rolling, shall roll away; i.e., be utterly removed. This is emphasised by the Fig. Polyblomi (Ap. 6). 6 Joseph. Put by Fig. Synedecche (of the Part). Ap. 6, for the whole Northern Kingdom. 7 wormwood. Ref. to Pent. (Deut. 29. 18). Ap. 92. leave on, = in east down. 8 the seven stars. Heb. kinâk = cluster. Modern name, the Pleiades. See notes on Job 9. 9; 38. 31. Cp. Is. 13. 10; and see Ap. 12. Orion. Heb. kebel = rigidity, strength; from kâtelim = loins (Job 15. 27); hence, "confidence" derived from strength (Job 9. 8); 81. 24, where the Sept. has tachn = strength. Ps. 78. 7. Prov. 3. 23. In the Denderah Tomb, hence, the glorious One. See Ap. 12. 17. Cp. Job. 9. 5; 38. 31. the shadow of death. Heb. tsulmâ'oth. Not a "late word". We find it ten times in maketh the day, &c. Cp. Ps. 104. 20.
That = [Seek Him] That =
calleth, &c. CP. 9. 4. Job 38. 34. Isa. 48. 13. is = it [is].
5. 23.

9 strengtheneth the spoiled against the strong = that makes destruction to come suddenly to flash upon the strong.

10 They hate, &c. The connection is not "difficult". The Structure is the commentary. CP. Isa. 28. 21.

10 They hate, &c. = the repressor.
in the gate: i.e. before the judge.

11 Forasmuch as your treading is upon the poor, and ye take from him burdens of wheat:

12 Therefore the prudent shall keep silence in that time; for it is an evil time.

13 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

14 Hate the evil, and love the good, and establish judgment in the gate: that it may be that the LORD, the God of hosts, shall be gracious unto the remnant of Joseph.

15 Therefore the LORD, the God of hosts, saith thus; 'Wailing shall be in all places; and they shall say in all the highways, Alas! alas!' and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

16 And in all vineyards shall be wailing; for I will pass through thee, saith the LORD.

17 Woe unto you that desire the day of the LORD! to what end is it for you?

18 The day of the LORD is darkness, and not light.

19 As if a man did fleck 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 I hate, I despise your feast days, and I will not smell in your solemn assemblies: for all your sacrifices are contemptible to me, and I will not accept the peace offerings of your fat beasts.

22 Though ye offer Me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols.

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23 Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols.
6 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom is the house of Israel come! 2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines; be they better than these kingdoms? or is your border greater than their border? 3 Ye that put far away the evil day, and cause the seat of violence to come near; 4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; 5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David: 6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

Therefore shall you go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

The Lord God hath sworn by Himself, saith the Lord the God of Hosts, that I will do this unto thee.

Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, Whose name is the "God of Hosts."
6. 10. AMOS.

B1 Q1 a1 (p. 1240)

7 Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the midst of the latter generation; and, lo, it was the latter generation after the king's mowings.

b1 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive me. 

b2 Then said I, O Lord God, cease, I beseech Thee; 2 by whom shall Jacob arise? for his is small.

c1 3 The Lord repented for this: It shall not be, saith the Lord.

Q2 a2

4 Thus hath the Lord God shewed unto me: and, behold, he shall call to contend by fire, and it devour the great deep, and did eat up a part.

b2 Then I said, O Lord God, cease, I beseech Thee; 2 by whom shall Jacob arise? for his is small.

c2 5 The Lord repented for this: This also shall not be, saith the Lord God.

Q3 a2

7 Thus He shewed me: and, behold, the Lord stood upon a wall made by a plummet, with a plummet in his hand.

b3 And the Lord said unto me, 24 Amos, what seest thou? And I said, A plummet.

c3 Then said the Lord, Behold, I will set a plummet in the midst of my People Israel: I will not again pass by them any more: 9 And the high places of Israel shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

A2 R

10 Then Amaziah the priest of Bethel 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.

7. 1-9 (B*, p. 1231). SYMBOLIC.

7. 1-9 (B*, p. 1231).

2. 7 Behold, the Lord: Fig. Asterisms. Ap. 6.

3. 7 Shall horses run upon the rock? or will one plow there with oxen? for 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?

3. 8 But, behold, 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 entering in of Hamath unto the river of the wilderness.

4. 1 The Lord. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.

5. 1 Behold . . . 10. Fig. Asterisms. Ap. 6.

6. 1 formed, was forming. grasshoppers = locusts. Cp. Nah. 3. 7.

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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 prophesy not again any more at Bethel: for it is the king's 

14 Then answered Amos, and said to Amaziah, "I am no prophet, neither was I an anointed prophet's son; but the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophesy unto My People Israel.'"

15 And the Lord said, "There shall be a band of thirty men come from Sechem, and from mount Ephraim, and from3 the great king of Israel; they shall slay thy son, and they shall cut off thine eyes, and they shall slay thy sons by the sword.

16 Now therefore hear thou the word of the Lord: Thus saith the Lord, "A basket of summer fruit."

2 And He said, "Amos, what seest thou?"

And I said, "A basket of summer fruit."

3 And then said the Lord unto me, "The end is come upon My People Israel; I will not again pass by them any more.

4 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

5 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

6 Saying, 'When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?'

7 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?"

8 The Lord hath sworn by the Excellency of Jacob, Surely I will never forget any of their works.

9 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

shamal. Weighing the money. See Ap. 51. II. 5. impoverished ones. Heb. dol (pl.). See note on "Hab. 'ebyon, as in s. e. sell=sell [as good wheat].

Excellency of Jacob: i.e. by Himself, as in 8. s. 7. 16. 8 flood. Heb. 'or. Referring to the overflowing of the Nile. drownded=side.
9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:
10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and 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, not a famine of bread, nor a thirst for water, but 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 up and down to seek the word of the Lord, and shall not find it.
13 In that day shall the fair virgins and young men faint for thirst.

I saw the Lord standing upon the altar: and He said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them;

and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

Though they dig into hell, thence shall Mine hand take them; though they climb up to heaven, thence will I bring them down:

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 I command the serpent, and he shall bite them:

And though they go into captivity before their enemies, 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.

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.

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.

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?

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." For, lo, I will command, and I will sift cause the sun. This determines the time of the fullness of this "threatening." See Isa. 13. 10; 59. 9, 10. Jer. 15. 9. Joel 2. 2; 3. 15. Mic. 8, 6. Can this refer to the earthquake of 1. 1?

sackcloth... baldness. The outward symbols of mourning. Cp. v. 3. Isa. 15. 2. Ezek. 7. 18, it: i.e. the land.

Behold. Fig. Asterisms. Ap. 6.
words. With 'eth=the very words. Some codices, with Aram., Sept., Syr., and Vulg., read "word" (sing).

wander. Heb. go tooting, or staggering.

virgins. Heb. behaalal (pl.). See note on Gen. 24. 44.

sin=guilt, trespass. Heb. yashham. Ap. 44. ii. Put by Fig. Metonymy (of Cause), Ap. 6, for the idol itself.

Dan... Beer-sheba. The two places where the calves were set up (1 Kings 12. 26-30).

they: i.e. the two calves, or "they that swear."
the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not "the least grain fall upon the "earth.

10 All the "sinners of My People shall die by the sword, which say, 'The evil shall not overtake nor "prevent us.'

11 "In that day will I raise up the tabernacle "of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they "may possess the remnant of "Edom, and of all the "heathen, "which are called by My "name, "saith "the LORD That doeth this.

13 "Behold, the days come, "saith "the LORD, that "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and "the mountains shall drop "sweet wine, and all the hills shall "melt.

14 And "I will bring again the "captivity of My People of Israel, and "they shall build the waste cities, and inhabit them; and "they shall 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, and they shall "no more be pulled up out of their land "which I have given them, "saith "the LORD thy God.

the last grain. Heb. tēqāq. A usage common to-day with the jēllēhāteen (see James Niel’s Palestine Explored, p. 260).

earth. Heb. erez. Not the same word as in v. 8.

10 sinners. Heb. chēḏāq, as in v. 3, prevent = surprise.

11 In that day. Passing to the subject of the future restoration (see the Structure). Quoted in Acts 15:14-18.

of David. Erected on Zion by David (2 Sam. 6, 17, Cp. 7, 6) before the Temple was built on Moriah by Solomon. In 7:7-9, it was seen to be "out of plumb", therefore on the point of falling. Here it is fallen down: hence the prophecy here given. In Acts 15 the time had come, had the People obeyed Peter’s call in Acts 8, 13-15. But it was finally rejected (Acts 28, 25-28) and this prophecy, therefore, yet awaits its fulfilment.

12 may possess = may take possession of.


heathen = nations.

which are called, &c.: or, on whom My name is called,

name: i.e. Israel.

13 the plowman, &c. This shows that the fulfilment of this prophecy is yet in abeyance, for these temporal blessings were postponed on the rejection of the call to repentance in Acts 8, 13-16. Cp. Acts 18, 25-28. Note the ref. to Pent. (Lev. 26, 5). Ap. 92.


sweet wine = new wine. Heb. 'āṣāp. See Ap. 27, V.

melt: i.e. dissolve into wine and oil. Fig. Hyperbole (Ap. 6), for emphasis.


15 I will plant. Ref. to Pent. (Lev. 25, 19, 21; 26, 5). Ap. 92.


no more be pulled up. Cp. Jer. 32, 41, marg. which I have given them. This is the ground of all the blessing. Ref. to Pent. (Num. 52, 7, 9. Deut. 3, 15; 26, 15; 29, 52). Ap. 92. Cp. Josh. 2, 12; 18, 3; 26, 13, 15. Jer. 25, 5. The so-called "Priest’s Code", according to most modern critics, was compiled by the priests in Babylon, and most of the Pentateuch is "post-exilic" (see Encycl. Brit., eleventh (Cambridge) edition, vol. 3, p. 852, col. 1). Yet it was well known to Amos (cent. 7 B.C.). Cp. 2, 4, 7, 8, 12; 4, 4, 5;

5. 12, 21, 22; 9, 4, &c. saith = hath said.
OBADIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

| D | F | A1 | 1-16 | EDOM. DESTRUCTION. |
|   |   | A2 | 17-21 | ISRAEL. RESTORATION. |

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formulae of Prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

The Minor Prophets do not profess to be chronological. The order seems to be logical; hence, Obadiah corresponds with Joel, and takes up Joel’s theme, and shows (by contrast) what Joel’s “day of the Lord” shall be for Israel’s enemies. See pp. 1206-7. Edom is the one enemy in Joel (3.19) as in Obadiah: indeed, from the first, Gen. 27.39, 40 was fulfilled (see notes on Kings 22.47 and 2 Kings 8.20-22. 2 Chron. 21.8-10). After that we find prophecies against Edom (Isa. 34.5-17. Jer. 49.17-22. Ezek. 25.12-14; 35; and Obadiah).

The correspondence between Jer. 49 and Obadiah may be thus shown:

<table>
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<tr>
<th>Obad.</th>
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<tbody>
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<td>7-</td>
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<td>3, 4</td>
<td>14, 15.</td>
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<td>9-</td>
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</table>

Obad. 6 = Jer. 49. 10.
Obad. 8 = Jer. 49. 16.
Obad. 9 = Jer. 49. 22.

The two prophecies are independent and original. There is no need to discuss which of the two quoted the other, or whether both refer to an earlier prophet. All beyond the Scripture record is conjecture.

That Obadiah gives details which are complementary may well be explained by the Fig. Hysterēsis (Ap. 6).

For the partial fulfillment of the prophecy, see the notes.

The prophecy of Obadiah is undated; but, from the internal evidence, referred to above, it was almost certainly subsequent to the captivity of Jehoiachin (498-8 b.c.), or to the destruction of Jerusalem by Nebuchadnezzar, and the end of Judah. This would bring it to either 492 b.c. or 472 b.c.
1 THE vision of Obadiah. Thus saith the Lord God concerning Edom; I said, 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 small among the heathen: thou art greatly despaired.

3 The pride of thine heart hath deceived thee, that thou dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

5 If itfiefes came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? If the grapegatherers came to thee, would they not leave 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: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

8 Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou standest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction: neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of My people in the day of their calamity: yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

1 Obadiah—Servant of Jehovah. Cp. 1 Kings 18. 3. Thus saith, &c. The words of this prophecy, therefore, are not Obadiah's, but Jehovah's. Cp. xx. 18, the Lord God. Heb. Adonai Jehovah. Ap. 4, VIII (2) and II.

concerning Edom. See notes on p. 1244.

We have heard. The rhetorical difficulty may be removed by regarding these words as the words of Edom's foes.

a rumour = tidings.

the Lord. Heb. Jehovah. Ap. 4, II. Supply the local Ellipsis (Ap. 6): "from Jehovah (that Edom is to be attacked)", and 1 or, and [already] heathen = nations.

Arise ye. These are the words of the embassage in battle = the war.

Behold. Fig. Asterismos. Ap. 6. Calling attention to the words of Jehovah.


4 Though, &c. The words of Jehovah.


among the stars. Fig. Hyperbole. Ap. 6.

saith the Lord = [is] Jehovah's oracle.

5 If . . . ? Fig. Erotesis. Ap. 6.

how. Fig. Epitomato, or Erotesis. Ap. 6.


8 How . . . : Fig. Erotesis. Ap. 6.

searched out: i.e. discovered by the enemies. Ginsburg thinks it should be read "stripped bare".


confederacy. See Ps. 83. 5-9.

the men, &c. = the men who were wont to salute thee.

and. Some codices, with three early printed editions and Syr., read this "and" in the text.

they that eat. The Ellipsis is thus correctly supplied.

wound = shame.


8 that day: i.e. the day of the fulfilment of the prophecy. Cp. 15, 16, and Is. 66. 1-6. Jer. 49 13. mount = hill-country.


11 in the day. See Ap. 18. Note the Fig. Repetitio (Ap. 6) in vv. 12, 13, 14.

12 strangers = aliens.

gates. Heb. text = gate; but Heb. marg., with some codices and two early printed editions, read "gates" (pl.).

13 thou shouldest not have looked on, &c. All these are Prohibitives in Heb.; i.e., they are addressed to Edom as from a spectator looking on and saying: "Look not thou," &c.

children = sons.


14 stood in the crossway. Referring to some antecedent event by Fig. Ilyteresis (Ap. 6).

crossway = fork of the roads, or a mountain pass.
JONAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Extended Alternateation.)

| A | 1.1. THE WORD OF JEHOVAH. |
| B | 1.2. MISSION TO NINEVEH. |
| C | 1.3. JONAH. DISOBEDIENCE. |
| D | 1.4—2.10. CONSEQUENCES. RESURRECTION OF JONAH. |

| A | 3.1. THE WORD OF JEHOVAH. |
| B | 3.2. MISSION TO NINEVEH. |
| C | 3.2—4.1. JONAH. OBEDIENCE. |
| D | 3.4—4.11. CONSEQUENCES. CORRECTION OF JONAH. |
NOTES ON THE STRUCTURE OF JONAH (PAGE 1246).

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relations of the Prophetic Books, see Ap. 78.
For the Formulae of prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relations of the Minor (or Shorter) Prophets, see pp. 1206-7.

The clue to the date is given in 1:1: which, by comparison with 2 Kings 14.25, falls within the time of Jeroboam II and the earlier years of Uzziah: therefore about 860 a.c. (see Ap. 50, p. 59).

Modern critics are practically unanimous in declaring that the book is a "combination of allegory and myth". But the fact that Jonah the prophet was a historic personage is settled by 2 Kings 14.25. And the fact that the prophecy, with its great miracle, was referred to by Christ as a type of Himself, places the book in an as high a position as any other prophecy.

The Century Bible says that "we are not to conclude that the literal validity of the history of Jonah is established by this reference" (note on Matt. 12.40, p. 206). But, apart from the fact that the Lord referred to the Queen of Sheba in the very next sentence, and thus places Jonah on the same level of "literal validity", the question is placed beyond all controversy by the further fact that seven times in John's Gospel the Lord declared that everyone of His words that He uttered was given Him to speak by the Father (see below). Those who strike at these words of Christ are striking at God Himself, and are making the whole of Divine Revelation of none effect. All the puerile and fanciful assumptions used for arguments are swept away with one stroke, and are overwhelmed by this decisive and conclusive fact. Modern critics must now perforce find the answers to their own objections. We need not be at the pains to repeat the refutation of their assumption, that, because certain words have not been required or necessitated by the subjects of the earlier Scriptures, therefore such words did not exist before, and are thus evidences of the book's being written at a later period of time. Only a mind already hostile could invent such a proposition, and only those who are ignorant of "the laws of evidence" could make use of it.

The prophecy of Jonah is literal history, and is besides a twofold type.

(1) He was a type of the death, burial, and resurrection of our Lord: see Matt. 12.40, where the "as" and the "so" are sufficient to show us that a man's being miraculously kept alive for a particular period can be no type of another's being dead and buried for the same period.

As our Lord was raised from the dead at the end of that period (see Ap. 156), so Jonah must have been, as miraculously, raised from the dead.

Jonah's prayer could have been uttered in the last few moments of life. In any case the words of the prayer were not written down till after he had been vomited up alive (Jonah 2:1-10).

(2) "As Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation" (Luke 11.30). That generation were as grieved and angry at the faith and repentance of those to whom the resurrection of our Lord was proclaimed, as Jonah was at the repentance of the Ninevites.

Both these types were hidden in the history by the One Who knew the end from the beginning, and are declared to be so by Him of Whom Jehovah said, "I will put My words in His mouth".

Seven times in John's Gospel our Lord testified to the fulfillment of that promise—

"My doctrine (i.e. teaching) is not Mine, but His that sent Me" (7.16).

"As My Father hath taught Me, I speak these things" (8.28).

"Why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (8.40, 42).

"I have not spoken of (or from) Myself: but the Father which sent Me, He gave me a commandment, what I should say, and what I should speak" (12.49).

"The words that I speak unto you I speak not of (i.e. from) Myself: but the Father that dwelleth in Me" (14.10).

"The word which ye hear is not Mine, but the Father's Which sent Me" (14.24).

"I have given unto them the words which Thou [the Father] gavest Me" (17.8).

The Century Bible (Jonah; Introduction, p. 200) may say: "It is humiliating for a commentator to collect doubtful stories of sailors swallowed by sharks and vomited out alive." There is truth in this. But if we recognise the fact that the word "alive", includes the thought of resurrection, then we have ample evidence that this is conveyed and taught by the "as" and "so" in Matt. 12.40. In any case we have to remember the words of Jehovah in Deut. 18.18, 19: "I will put My words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken to My words which He shall speak in My name, I will require it of him." We leave the question with these solemn words: "It will require it of him."

The notes will show us Jonah, not as a wayward, thoughtless child, but as a "man of God", willing to sacrifice himself (mistakenly, of course) in order to save his nation. He knew that Assyria at that time was in great difficulties. There is a silence of eighteen years in Assyrian history at that time, and the surrounding nations were beginning to assert themselves. Jonah had just been commissioned to encourage Israel to a restored position (2 Kings 14.25, 26). He must have known also that Nineveh (Assyria) was to be Jehovah's rod of judgment for Israel. He knew the well-known character of Jehovah, and feared that if he made Jehovah's proclamation Nineveh might repent, and her overthrow be averted. See Jehovah's words (4.1). If, however, for the sake of his nation, he did not make the proclamation at all, Nineveh might be overthrown and Israel saved. He was mistaken, and had to be corrected (ch. 4.4-11).

The great lesson of the book is—not "Jehovah's care for children and cattle", &c., but that the devices of men shall not frustrate His purpose, and that what He hath said shall surely come to pass.

That is the lesson which gives to the book a dignity and importance which is worthy of it, and of its place in the Word of God.
JONAH.

1. 1 the word of the LORD came unto Jonah the son of Amittai, saying,

2. Arise, go to Nineveh, that great city; and cry against it: for their wickedness is come up before me.

3. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; 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 from the presence of the LORD.

4. But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea,

5. so that the ship was like to be broken. And the mariners were afraid, and cried every man unto his God, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into 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, call upon thy God, if so be that God will think upon us, that we perish not.'

3. rose up to flee. Jonah knew that Assyria was to be God's sword of judgment against Israel. If Nineveh perished, Israel might be saved. God's mercy might arrest this overthrow of Nineveh. Was this why Jonah would sacrifice himself to save his nation? This would explain his flight here, and his displeasure, as clearly stated in 4. 1-3. When he said (v. 2), 'Take me up', &c., he had counted the cost. He confesses to the men (v. 9, 10), but not to God. He gave his life to save his People. The type of Christ may have begun here. See Gn. 3:13; and cp. Rom. 9:1-3.


1. 4—2. 10 (D, p. 1248). CONSEQUENCES. RESURRECTION OF JONAH. (Extended Alternation.)

1. 4—15. Jonah's Punishment.

2. 1. 6. Sacrifice and Vows of Mariners.

C | 1. 7. The Fish. Preparation and Reception.


B | 2. 8, 9. Sacrifice and Vow.

C | 2. 10. The Fish. Ejection.

1. 4—15 (A, above). JONAH'S PUNISHMENT. (Alternation and Introversions.)

A | D | F | 4. The Tempest.


E | H | 5, 6. Prayer of Mariners.


D | O | 13. Danger.

F | 14. The Tempest.


1. 7.

JONAH.

1. 7-12. JONAH SELF-SACRIFICE.

(Repeated Alteration.)

J

a1


b1

8 Then said he unto them, "Tell us, we pray thee, for what cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?"

b2

And he said unto them, "I am an Hebrew; and I fear the LORD, the God of heaven, Who hath made the sea and the dry land."

a3

10 Then were the men exceedingly afraid, and said unto him, "Why hast thou done this?" For the men knew he fled from the presence of the Lord, because he had told them.

11 Then said they unto him, "What shall we do unto thee, that the sea may be calm unto us?" for the sea was wrount, and was tempestuous.

b3

12 And he said unto them, "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."

D

13 Nevertheless the men rowed hard to bring it to the land; but they could not:

F

for the sea was wrount, and was tempestuous against them.

E

14 Wherefore they cried unto the Lord, and said, "We beseech Thee, O Lord, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood: for he is gone in and out of Thy sight, and he hath done as it pleased Thee."}

J

15 So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging.

B

16 Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

C

17 Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

A

2 Then Jonah prayed unto the Lord his God out of the fish's belly.

2 And said, "I cried by reason of mine affliction unto the Lord, and He heard me;

K

L

out of the belly of hell cried I, and Thou heardest my voice.


Note the Fig. Ereqsgasia (Ap. 6), as shown by the Alternation in v. 2.

v. 2 | f I cried, &c. Jonah's affliction.
     | f And He heard Jonah's request.
     | f I cried, &c. Jonah's request.
     | f And Thou hearest.

9 cried = cried out. Not the same word as in next cause, or in 1. 5; but the same as in 1. 2, 3, 14. heard
     Ps. 18. 5; 116. 3. cried = cried for help in distress. Not the same word as in preceding clause, or in
     1. 2, 5, 14. heardest = gavest heed to. Heb. ṣā'āta. Not the same word as in preceding clause.

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3. 1-7 (A, p. 1248). JONAH'S PRAYER AND THANKSGIVING. (Introversion and Alternation.)

A K | 1-7, Affliction.
L c | 1-4. Place. Shool.
L c | 5-6. Place. The Deep.
K | 7. Affliction.

Note the Fig. Exegesis (Ap. 6), as shown by the
Introversion in v. 3.

v. 3 6 ["The deep" as a whole.
   h The seas which make it up.
   k The floods which make it up.
   6 The deep as a whole. "All!"

3. had cast=castedst, or did cast.
   midst=heart.
   floods=or, tides. Heb. nahar. (Sing.)

4. Then 3 said, &c. Cp. Ps. 81:22
   toward, &c. Cp. 1 Kings 8:33
   holy. See note on Ex. 5:5.
   depth=an abyss.
   weeds=floating sea-weeds.
4 bottoms=roots.

6 So Jonah arose, and went unto Nineveh,
   according to the word of the LORD.
   Now Nineveh was an exceeding great city
   of three days' journey.
   And Jonah began to enter into the city
   "a day's journey, and he 3 cried, and said,
   "Yet forty days, and Nineveh shall be
   overthrown."

k So the people of Nineveh believed 3 God,
   and 3 proclaimed a fast, and put on sackcloth,
   from the greatest of them even to the least of
   them.

I For word came unto the king of Nineveh,
   and 3 cried. See note on "preach", v. 2.

10 And, &c. Jonah's rapid thoughts and words before he died were subsequently written down by him;
   for all the verbs are in the past tense, not the present.
   Cp. v. 6, "didst bring", &c. See notes on p. 1247.

3. 1 the word of the LORD. See note on 1.1.
   the LORD. Heb. Jehovah. Ap. 4. II.

2 that great
city. Op. 1.1, 2; 4.11. Diodorus Siculus (cent. 1 a. c.), ii. 8, and Herodotus (cent. 4 a. c.), v. 58, both say it was
   about sixty miles in circuit and about twenty miles across. We must remember that such cities included
   large areas for cultivation and pasture. Cp. "much cattle", v. 11. preach=proclaim. Heb. band=to
   cry aloud; as in v. 4, 5, 8, 13, 3, 14.

3 three days', &c. i.e. in circuit. See note above. 3 a as one.

3. 4-4. 11 (For Structures see next page).
   - 4 forty. The number of probation. See Ap. 10.

proclaimed a fast.
   Professor Rawlinson has shown that just at this time Nineveh was in a state of trouble, and Assyrian history was
   "shrouded in darkness for forty years" (Ancient Monarchies, vol. ii. pp. 579, 590). Hope was given to all the
   neighbouring countries; as in Gen. 24. 13, 2 Sam. 7. 15, 1 Chron. 19. 2, 2 Chron. 6. 14. Ps. 106, 4, 8, 11, 17, &c.;
   (9) correction, or chastisement (Lev. 20. 17, a wicked thing bringing down punishment). Job 57.13 (mercy=
   chastisement, synonymous with "correction" in preceding clause (margin. rod)). Prov. 25. 10 (put to shame: i.e.
   by correction).

9 Salvation is of Salvation [belongeth] to: as in
   Ps. 8, 8. The prayer (vv. 2-9).
   of-to.

1250
7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, “Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?”

10 And 2 God saw their works, that they turned from their evil way; and 2 God repented 6 of the evil, that He had said that He would do unto them; and He did it not.

M$^2$ N m

4 But it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto 9 the LORD, and said, “I pray thee, O 9 LORD, was not this my saying, when I was among my enemies? Therefore I fled before unto Tarshish: for I knew that 7 thou art a gracious 9 GOD, and merciful, slow to anger, and of great kindness, and repentest 7 of the 9 evil. Therefore now, O 9 LORD, take, I beseech Thee, my life from me; for it is better for me to die than to live.”

O 4 Then said 7 the LORD, “Doest thou well to be angry?”

P Q o

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a house; and sat under in the shadow, till he might see what would become of the city.

P Q p

6 And 2 the LORD 9 God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, 6 to deliver him from his 9 grief.

R So Jonah 9 was exceeding glad of the gourd.

P Q q

7 But 9 God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

o And it came to pass, when the sun did arise, that 9 God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted.

R and wished 9 in himself to die, and said, “It is better for me to die than to live.”

O 9 And 9 God said to Jonah, “Doest thou well to be angry for the gourd?”

N m

And he said, “9 I do well to be angry, even unto death.”

10 Then said 7 the LORD, “9 Jeph 9 hast had


---

**JONAH.**

11 And should not 3 spare Nineveh, that great city, wherein 4 are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

---

**MICAH.**

**THE STRUCTURE OF THE BOOK AS A WHOLE.**

*(Alternation.)*

1.1. THE TITLE.

---

**THE STRUCTURE OF THE BOOK AS A WHOLE.**

*(Alternation.)*

---

**MAMAL.**

**THE STRUCTURE OF THE BOOK AS A WHOLE.**

*(Alternation.)*

---

1 In connection with this we may well compare other passages as follows:—

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1 In connection with this we may well compare other passages as follows:—

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**Note:** The text contains a list of comparisons between passages in Micah and Isaiah, suggesting a similar structure. The annotations provide insights into the authorship and intertextuality of the prophetic works.
MICAH.

1 THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaiz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people; hearken, O earth, and all that is therein; and say to the Lord, "Is it not Samaria? and are the high places of Judah which are they not Jerusalem?"

3 For behold, the Lord cometh forth out of His place, and will come down, and trend upon the high places of the earth.

4 And 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 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 Samaria? and what are the high places of Judah which are they not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, and plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with fire, and all the idols thereof will I lay desolate: for she gathered all the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of My people, even to Jerusalem.

at all. Heb. bakkō, written defectively for bē’akkō. Note the Fig. Paronomasia (Ap. 6). Heb. bakkō at tībbān = “[in] Weep-town weep not.”

... in ... Aphrah roll thyself in the dust. Note the Fig. Paronomasia (Ap. 6). Heb. in ‘aphrah ... ‘ēphār. English, “in Dust-house roll thyself in dust.”

Pass ye away; i.e. go into exile.

Saphir, having thy shame, &c. Here we have contrast. Saphir = Beauty-town, with beauty shamed; now es Šāfēr.

inhabitant of Zaanah came not forth. Heb. 'ērōs bē'ērōs hašhām. The gate of Zaanah. (1) Heb. Fig. Paronomasia (Ap. 6) to yatšē ’ād. (2) tō’ēm ‘ād is not gone out [to weep] hath the inhabitant of Outhouse.

in the mourning ... his standing. Commence a fresh sentence here; thus: “The trouble of Beth-ezel (Neighbour-town) shall be a useless neighbour” Or, “the Bystander’s house will, from you, get its standing-room.”

he shall receive, &c. : or, he will take from you its support.

Maroth waited carefully. The inhabitress of Bitter town bitterly grieved for her goods [taken from her].


inhabitant = inhabitress.

Lachish ... swift beast. Note the Fig. Paronomasia (Ap. 6). Heb. ṣāḇūkēz ... bē’akkō = [bind the chariot] to the horse, Q inhabitress of Horse-town.


Evidently Samaria, Cp. ev. 6. 9; 6. 16.

4 give presents to= give up possessions at.

Achzib ... a lie. Note the Fig. Paronomasia (Ap. 6) = the houses of False-tongue (Aceph) shall prove false (Takṣāb).

Achzib. Now es Ḫiz (Josh. 15. 44; 19. 29. Judg. 1. 31).

an heir ... Marosheth. Heb. the possessor (hagōγanta) ... O Possession (Marēkāh). The possessor whom Jehovah would bring was Assyria.

he shall come, &c. The glory: i.e. the nobility (Isa. 5, 15) of Israel shall go (or flee) unto [the cave] Adullam; as David had done (1 Sam. 22. 1).

Make thee bald, &c. The signs of mourning.

Cp. Job 1. 29. Isa. 15. 2; 22. 12. Jer. 7. 29; 16. 4; 47. 5; 48. 37. This is addressed to Judah. It was forbidden under the law (Deut. 14. 1). Judah became as the heathen: let them mourn as the heathen.

children = sons.

2. 1 iniquity. Heb. ṣā‘ān. Ap. 44. iii. Not the same word as in 8. 16. Note the incrimination in ev. 1. 2. See the Structure, p. 1353. work = plan.


I devise. The contrast to v. 1. evil = calamity.

4 take up a parable. Ref. to Pent. (Num. 23. 7, 18; 24. 3, 15, 29, 23). take up = makes. Heb. ‘eṣṣēm = to undertake. For the word see on Lev. 27. 10.

5 cast a cord by lot. Referring to the custom, by which, round every village in Palestine, the land was divided by lot every year to the various families; hence, the expression in Ps. 16. 4: “a cord” being put by Fig. Metonymy (of Cause), Ap. 6, for the portion of land marked out by it. It therefore = divide your inheritances. Ref. to Pent. (Num. 28. 65, 66). Ap. 92. congregation = assembly. Cp. Deut. 23. 1-5, 8.

6 Prophesy = Do not sputter, say to them that prophesy = so they sputter.

they shall not prophesy. Not the usual word for prophecy, but Heb. nipḥēp. They: i.e. these false prophets. them = as to these things: i.e. these doings of Jehovah.

that, &c. Supply, “saying,” must He put away these suppressors.”
MICAH.

7. O thou that art named the house of Jacob, is the Spirit of the Lord strained? are these His doings? do not My words do good to him that walketh uprightly?

8. Even of late My People is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9. The women of My People have ye cast out from their pleasant houses; from their children ye have taken away My glory for ever.

10. Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

11. If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of 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: and their king shall pass before them, and the Lord on the head of them.

3. And I said, "Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment?

2. Who have not behaved the good, but the evil; who pluck off their skin from off them, and their flesh from off their bones;

3. Who also eat 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 as flesh within the caldron.

4. Even shall 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."

5. Thus saith the Lord concerning the prophets that make My People "err," that "bite with their teeth," and "cry, Peace;" and he that putteth not into their mouths, they even prepare war against him.

6. "Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine; and 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 lips; for there is no answer of God."

8. But truly I am full of power of the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

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, 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.

4 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 shall be exalted above all the hills; and all nations shall flow unto it.

2 And many nations shall come, and say, "Come, and let us go up to the 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 plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But you shall sit ever 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 all peoples will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted:

7 And I will make her that halteth a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion henceforth, even for ever.

8 And in that day, with song, you shall throw a 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 counselor 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:

11 for now shalt thou go out from the city, and thou shalt dwell in the field, and thou shalt go even to Babylon;

12 there thou shalt be delivered; there shall the LORD redeem thee from the hand of thine enemies.

13 And Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.
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 shews 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.

5 "Now go "thryselth in troops, O daughter of troops: the hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 "But thou, "Beth-lehem Ephratah, though 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: Whose goings forth have been from of old, from "ever-lasting.

3 Therefore will he give them up, until the time that "she which travaileth hath brought forth:

4 And "He shall stand and "feed in the strength of the LORD, in the majesty of the name of the LORD His "God; and "they shall abide: for now "shall He be great unto the ends of the earth.

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 principal "men.

6 And they shall "waste the land of Assyria with the sword, and "the land of Nimrod in the "entrances thereof:

7 Thus shall He deliver us from the Assyrian, "when He cometh into our land, and "when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people "as "a dew from the LORD, as the showers upon the grass, that tarryth 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 young lion among the flocks of 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 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 sorcerers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee:

so I will destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.”

6 Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD’S controversy, and ye strong foundations of the earth:

for the LORD hath a controversy with His People, and He will plead with Israel.

3 O My People, what have I done unto thee? and wherein have I wearied thee? testify against Me.

4 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 Baalak king of Moab consulted, and what Balak the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 Wherewith shall I come before the LORD, and how shall I appease His high God? shall I come before Him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD’S voice crieth unto the city.
the man of wisdom shall see Thy name—[such as would have] true stability (or safety) will regard Thy name. The Mughah Codex, quoted in the Massorah (Ap. 30), reads: "such as revere".


Thy. The Sept. reads: "and He (the Lord) will save such as revere His name".

rod. Heb. נַפְשָׁה (staff for support or chastisement), Not the same word as in 5:1; 7:14. Either put by Fig. Metonymy (of Cause), Ap. 6, for the chastisement inflicted, or supply the Ellipsis thus: "hear ye the rod and [Him] Who hath appointed [the chastisement]." The suffix of the verb, "it," is fem.; while "rod" is masc. Therefore we may supply "chastisement" (Heb. הֹשֶׁה, which is fem.

6. 10-16 (N, p. 1256). CONTROVERSY.

(Alteration.)

10 wickedness... wicked = lawlessness... lawless. Heb. אָשֶׁה. Ap. 44 x. the scant measure, &c. Note the word "abominable" below. In this form, only in Prov. 22:14.

measure = epaph. See Ap. 51. III. 3 (6). abominable. Ref. to Pent. One of the words thus rendered, Heb. z'lam is chosen in Num. 28:7, 8, 8, "defiled" = abhorred. It occurs only eight times elsewhere. Ap. 92.

11 them. Supply [has] = i.e. the wicked city.

12 the wicked balances. Heb. balances of wickedness.

13 will make thee sick. Ref. to Pent. (Lev. 26:14). sins, Heb. chakath.' Ap. 44. I.

14 Thou shalt eat, &c. Ref. to Pent. (Lev. 26:24). thy casting down — thy dissatisfaction or emptiness.

15 shall be in the midst of thee = [shall remain] in thee. take hold. Some codices, with one early printed edition (Rabbinic, marg.), read "take possession".


7. 1-10 (O, p. 1256). LAMENTATION.

(Introduction.)


R | 5-10. Evils endured.


2 good = gracious.


3 evil. Heb. רָעָא. Ap. 44. VIII.


the judge asketh = the judge [judgment], &c. Fig. reward = bribe. his mischievous desire = the mischievous desire = the mischievous desire. The man "asks for" (or seeks) a bribe, the judge asketh = the judge [judgment]. The man does not ask "abruptly," nor does he ask "yawn a century."

Verse 7 gives the true remedy ("S") in contrast with the vain remedies of vv. 5, 6 ("S").
7 Therefore will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness.

10 Then she that is mine enemy shall see it, and they that hate me shall shame; because I shall be confident in the day of trouble, and shall sing praises unto God.

11 In the day that thy walls are to be built, in that day shall the Lord decree that it shall be found her: and thine eyes shall behold it; and they shall be trodden down as the mire of the streets.

12 Feed Thy People with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

13 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things; things past ages, things as yet unpublished, things to ear.

14 The nations shall see and confound at all their might: they shall lay their hand upon their mouth, and their ears shall be deaf.

15 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of Thee.

16 Who is a God like unto Thee? Who pardoned transgression for the remnant of His heritage? He retaieth not His anger for ever, because He delighteth in mercy.

17 He will turn again, He will have compassion upon us: He will subdue our iniquities; and Thou wilt cast all our sins into the depths of the sea.

18 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old.
NAHUM.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

1.1. THE TITLE.

\[ \text{\( A^1 \)} \quad 1.2-8. JEHOVAH'S ATTRIBUTES DECLARED. \]
\[ \text{\( A^2 \)} \quad 1.9-3.19. JEHOVAH'S JUDGMENTS FORETOLD. \]

For the Canonical order and place of the Prophets, see Ap. 1, and pages 1206 and 1207.
For the Chronological order of the Prophets, see Ap. 77.
For the Formula of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Relation of Nahum to the twelve Minor (or Shorter) Prophets, see p. 1206.
For the References to the Pentateuch, see Ap. 92.

Nahum concludes the seven pre-captivity Prophets, being the last of the second group of three; and corresponding with Jonah, which also has Nineveh for its subject. See the Structure (p. 1206).

Some eighty-seven years before, Jonah had proclaimed Jehovah's favour to Nineveh, which had prolonged its existence till now, when Nahum's prophecy of coming judgment was fulfilled without further delay.

Nahum is undated; but, if 1.11 refers primarily to the Rab-shakeh (as we believe it does) of 2 Kings 18.25-28, then we have a clue of great importance, for that speaks of the fourteenth year of Hezekiah, and gives us the date as 603 B.C.

The Rab-shakeh—the chief of the captains, was apparently a renegade Jew, and a "counsellor" high in favour with the Assyrian king (Sennacherib). He was apparently, as to office, similar to our "Political Officer" in the Indian Frontier campaigns. He insisted on speaking to the common People on the wall in the Jews' language; indicating a freedom in the use of Hebrew that would scarcely be possessed by an Assyrian ambassador.

The Rab-shakeh's words certainly show a deadly animosity towards Jehovah; which is borne out by Nah. 1.11, and Pss. 120.2; 123.3. See Ap. 67.

If this be correct, then we may date Nahum as living and prophesying in 603 B.C.
NAHUM.

1. 1 burden. Cp. Isa. 13., 1—27. 13. See the Structure, p. 980, and Habakkuk. = A prophetic oracle: or, the prophetic doom of Nineveh, written about ninety (603-514 = c.c.) years before Nineveh’s doom; and while the Assyrian Empire was at its height. The doom of Nineveh came therefore 176 years after Jonah’s mission. The prophecy was addressed to Nahum’s own People, but as a menace to Nineveh.

2. GOD is jealous, and the Lord revengest; the Lord revengest, and is furious; the Lord will take vengeance on His adversaries, and reserveth wrath for His enemies.

3. 2 The Lord is slow to anger, and great in power, and will not at all acquit the wicked:

4. The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.

5. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

6. The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein.

7. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are taken down by Him.

8. But with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies.

9. What do ye imagine against the Lord? ye will make an utter end: affliction shall not rise up the second time.

10. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11. There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor.

12. Thus saith the Lord; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through.
 Though I have afflicted thee, I will affright thee no more. 

For now will I break his yoke from off thy neck, and will burst thine bonds in sunder. 

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 will make thy grave; for thou art vile.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. 

For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the empieters have emptied them out, and marred their vine branches.

The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. 

The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. 

He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. 

The gates of the rivers shall be opened, and the palace shall be dissolved.

And Huzzab shall be led away captive, she shall be brought up, and her maids shall be gathered.
Only Jehovah. Read "hostilis", or "hostile", for emphasis. Cp. Isa. 47. 9.

9 Teach ye the spoil of silver, the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of all them gather blackness.

11. Where is the dwelling of the old lions, and the feeding place of the young lions, where 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 dens with prey, and his dens with ravin.

13. 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 thy messengers shall no more be heard.

3 Woe to the bloody city! it is all full of lies and robbery; the prey departeth not:

2. The noise of a whip, and the noise of the rattling of the wheels, and of the pruning horses, and of the jumping chariots.

3. The horseman lifteth up both 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:

4. Because of the multitude of the whoredoms of the wellfavoured harlot, 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 I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazlingstock.

And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than No, that lead her—mourn for, or bemoaning.

tabering = drumming [with their organs] incessantly. Heb. tapaphael, from topah=a drum. See note on Ex. 15. 20. 1 Sam. 10. 6.

breasts=hearts. Some codices read "heart" (sing.); but others, with eight early printed editions, read "hearts" (pl.).

But—Though, to answer to the "yet" of the next line.

is of old, &c. Read "has been from of old [filled with men] as a pool [is full of water]."

2. But—Though, to answer to the "yet" of the next line.

10 empty . . . void . . . waste. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb. bôthàh umôkôthâh and bôthàh.

and. Note the Fig. Polyandrion (Ap. 6), for emphasis, the faces of them all, &c. Only here, and in Joel 2. 6. The reference is to Joel 2. 8 (as 1. 15 is to Is. 62. 7); not vice versa.

2. 11—3. 7 (M, p. 1263). CAUSES.

(Alternation.)


P | Q 2. 13. The cause. Hostility.


| Q 3. 4-7. The cause. Hostility.

11 Where . . . ? Fig. Erotesia (Ap. 6), for emphasis.

Lions. Note the Fig. Synonymia (Ap. 6), for emphasis. This is Jehovah's answer to Sennacherib's taunt in 2 Kings 18, 34, looking back after the fulfilment of this prophecy.

old lion = lioness.

12 did tear = was tearing. Nineveh again personified in vv. 11, 12.

13 Behold. Fig. Asterismos. Ap. 6.

saith the LORD of Hosts = [is] the oracle of Jehovah Sabaoth.

the LORD. Heb. Jehovah, as in v. 2. The full expression, "Jehovah of hosts", occurs only here in Nahum ("Q") and in the corresponding member ("Q", 3. 5). See note on 1 Sam. 1. 3.

in the smoke = into smoke.


3. 1 bloody city = city of great bloodshed (Ezek. 29. 2, 3; 20. 4, 9. Hab. 2. 12).

departeth not = will not be lacking. Captive princes were exposed to public contumely in cages, &c.

2. The noise, &c. Between vv. 1 and 3 supply the logical Ellipsis (Ap. 6), thus: "is not released. [Hark! the enemy is within thy gates!] The noise of a whip . . . chariot."

and. Note the Fig. Polyandrion (Ap. 6), for emphasis.

jumping = bumping, or sounding.

3 bright = gleaming. glittering = flashing.

they = i.e. the slaves. Heb. text margin, with some codices, and four early printed editions, reads "so that they stumble", &c.

4 Because, &c. Note the Structure, which shows that here, in the member "Q" (vv. 4-7), we have the cause, corresponding with "Q" (2. 13).

whoredoms = idolatries.

the mistress of witchcrafts. Ref. to Pent. (Ex. 22. 18, 19).

witchcrafts = sorceries. Cp. Isa. 47. 9.

8 Behold. Fig. Asterismos (Ap. 6), for emphasis.

saith the LORD of Hosts = [is] the oracle of Jehovah Sabaoth. See note on 2. 12.

I will discover. Carrying out the symbol of whoredom for idolatry. Cp. 2. 13; 3. 5.


6 make thee vile = disgrace thee.

7 her. Some codices, with two early printed editions, Aram., Syr., and Vulg., read "thee"; but the Codex (Munich), quoted in the Masoreth (Ap. 80), reads "her" (sing.).

8 better-situated better. Populous No = No-AMôn. AMôn = the Egyptian net, meaning the city; now known as "Thebes". (Cp. Jer. 46. 22. Ezek. 30. 14, 15, 16).
NAHUM.

3. 8. 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 thy helpers.

10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the gates of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Then also shalt be drunken: they shall be hid, then 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, 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 bars.

14 Draw thee waters for the siege, 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 like 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 spoileth, and fleeth away.

17 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 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

19 There is no healing of thy bruise; thy wound is grievous: all that hear the bruise of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?


19 healing = alleviation. bruise = breaking, or breach: i.e. ruin. bruise = report, tidings. Heb. shâma'. The English "bruise" = rumour; from the French brûire, to make a noise. upon = over. Fig. Eroétésis. Ap. 6. wickedness =
HABAKKUK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

| F2 | A1 | 1.1—2.20. THE BURDEN OF HABAKKUK. |
| A2 | 3.1—12. THE PRAYER OF HABAKKUK. |

For the Canonical order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formulae of Prophetic Utterance. See Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Of Habakkuk (pronounced Ḥabak'kūk) nothing can be really known beyond what he says of himself. From this it is clear that he lived in evil days, and was perplexed with the silence and forbearance of a holy God in permitting the evil to continue. Cp. Ps. 73.

His prophecy takes the form of a colloquy with Jehovah; and Jehovah answers his cry by revealing the fact that a time will come when the evil will be visited upon Judah by the Chaldaean successors of Assyria (1. 6), and by the Dispersion of Judah (1. 2—11).

The prayer in chap. 3 is very important as being a summary of Jehovah's dealings with His People from the passage of the Red Sea to the prophet's own time.

The prayer is important also, as being the model (together with Isa. 38), outside the Psalter, of the proper construction of a Psalm, with (1) the super-scription, (2) the text, and (3) sub-scription (see Ap. 66); and also, of the meaning and use of the word "Selah" (Ap. 66. 11).

The prophecy is undated; but we have a clue afforded in 1. 5. 6. It is given to Habakkuk before the fall of Nineveh, which placed Babylon at the head of the Gentile world. According to traditional or "received" dating, this took place in 625 B.C., but, according to the chronology given in Ap. 65, it was 518 B.C., i.e. 110 years later.

If the hints given in 1. 5, 11 are to be accepted on the above lines, we may date the prophecy of Habakkuk as being given (as a whole), or at any rate commenced, in the year with which Jeremiah begins: viz. in the thirteenth year of Josiah, 518 B.C., i.e. three years before the destruction of Nineveh.

In this case, supposing one among those Habakkuk addressed to be twenty years old, he would be forty-two in Jehoiakim's fourth year and Nebuchadnezzar's first. At the carrying away to Babylon he would be forty-nine; and at the destruction of Jerusalem he would be sixty-one.
HABAKKUK.

1. 1—2. 20 (A. p. 1266). THE BURDEN OF HABAKKUK. (Alternation.)

   A | 1. 12—2. 1. The prophet's cry.

1. burden. See note on Neh. 1. 11 did see. The Heb. accent places the chief pause on this verb to emphasise the fact that the giving of the vision was of more importance than what was revealed by it. A second and lesser pause is placed on "burden", leaving "Habakkuk" as being less important. The verse therefore should read, "The burden which he saw, Habakkuk the prophet".

2 LORD. Heb. Jehovah. Ap. 4. II. cry=cry for help in distress; as in Ps. 18. 4; 22. 24. 4. Ap. 19. 7. Jer. 20. 1. Showing that the cry is not personal, but made in the name of all who suffered from the evil times. cry out=cry with a loud voice, implying the complaint.

Iniquity=oppression, or injustice. Heb. 'amal. Ap. 44. v.

There are that raise up. A reading is found in some codices (named in the Massorah), "I had to endure", strife and contention. There should not be a comma after "strife", as in the R.V. The Heb. accents indicate the one act, "and contention rising up", like "spoil and violence are before me" in the preceding clause.


The wicked=a lawless one: looking forward from the Chaldeans to the future Antichrist. Heb. rasha'. Ap. 44. x. the righteous=the just one (Art. with Heb. 'eth) wrong=perverted.

proceedeth=goeth forth.


Behold regard wonder. Note the Fig. Anaphora (Ap. 6). heathen=nations. which ye will not believe. Some codices read "yet ye will not believe".

6 1o. Fig. Asteriaos. Ap. 6. I raise up, &c. Ref. to Pent. (Deut. 28. 49, 50). Ap. 92. there. Heb. his; and so throughout this chapter.

heaven=nations.


[Note: The numbers in the margin indicate the page numbers in the original work. The script and layout reflect the style of the period.]
1. 13. HABAKKUK.  2. 9.

13 Thou art, &c. Note the Fig. Synchronosis (Ap. 6). Iniquity = perverseness, or wrong. Heb. 'adon. Ap. 44. v. Not the same word as in v. 5 or 2, 12. the wicked = a lawless one. Heb. rish'ah'. Ap. 44. x. Looking forward to the Antichrist.


16 fat = fertile, or rich. plenteous = fat.

2. 1 watch = watch-tower; referring to the place. set me = take my station, tower = fortress.

2. 20 (B, p. 1267). JEHOWAH'S ANSWER, (Repeated Alliteration.)

B C* a1 2 Command to watch. B C* a2 2 And the LORD answered me, and said, *Write the vision, and make it plain upon tables, that he may run that readeth it. B C* a1 3 For the vision is for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. B C* a2 4 Behold, his soul which is lifted up is upright in him: but the just shall live by his faith.

C* a2 5 Ye also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth up unto him all people.

C* a1 6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, "Woe to him that increaseth which is not his! how long? and to him that leadeth himself with thick clay!"

C* a2 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?

C* a1 8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

C* a2 9 Woe to him that coveteth an evil coveteth an evil covet-

live: i.e. live for ever in resurrection life. See note on Lev. 18. 8. The wicked go on living, without faith, if it refers to this life; therefore "live" must refer to a future life. The Heb. seevel place the emphasis on "shall live"; not "the just by his faith", but "a just one, by his faith, will live", and make the contrast not between faith and unbelief, but between the fate of each—perishing and living for ever. In Rom. 1. 17 the context places the emphasis on "the righteous"; in Gal. 3. 11 it is placed on "faith".

5 transgresseth = is transgressing, or is acting deceitfully. man. Heb. peber. Ap. 14. IV. desire = soul. people = peoples. 6 parable. Heb. mishah, proverb. is = he [is]. enigma. Heb. hidash, as in Ps. 78. 7. Woe. Note the five woes in vv. 6, 9, 12, 15, 19. how long? i.e. for his time is short. thick clay = poodles. Ref. to Pent. Ap. 92. Occurs in this form only here. Cp. other forms in Deut. 16. 24, where it occurs nine times with a cognate meaning, and in Joel 2. 7. 7 bite = or, exact usury. vex = shake. man = strong. 8 men's. Heb. 'iddam. Ap. 14. I. 9 coveteth...
2. 9. HABAKKUK.

set his nest on high. Ref. to Pent. (Num. 24. 24), power = hand. Put by Fig. Metonymy (of Subject), Ap. 6, for the power exercised by it.

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

13 Behold, is it not of the TABERNACLE of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest drink on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shamefule spewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoils of beasts, which made them afraid, because of men's blood, and for the violence of the cities, of the house, and of all that dwelleth therein.

18 What profiteth the graven image that the maker thereof hath graven it; the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, "Awake," to the dumb stone, "Arise, it shall teach!"

20 But the Lord is in His holy temple: let all the earth keep silence before Him.

3 A prayer of Habakkuk the prophet upon Shigionoth.

2 O Lord, I have heard Thy speech, and was afraid; O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 O Lord came from Teman, and the Holy

10 consulted = counselled, or devised. shame = a shameful thing. sinned against thy soul. Ref. to Pent. (Num. 16. 35), sinned. Heb. châta' = chûta'. Ap. 44. 1.


14 the earth shall be filled, &c. Ref. to Pent. (Num. 14. 21). Ap. 92. This is the fifth and last oec. of this wondrous prophecy: —Num. 14. 21, Ps. 72. 19, Isa. 6. 2 (— shalt be); 11. 2, and Hab. 2. 14.

15 that putteth thy bottle to him = that addest (or pourest) thy fury on venom (Heb. construct form of hâmâth = wrath, wrath; not of hâmâth = bottle) thereto. See Oxford Glosseum, p. 705, under šîphâk.

16 let thy foreskin be uncovered: i.e. be as one uncircumcised: i.e. uncovened.

17 violence of Lebanon: i.e. violence [done to] Lebanon by felling its trees, which made them afraid: or, shall make thee afraid.


19 Woe unto him, &c. "The sequence of thought would not be improved, as suggested, by making v. 19 precede v. 18. See the Structure above.

20 holy. See note on Ex. 3. 5. keep silence = Hush! Be still! So Zeph. 1. 7. Zech. 2. 13.


A 1 E 1. The Superscription.

F G 1. "I have heard." Consequent effect, "fear".


The Giving of the Law.

F G 13. "I have heard." Consequent effect, "trembling".


E 19. The Subscription.

1 Shigionoth. The pl. of Shigion (cp. Ps. 7), a crying aloud. See Ap. 65, XX.


3 heard Thy speech = heard Thy hearing. Fig. Polyptoton. Ap. 6.

speech = hearing. Put by Fig. Metonymy (of Subject), Num. 14. 15, 1 Kings 10. 1. Isa. 66. 19, afraid.

Out of 278 occurrences, this is the only place where it refers to time. Had Habakkuk learnt, like Daniel?

make known = make [Thyself] known. The Heb. 3. 15. His going.

by repeating now what Thou hast done in the past, what is meant by "years", above, compassion. Supply here the logical Ellipsis (Ap. 6): "I will meditate on Thy doings of old:—"

3. 3-15 (H, above). SALVATION. JEHOWAH'S DOINGS.

(Repeate Alteration.)

H J 1. 3-5. His comings.

K 6-11. His doings.

J 3 12, 13. His going.

K' 14. His doings.

J 3 15. His going.


3. 3.  

HABAKKUK.

518 One from mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise.  

4 And His brightness was as the light; He had horns of coming out of His hand; and there was the hiding of His power.  

5 Before Him went the pestilence, and burning coals went forth at His feet.  

K1 6 He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting.  

f7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.  

e8 Was the Lord displeased against the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation?  

f9 Thy bow was made quite naked, (according to the oaths of the tribes, even Thy word), Selah. Thou didst cleave the earth with rivers.  

10 The mountains saw Thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.  

e11 The sun and moon stood still in their habitation: at the light of Thine arrows they went, and at the shining of Thy glittering spear.  

J3 g12 Thou didst march through the land in indignation, Thou didst  

h13 Thou wentest forth for the salvation of Thy People, even for salvation with Thine anointed;  

g Thou woundedst the head out of the house of the wicked, by discovering the foundation unto Selah.  

K14 Thou didst strike through with his staves the head of his villages: they came forth.  

Selah. Connecting His coming forth with the glorious effects of it. See Ap. 60. IV. Note the three "Selahs" in vs. 3, 9, 12. His glory. Cp. Is 6. 4. horns—power. Put by Fig. Metonymy (of Effect), Ap. 6, for the power put forth by them. Heb. dual of rays, coming out of from: i.e., power from His hands (His): the hiding, &c., is the hiding (or concealing) of His full power.  

6 Before Him went, &c. Supply the logical Ellipsis (Ap. 6): "As He went forth to conquer for His People" before Him went," &c. See Ex. 28. 7, Ps. 68. 1, 2, burning coals: or, lightning. Cp. Ps. 18. 8; 76. 3; 75. 48.  

3. 6-12 (K1, p. 1869). HIS DOINGS. (Repeated Alternations.)

K1 6 At, and after Creation.  

7 Among Israel's enemies.  

6 At the Exodus.  

7 In Israel's Deliverances.  

11 At the Conquest of Canaan.  

6 measured the earth: or, caused the earth to tremble. So the Targum and the requirement of the "correspondence" with the next line, beheld = looked, drove asunder the nations = caused the nations to shake, or start, scattered = shattered, perpetual = ancient, or primeval.  

7 in affliction = [brought low] by affliction. curtains = hangings. Put by Fig. Metonymy (of Cause), Ap. 6, for the tents formed by them.  

8 Was...? Fig. Erodites. Ap. 6. Rightly supplied in following clauses. Thou didst ride. Ref. to Pent. (Deut. 33. 25, 27). horses = horses [of power], and. Some codices, with three early printed editions (one Rabbinic), Sept., Syr., and Vulg., read this "and" in the text.  

9 Thy bow = [Nay] Thy bow, &c. naked = bare, according to the oaths of the tribes... Selah. This second "Selah" (see Ap. 60. 11) is to connect the remarkable parenthetic statement with the continuation of the details of Israel's deliverances, which it interrupts, and might otherwise have disturbed. The text of this clause is not "corrupted", as allayed by some modern critics. The oaths are the promises sworn to the fathers or the tribes [of Israel] when still in the loins of the patriarchs. with rivers = and the waters gushed out] with rivers. See Ps. 74. 15; 78. 15, 16; 105. 4.  


12 thres = tread down. Cp. Judg. 6. 4. Ps. 85. 7. heaten = nations: i.e., the nations of Canaan.  

13 anointed: i.e., for the salvation of Jehovah's anointed People (sing.). See Ps. 105. 12.  

11 The sun and moon, &c. Ref. to Josh. 10. 12, 13. at the light, &c. = like light Thine arrows flew, and at the shining, &c. = like lightning was Thy glittering spear.  

3. 12, 13 (J3, p. 1269). JEHOVAH'S GOINGS. (Introversion.)  

J3 g 12. For the subduing of Israel's enemies.  

h 13. For the salvation of Israel.  

g 13. For the subduing of Israel's enemies.  

12 thres = tread down. Cp. Judg. 6. 4. Ps. 85. 7. heaten = nations: i.e., the nations of Canaan.  

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11 The sun and moon, &c. Ref. to Josh. 10. 12, 13. at the light, &c. = like light Thine arrows flew, and at the shining, &c. = like lightning was Thy glittering spear.
out as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly.

15 Thou didst walk through the sea with Thine horses, through the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: "rottenness entered into my bones, and I trembled in my self, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall 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 Yet will I rejoice in the LORD, I will joy in the God of my salvation.

19 2 The LORD is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places.

2 To the chief singer on my stringed instruments.
ZEPHANIAH.

1. 1–3. 8 (A, p. 1271). MINATORY.

D | 1.4–6. Judah and Jerusalem.
B | E | 1.7–18. The Day of Jehovah.
F | 2.1–3. Call to Repentance.
B | F | 3.5. Charge of Impunity.
F | 3.8. The Day of Jehovah.


on = to. a. i.e. came to, or was communicated. Cp. Luke 3.2. See Ap. 82.

Zephaniah – hidden of Jehovah, or he whom Jehovah hath hidden (Pss. 35, 5; 31, 19, 20; 83, 4). For the connection see 2.3.

Hiskiah = Hezekiah.

1 utterly consume. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb. אָסֵף āṣeph = to end, to put an end to.

2 utterly consume. Note the Fig. Paronomasia (Ap. 6), for emphasis. Hebrew אָסֵף āṣeph = to end, to put an end to.

3 utterly consume. Note the Fig. Paronomasia (Ap. 6), for emphasis. Hebrew אָסֵף āṣeph = to end, to put an end to.

3 I will utterly consume. Note the Fig. Paronomasia (Ap. 6), for emphasis. Hebrew אָסֵף āṣeph = to end, to put an end to.

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10 the noise of a cry. Fig. Pleonasm. Ap. 6.
11 Maktesh = the mortar. Probably the local name of the merchants' quarter in the Tyropoeon valley, west of Zion. Ap. 68. p. 100. So called, from its basin-like shape.

cut down = laid low.

K (p. 1272)

12 And it shall come to pass at that time, that I will search Jerusalem with 2candles, and punish the 2men that are settled on their lees: that say in their heart, 'The LORD will not do good, neither will He do evil.'

13 Therefore their goods shall become booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the 2wine thereof.

G 14 2The great 2day of the LORD 2is near, it is near, and hasteth greatly, even the voice of the 2day of 2the LORD: the 2mighty man shall cry there bitterly.

15 That 2day is a day of 2wrath, a day of 2trouble and distress, a day of 2wasteness and desolation, a day of darkness 2and gloominess, a day of clouds 2and thick darkness,

16 and the 2day of the 2Lord's trumpet and alarm against the fenced cities, and against the high 2towers.

H 17 And I will bring distress upon 2men, that 2they shall walk like blind men, because they have 2sinned against 2the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of 2the LORD'S wrath; but the whole 2land shall be devoured by the fire of His jealousy: 2for He shall make even a speedy riddance of all them that dwell in the 2land.'

F 2 2Gather yourselves together, yea, 2gather together, O nation not desired; 2Before the decree bring forth, 2before the 2day pass as the chaff, before the fierce anger of 2the LORD come upon you, before the day of 2the LORD'S anger come upon you.

3 2Seek ye 2the LORD, all ye meek of the earth, which have wrought His 2judgment; 2seek meekness, 2seek meekness: it may be ye shall be hid in the 2day of 2the LORD'S anger.

A C L 1 (p. 1273)

4 2For 2Gaza shall be 2forsaken, and 2Ashkelon a 2desolation: they shall drive out 2Ashdod at the noon day, and 2Ekron shall be 2rooted up.

5 Woe unto the inhabitants of the 2sea coast, the nation of the Cherethites! the word of 2the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the 2sea coast shall be 2dwellings and 2cottages for shepherds, and folds for flocks.

7 And the coast shall 2be for the remnant of the house of Judah; they shall feed thereupon: in the houses of 2Ashkelon shall they lie down in the evening: for 2the L ORD their 2God shall visit 2them, and turn away their captivity.

L 8 2I have heard the reproach of 2Moab, and
8. ZEPHANIAH.

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the revelings of the children of Ammon, whereby they have reproached People, and magnified themselves against their border.

9 Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt pits, and a perpetual desolation: the residue of My People shall spoil them, and the remnant of My People shall possess them.

10 This shall they have 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 smite all the gods of the earth; and men shall worship Him, every one from his place, even all the isles of the heathen.

12 If Ethiopians also, ye shall be slain by My sword.

13 And He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for He shall uncover the cedar work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, 3 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 shall hiss, and wag his hand.

3 Woe to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God. 3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. 5 The just LORD is in the midst thereof; He will not do iniquity: every morning doth He bring His judgment to light, He faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their 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 I said, Surely thou wilt fear Me, thou wilt receive instruction; so their dwelling shall not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

8 Therefore wait ye upon Me, saith the LORD, until the day that I rise up to the prey: for My determination is against the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy.
9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent.

10 From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering.

11 In that day shall thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that 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 an afflicted and poor People, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 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 judgments, He hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee:

16 Thou shalt not see evil any more.

17 The LORD thy God is in the midst of thee a mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom 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 haleth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time 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.
HAGGAI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Extended Alternation.)

| | | | | |
|---|---|---|---|
| 1 | 1-4. DISAPPROBATION AT NEGLECT. | The first and second messages. |
| A | 1. | 5-11. PUNISHMENT. SCARCITY. |
| B | 1. | 12-2. OBEDIENCE AND ENCOURAGEMENT. |
| D | 2. | 10-14. DISAPPROBATION AT NEGLECT. |
| A | 2. | 15-17. PUNISHMENT. SCARCITY. |
| B | 2. | 18-19. OBEDIENCE AND ENCOURAGEMENT. |

For the Canonical Order and place of the Prophets, see Ap. 1, and p. 1206.
For the Chronological Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formulae of Prophetic Utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Between Zephaniah and Haggai lay the seventy years' captivity in Babylon.

Haggai was the first prophet by whom "God spake" after the Return. Heb. 1. 1, and Ap. 96.

His prophecy is dated "in the second year of Darius" (Hystaspis), sixteen years after the decree of Cyrus, see Ap. 57; and therefore in the year 410 B.C., from the sixth to the ninth month; covering a period of about four months. See Ap. 50, p. 67, and Ap. 77.

There were four distinct messages:
1. The first, on the first day of the sixth month, 1. 1-11.
2. The second, on the twenty-first day of the seventh month, 2. 1-9.
3. The third, on the twenty-fourth day of the ninth month, 2. 10-19.
4. The fourth, on the same day as the third, 2. 20-23.

Zechariah's prophecy began midway between Haggai's second and third messages. See Zech. 1. 1.

1 The message in 1. 13 is not a dated message, but it refers to the time when Jehovah stirred up the spirit of obedience in Zerubbabel, recorded in v. 14, twenty-three days after the delivery of Haggai's first message; nearly a month before the second message (2. 1-9).
HAGGAI

1 In the second year of Darius the king, in the sixth month, on the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, (1)

2 Thus speaketh the Lord of hosts, saying, This People say, The time is not come, the time that the Lord's house should be built. (2)

3 Then said Haggai, If one man amongst you were to build an oven of straw and hay, would he not cease to undertake the work because of this? (3)

4 So now consider the house of the Lord your God, and the fate of this People. (4)

5 Now therefore thus saith the Lord of hosts; Consider your ways. (5)

6 Ye have sown much, and brought in little; (6)

7 For ye have eaten, and ye have not been filled; for ye have drunk, and ye were not satisfied; but ye have sown much, and ye have not gathered in, for the Lord smote the land. (7)

8 Therefore the heaven over you is stayed from dew, and the earth is withholdeth her fruit. (8)

9 And I called for a drought upon the land and the mountains, and on the grain, and on the new wine, and on the oil, and upon all the fruit of the ground, and upon all the labours of the hands of man, from this time even to this, saith the Lord. (9)

10 For I smote you with a famine in the land, so that ye are diseased, and the remnant of Israel consumes; (10)

11 And I have broken thee in drawing water for thy seed; (11)

12 And I have given thy bread for food to thy adversaries; and all thy labours have I given unto thy adversaries; yet ye have not returned unto me, saith the Lord. (12)

13 Therefore the house of the Lord shall be built in this place, and to give glory unto my name, saith the Lord; and I will hear again the prayer of Israel, and I will bless them. (13)

14 Yet now, consider from this day forward, from the four and twentieth year even to the twenty-fourth year, the word of the Lord has come to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, (14)

15 Who is among you that would work? Here is the stone, say ye; the master-builders have it despised. (15)

16 Therefore the word of the Lord came by the hand of Haggai, saying, (16)

17 This is the message which the Lord hath spoken concerning this house: (17)

18 In the four and twentieth year of our captivity, in the first month, the word of the Lord came to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, (18)

19 Go up to the hills, and take wood from thence, and build the house of the Lord which is at Jerusalem. (19)

20 Then spake Haggai, the word of the Lord, saying, (20)

21 Is it a time for ye to dwell in your barns, and not to build the house of the Lord? (21)

22 Therefore the Lord of hosts hath the disapprobation of this people; (22)

23 Therefore the Lord of hosts shall smite all the people of the land with cancer and leprosy. (23)

24 Ye have sown much, and brought in little; ye have eaten, and ye have not been filled; for the Lord smote the land. (24)

25 Therefore the heaven over you is stayed from dew, and the earth is withholdeth her fruit. (25)

26 And I smote you with the drought upon the land, and the mountains, and on the grain, and upon the new wine, and upon the oil, and upon all the fruit of the ground, and upon all the labours of the hands of man, from this time even to this. (26)

27 Yet now, consider from this day forward, from the four and twentieth year even to the twenty-fourth year, the word of the Lord has come to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, (27)

28 Who is among you that would work? Here is the stone, say ye; the master-builders have it despised. (28)

29 Then spake Haggai, the word of the Lord, saying, (29)

30 Go up to the hills, and take wood from thence, and build the house of the Lord which is at Jerusalem. (30)

31 Then the word of the Lord came by the hand of Haggai, saying, (31)

32 Speak ye among the people, saying, The word of the Lord is upon the lips of him that speaketh, and the spirit of the Lord is upon him that heareth. (32)

33 But ye, O high places, prepared by the hands of reapers, sit ye alone upon every high hill; in the low place shall all the hosts of heaven, even the host of the cloud, be evermore upon you. (33)

34 And Haggai spake to the Lord, saying, I have heard the voice of the people which is speaking against me. (34)

35 To whom will ye liken me, or what shall I liken unto you, saith the Lord? (35)

36 What can be compared to me? says the Lord. (36)

37 What thing is this, saith the Lord, which ye have spoken of against me? (37)

38 Behold, I have shaken the heaven and the earth. (38)

39 And I will shake all nations, and the fruit of the earth shall be consumed, and the fruit of the trees shall be cut down, saith the Lord. (39)

40 But if ye will return, and keep my commandments; (40)

41 Then shall ye eat in the land, and the old wine and the new will go into your barns, and the oil and the honey will be in your houses: and ye shall dwell in the land that I gave unto your fathers; (41)

42 But if ye will not hear, I will smite, even to the consumption of the children. (42)

43 And I will stretch out mine hand upon thee, and will smite thee most grievously. (43)

44 And I will also smite the children of your people; and they shall fall by the sword and by famine; and I will deliver them to be a prey to all their enemies; (44)

45 For I will stretch out mine hand against them, saith the Lord, and I will bring all the hosts of heaven upon them from nations far and near; and I will smite them with the edge of the sword, my terror, and with the fire of my wrath, and with the smoke of them all. (45)
11 "And I called for a drought upon the land, 
12 and upon the mountains, 
13 and upon the corn, 
14 and upon the new wine, 
15 and upon the oil, 
16 and upon that which the ground bringeth forth, 
17 and upon men, 
18 and upon cattle, 
19 and upon all the labour of the hands."

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all "the remnant of the People, 
13 obeyed the voice of the LORD their "God, 
14 and of the words of Haggai the prophet, 
15 "as the LORD their "God had said to him, and the People did fear before the LORD.

F 13 Then spake Haggai "the LORD's messenger in the LORD's message unto the People, saying, "Am I with you, saith the LORD?"

F 14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the People; 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.

2 "In the seventh month, in the one and twentieth day of the month, came the word of the LORD 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 "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes as nothing? Yet now will I be strong, O Zerubbabel, saith 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 with am I with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt, 6 so My Spirit remaineth among you: fear ye not.

D 6 For thus saith the LORD of hosts: Yet once, it is a little while, and 3 will shake the heavens, and the earth, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come:

G1 and the desire of all nations shall come:

given in the clause which follows. It is fem. here, and cannot agree with "little" (one little, or a little) because m'df is masculine. 3 will shake. See the Structure "D", below (v. 21). Not "convert"; but shake violently, as in Ex. 40. 21; 7. 12. Jer. 10. 19, &c. and. Note the Fig. Polymenadon (Ap. 9): emphasising the universality of this last shaking, in contrast with all former shakeings. It refers to the great tribulation (Matt. 24. 29, 30). Cp. Ism. 13. 13; 24. 18. The desire. Put by Fig. Polymenadon (of the Adjunct), Ap. 6, for the object of desire, which cannot be "things", for hen debt is fem. sing., and refers to Him Who alone can satisfy the desire of all nations. Cp. 1 Sam. 3. 19, 2 Chron. 21. 20. shall come. The verb is plural: hence some would refer it to the treasures of "silver and gold" of v. 8. But when two nouns stand together (as here) the verb may agree in number with either noun. Here it agrees with "nations" in number, but with the object desired in reality. The Sept. reads "the elect of all the nations".

1. 11. HAGGAI.

2. 7.

11 new wine. Heb. ꝲםש. Ap. 27. II. that which. Some codices, with Aram. and Syr., read "all which".


1. 12—2. 5 (C, p. 1278). OBEDIENCE AND ENCOURAGEMENT. (Alternation.)

C F | 1. 12. Obedience.
F | 1. 13. Encouragement.
C | F | 1. 14, 15. Obedience.
| F | 2. 1—5. Encouragement.


13 the LORD's messenger, &c. = the messenger of Jehovah in the message of Jehovah.

message. Heb. word occ. only here.


they came. See Ezra 3. 1, &c.

15 In the, &c. This reads on from v. 14, giving the date when Haggai's message took effect about three weeks later. It is not the commencement of another message, as some have supposed. See note on p. 1276.

2. 1 In the seventh month. See note on p. 1276.

the LORD. Heb. Jehovah. Ap. 4. II.

(by. See note on 1. 1.

Haggai. See note on 1. 1.

2 Zerubbabel. . . Shealtiel, governor . . Joshua . . Josedech. See notes on 1. 1, the residue=the remnant.

3 Who is left . . Who is there among you, the remnant? Evidently there were some present who had seen it. Cp. Ezra 3. 12.

this house. The Temple is regarded as one throughout.

first=primitive.

4 saith the LORD of hosts [is] the oracle of Jehovah Sabaoth. See note on 1 Sam. 1. 3.


remained: or, abideth.

2. 6—9 (D, p. 1278). "I WILL SHAKE", ETC. (Division.)

D | G1 | 5, 7—8. Threatening.

6 saith=hath said.

once—first; as in 1. 1 and 2. 1. Heb. 'chād=one of several. See note on Dent. 6. 4. There had been shakeings before, but this one would be extreme and final. Quoted in Heb. 12. 27. Great hope=once for all: i.e. first, before the fulfilment of the promise

7 the desire. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for the object of desire, which cannot be "things", for hum debt is fem. sing., and refers to Him Who alone can satisfy the desire of all nations. Cp. 1 Sam. 3. 19, 2 Chron. 21. 20. shall come. The verb is plural: hence some would refer it to the treasures of "silver and gold" of v. 8. But when two nouns stand together (as here) the verb may agree in number with either noun. Here it agrees with "nations" in number, but with the object desired in reality. The Sept. reads "the elect of all the nations".

1278
410 and I will fill this house with c. glory, c. saith the LORD of hosts.
8 c. The silver is Mine, and the gold is Mine, c. saith the LORD of hosts.
9 The c. glory of this latter house shall be greater than of the former, c. saith the LORD of hosts: and in this place will I give c. peace, c. saith the LORD of hosts.

A H 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,
J a 11 "Thus saith the LORD of hosts; "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'?

b "And the priests answered and said, "No."
J a 13 Then said Haggai, "If one is unclean by a "dead body touch any of these, shall it be "unclean'?

b And the priests answered and said, "It shall be "unclean."

H 14 Then answered Haggai, and said, "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.

B K 15 And now, I pray you, c. consider o. from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:"
L 16 Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press for to draw out fifty vessels out of the press, there were but twenty.

17 o. I smote you with blasting and with mildew and with hail in all the labours of your hands;
M yet ye turned not to Me, o. saith the LORD.

C K 18 o. Consider now o. from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the temple of the LORD was laid, consider it.
L 19 o. Is the seed yet in the barn? o. yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth:
M "from this day will I bless o. you."

D N1 20 And o. again the word of the LORD came there—and there. vessels. Omit "vessels". Heb. pōrāh—a winepress. Occurs only here, and Isa. 63. 3. Hence used of a wine measure.

17 o. I smote you, &c. Ref. to Pent. (Deut. 25. 19). Ch 2. 25. Consider, &c. Fig. Anaplasta. Ap. 6. From this day: i.e. from the day the foundation of the Temple was laid. From this time, subsequently, things would be different, and yea, as ye now. Though at present. See notes on p. 518, and Ap. 58. From this day from this very day. Referring to their obedience in building. you. Omit; and take "bless" absolutely.
unto Haggai in the four and twentieth day of the month, saying,
21 "Speak to Zerubbabel, governor of Judah, saying, 22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and 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.

N1 23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the LORD, and will make thee a signet: for I have chosen thee, saith the LORD of hosts."

ZECCHARIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversions.)

3  A1 B1 | 1.1—5. LITERAL PROPHECY. DATED (THE SECOND YEAR OF DARIUS).

C1 | 1.7—6.13. PROPHECIES WITH SYMBOLS. EIGHT VISIONS.

B1 | 7.1—8.23. LITERAL PROPHECY. DATED (THE FOURTH YEAR OF DARIUS).


C2 | 11.1—17. PROPHECY WITH SYMBOLS.

B2 | 12.1—14. 21. LITERAL PROPHECIES. SECOND BURDEN.

For the Canonical Order and Place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the Chronological Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formula of Prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Zech.1.1 prophecy is dated (1.1) "in the eighth month in the second year of Darius" (Hystaspis) (410 b.c.); sixteen years after the Decree of Cyrus. It thus comes midway between Haggai's second and third messages. See notes on p. 1277.

His last date is in the fourth year of Darius (7.1).

The Temple was completed in the sixth year of Darius, and was dedicated in Adar (Ap. 51), 405 B.C. The first Passover, and the last Feast of Tabernacles were in 404 B.C. (see p. 617, Ap. 56, and Neb. 9). This marks the close of Zech.1's dated Prophecies; but, as Zech.1 really closes the O.T. (see Ap. 77.2), his prophecies would extend to and cover the latest date in the O.T., which is the eighth year of Darius Hystaspis in the year 403 B.C. (see Ezra 10.17 and Ap. 58). The whole period therefore covered by the book of Zech.1 is seven years, 410—403 B.C. (Ap. 77).
ZECHARIAH.

1. 1 In the eighth month, &c. See note on p. 1280. Modern critics first assume that the day ought to be named, and then further assume that it has "fallen out accidentally." Darius. Darius (Hystaspis). See Ap. 57. Berechiah = Remembered of Jehovah. Hebrew Jehovah. Ap. 4, II. Zechariah = Blessed of Jehovah. Ap. 23, 23. This prophet would be the one referred to by the Lord, unless the father of the Zechariah of Chron. 24, 20, 21 had more than one name, which was sometimes the case. See Esau's wives (Gen. 26, 34; 28, 9; 36, 2, 3). The latter would be the last (and Abel the first in the O.T.), according to the place of Chronicles in the Heb. Canon (see Ap. 1). For descendant. Iddo. See Ezra 8, 1-16. Neh. 12, 4, 16. 2 sore displeased. Heb. displeased with a displeasure. Fig. Polyptoton. Ap. 6. See note on Gen. 29, 28, your fathers. Cp. vv. 5, 6. 3 saith = hath said. The Lord of hosts. Hebrew Jehovah Zebaioth. Ap. 4, II. This title occurs fifty-three times in this book, forty-four times in chs. 1-8, and nine times in chs. 9-14. It is characteristic of this book: twenty-nine times it is with the verbs saith or speaketh. All are referred to in the notes. Turn = Return. Note the Fig. Epiménon (Ap. 6), in vv. 5-6, in which the fact is emphasised by dwelling upon it as the cause of all Jehovah's displeasure.

5. Your fathers, where are they? The prophets, do they live for ever? 6. But My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? And they returned and said, Like as these the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us."

2. 1 [14th] 21st. 36. emphasised for be." dis-...j 5. In Thus your 4. Second stood 9-17. mies. | 3. Isa. Kings. &c. 1 86x416 1 86x321 and myrtle saying, 86x348 trees upon proph-...s. Ap. 4, 6, 7. 14. 35x280 earth, 9. LORD Berechiah, ye, you, saith of Lord proph-...s. No, 33x535 0 348 trees by upon These...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 My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? And they returned and said, Like as these the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us."'


1. 9-17 [For Structure see next page]. 9 my lord. Hebrew. Adonal. Ap. 4, VIII. 2. angel. See vv. 11, 12, 13, 14, 16; 2, 3, 4; 1, 5; 5, 10; 8, 6, 5. beh. are. 11 behold. Fig. Asterismos. Ap. 6.
12 Then the angel of the LORD answered and said, "O LORD of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?"

13 And the LORD answered the angel that talked with me, "What is this?"

14 So the angel that communed with me said unto me, "Cry thou, saying, 'Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.'

15 And I said unto the angel that talked with me, "And he answered me, "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?"

2 And 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 went out to meet him.

4 And said unto him, "Run, speak to this young man, saying, 'Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.'

5 For, saith the LORD, will be unto her

3 angel. See note on 1:9. went forth: or, came forward. 4 this young man: i.e. the man of v. 1. saying. Supply the logical Ellipsis (Ap. 8). "saying [Stop!]", for the reason given implies that measuring will be useless, owing to the overflow of inhabitants without walls. Op. Isa. 33:19; 5 saith the LORD =[is] Jehovah's oracle. Ap. 4:II. 1282
2.5.

ZECHARIAH.

3.7.

410-407

a "wall of fire round about, and will be the glory in the midst of her.

K 6 "O 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.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

L 8 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 shall touch my apple of His eye.

9 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.

II 10 Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be My People: and then shall ye know that the LORD of hosts hath sent me unto you.

12 And the LORD shall inherit Judah His portion in the holy land, and shall choose Jerusalem again.

K 13 Be silent, O all flesh, before the LORD: for He is raised up out of His holy habitation.

II 10 Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee, saith the LORD.

M 3 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD That hath chosen Judah rebuke thee, and let it not be a brand plucked out of the fire?"

3 Now Joshua was clothed with filthy garments, and stood before the angel.

M 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, and I will clothe thee with change of raiment.

5 And I said, "Let them set a fair mitre upon his head," So they set a fair mitre upon his head, and clothed him with garments.

6 And the angel of the LORD stood by.

O 7 Thus saith the LORD of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then shalt also judge My wall of fire. Like the watch-fires seen round Bedaween camps, which have no walls. Op. Isa. 26. 1; 28. 21; 60. 18.

1 In the midst. Op. vv. 10, 11 ("J").

2 Ho, ho. Fig. Epimenides (Ap. 6), for emphasis.

3 come forth: or, supply the Ellipsis "(escape)".

4 I have spread. Ref. to Pent. (Deut. 4. 27; 28. 44). spread = scattered.


6 Deliver. Heb. Hov; Rescue, &c., as in v. 6.

7 the LORD of hosts. See note on 1. 3.

8 After the glory = For His own glory.

9 he that, &c. Ref. to Pent. (Deut. 32. 10). Ap. 92.

10 His eye. The primitive text read "Mine eye"; but the Sopherim say (Ap. 35) that they altered this to "His", regarding it as derogatory to Jehovah to read aloud such pronounced anthropomorphic expressions.

9 their servants = their own slaves.

10 lo. Fig. Asterisms. Ap. 6.


12 shall inherit. . . his portion. Ref. to Pent. (Deut. 32. 9). Ap. 92.


14 is raised up = hath raised Himself up. Op. Ps. 78. 65. His holy habitation. Ref. to Pent. (Deut. 26. 15).

3. 1-10 (B, p. 1281). JOSUAH. THE BRANCH. (Division.)


M 2 | 4-10. Signification.

1 shewed me. This is the fourth of the eight visions. See the Structure, p. 1281.

2 Joshua. See note on Hag. 1. 1.

3 standing. Put by Fig. Metonymy (of Adjunct), Ap. 6, for ministering.

4 the angel. See note on 1. 9.


6 Satan = Accuser, or Opposer. See Num. 22. 22, 23. 1 Chron. 21. 1. Job 1. 6, 7. 8, 12, &c.


8 to resist him. Cp. Num. 22. 32. 1 Kings 5. 4; 11. 14, 15. 25.


10 hath chosen = hath now and heretofore chosen.

11 not this . . . I. i.e. have I not plucked, &c. Fig. Erôsis. Ap. 6.

12 was = had come to be. Cp. Gen. 1. 2.


3. 4-10 (M2, above). THE SIGNIFICATION. (Alteration.)


O | 6-8. Promise of access. The Branch of Jehovah.


10 Promise of security. The Word of Jehovah.

4 those that stood, &c.: i.e. the ministering spirits who waited on Him. Cp. Deut. 1. 38. 1 Sam. 16. 21. 1 Kings 10. 6. 5, 6, 8, 9.

Behold. Fig. Asterisms. Ap. 6, 8. inequality. Heb. 'aven. Op. 44. iii. from thee — from upon thee, or from off thee. Op. 2 Sam. 12. 13; 24. 10. Job 7. 21. 1. I will clothe = I have caused thee to be clothed.

5 And I said = Then said I (i.e. the prophet); but some codices, with Syr. and Vulg., read "then said He". Let them set. Ref. to Pent. (Ex. 29. 6). Ap. 92.

6 fair = clean, or pure. mitre = turban. See Ex. 28. 37. stood by: i.e. while this was being done.

7 protested = solemnly affirmed, or testified. Ref. to Pent (Gen. 48. 3. Deut. 8. 10). Ap. 92. (Gen. 11. 13). 7 the Lord of hosts. See note on 1. 3 and on 1 Sam. 1. 3.

3. 7.

ZECHARIAH.


places to walk = free access, or right of way.

These that stand by = i.e. the attendant angels of Ps. 105. 21, Cp. 1 Kings 22. 19. 1 Tim. 6. 21.
by = i.e. in my presence.
8 fellows = colleagues.

men wondered at = men of sign = i.e. men to serve as signs [of One greater].


My Servant the BRANCH: i.e. Messiah.

the BRANCH. Cp. Isa. 4. 2. Jer. 23. 5, 6; 38. 12.

Zech. 6. 12. Heb. שד. Not the same word as in Isa. 11. 1, or Ps. 80. 15, 17. See notes on p. 1304.

BRANCH. See Ap. 48.

9 upon = fixed upon; as in Deut. 11. 12, Cp. 1 Kings 9. 3. Ezra 5. 5.

one stone: or, every stone.

seven eyes = seven pairs of eyes. Watching and caring for. Cp. 4. 10.

saith the LORD of hosts = is the oracle of Jehovah Sabaoth.

In one day. Cp. Isa. 66. 5, 9.

10 that day = i.e. the day of Messiah.

call = call in ... under: i.e. invoke to sit down and feast.


the = his own; as in Mic. 4. 4.

4. 1-14 (E, p. 1821). J EHOVAH’S PURPOSE.

(Alternation)

E P g

4 And the *angel that talked with me came
again, and waked me, as 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, a *candle-
stick all of gold, with a bowl upon the top of
it, and his seven lamps thereon, and *seven
pipes to the seven lamps, which are upon the
top thereof:"

b

3 And two olive trees by it, one upon the
right side of the bowl, and the other upon the
left side thereof.

P g

4 So I answered and spake to the *angel that
talked with me, saying, "What are these, *my
lord?"

5 Then the *angel that talked with me an-
swered and said unto me, "Knowest thou not
what there 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 Then said I, "Who are the seven pipes that
run forth among the whole earth."

A

11 Then answered I, and said unto him, "What
are these two *candle trees upon the 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
through the two golden pipes empty 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, "These are the two anointed
ones, that stand by the Lord of the whole earth."
5. Then I turned, and lifted up mine eyes; and, lo, behold, a flying 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." 3 Then said he unto me, "This is the curse that goeth forth over the face of the whole earth: for every 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 him that sweareth falsely by My name: and it shall remain in the midst of his house; and shall consume it with the timbers 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." 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 goest thou with the ephah?" 11 And he said unto me, "To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." 6 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.

**6.1-11** (D, p. 1281). EXTERNAL ENEMIES. THE SIXTH AND SEVENTH VISIONS. (Extended Alternations.)

**6.1** looked. This is the sixth vision. See the Structure on p. 1281. roll = scroll. Hence our word "volume." Cp. Ezek. 2. 9—10. 11. 2. 9—10. 2. 11. cubs. See Ap. 51. III. 2 (1). the curse. Ref. to Pent. (Lev. 26 and Deut. 28). goeth forth. Cp. v. v. 5, 6. Heb. yâšâ to go forth on business, or on an errand. Same word as in 14. 2, 3, 8, &c. earth: or, land. steals, sweareth, &c. Ref. to Pent. (Lev. 19. 12). Ap. 92. shall be cut off—hath been let off, or declared innocent; as in Num. 5. 21. Ps. 19. 12, 13. Jer. 2. 5; or goeth unpunished; as in Jer. 49. 12. This is always the sense of Heb. nâkîth. Render the passage: "for every one that stealeth hath been let off" (is written) on the one side, according to it (the curse or scroll); and "every one that sweareth (falsely) hath been let off" (is written) on the other side, according to it. Therefore have I brought it (the curse or scroll) forth." I will bring = I have brought. saith the Lord of hosts = is the oracle of Jehovah of hosts. See note on 1 Sam. 1. 3. enter into—lodge, or abide in. My name. Emphatic for Me Myself. See note on Ps. 20. 1. remain = lodge, or roost. shall consume it = shall destroy it, or bring it to an end. Heb. kîlāh. Not the same word as in 14. 12. Ref. to Pent. (Lev. 14. 45). Ap. 92. timber=timbers(pl.). angel. See note on 1. 2. see. This is the seventh vision. See the Structure on p. 1281. angel. See Ap. 51. III. 3 (3). resemblance—a aspect. Heb. eye. Puthy Fig. Metalonymy (of Adjunct), Ap. 6, for their look: i.e. appearance, or colour, as in Lev. 13. 55. Num. 11. 17. Ezek. 10. 9. Cp. Ezek. 1. 4, 7, 16, 27. Dan. 10. 6, &c. Sept. and Syr. read "iniquity" (Ap. 44. 3): i.e. (Yad =) instead of (Fod =) behold = lo. Fig. Asterismos. Ap. 6. talent. See Ap. 51. II. 6 (1). Heb. kîkîkâr, a round disk, evidently fitting the ephah like a lid. wickedness—the lawless one. Heb. râshâ, Ap. 44. x. Adj. fem. sing. = the embodiment of the principle of lawlessness. The religious aspect of 2 Thess. 2. 8—12.

**6.1-8** (C, p. 1281). INVISIBLE AGENCIES. HORSES. (Alteration.)

1 and looked. This is the eighth vision. See the Structure, p. 1281. two mountains. Cp. 1. 8 and 4. 7. brass—copper, or bronze. Cp. Dent. 8. 6.
2 In the first chariot were "red horses; and in the second chariot black horses; 3 And in the third chariot white horses; and in the fourth chariot "grisled and "bay horses.

4 Then I answered 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 "spirits of the heavens, which go forth "standing before the Lord of all the earth.

6 The black horses which are therein go forth into the north country; and the white go forth "after them; and the "grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might 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 "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 Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come then the same day, and "go into the house of Josiah the son of Zephaniah;

11 "Then take silver and gold, and make "crowsns, and set them upon the head of "Joshua the son of "Josedeck, the high priest;

12 And speak unto him, "saying, "Thus speaketh "the Lord of hosts, saying, Behold, "the Man Whose name is The "Branch; and He shall "grow up out of His place, and He shall build the temple of "the Lord;

13 "Even "he shall build the temple of "the Lord; and "they shall bear the glory, and shall sit and rule upon His throne; and 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 "the son of Zephaniah; for a memorial in the temple of "the Lord.

15 And "they that are far off "shall come and build in the temple of "the Lord, and ye shall know that "the Lord of hosts hath sent me unto you. "And this shall come to pass,
ZECHARIAH.

6. 15.

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"if ye will diligently obey the voice of the LORD your God."

If ye will, &c. This condition was not fulfilled; for the command to "repeat" (the one condition of national restoration), given by John the Baptist (Matt. 3. 1, 2; Messiah (Matt. 4. 17); and Peter (Acts 2. 38; 3. 19), was not waited for; and this promise therefore remains for an obedience that is yet future. The verse therefore is not "left unfinished" as alleged.


7. 1-8. 23 (B, p. 1890.) LITERAL PROPHECIES. DATED. (Alternation.)

U | 8. 18-10. Feasts.

7. 1-14 (U, above.) FASTS. (Division.)

U | W1 | 1-3. Question.

1. the fourth year. Two years later than the first literal prophecy in 1. 1.

the LORD. Heb. Jehovah. Ap. 4. II.
Chisleu. Corresponding with our December. See Ap. 51.

They had sent unto the house of GOD, &c.; or, "when Shezezer had sent (and Regem-melech and his men) to Bethel", &c. Bethel had already been occupied by exiles returned from Babylon. See Ezra 2. 28. Neh. 7. 31; 11. 31.

Shezezer. Probably born in exile, as he bears an Assyrian name.


pray before the LORD = entreat Jehovah’s favour by prayer (Ex. 23. 11, 1 Kings 18. 4; Jer. 29. 18); or by sacrifice (1 Sam. 13. 14).

3 speak unto the priests, &c. Ref. to Pent. (Deut. 17. 9; 33. 10). Ap. 92.
the LORD of hosts. See note on 1. 5.
in the fifth month. See note on v. 5.
as according as.
these so many years = now so many years. Some codices read "seventy years", as in v. 5.

7. 4-14 (W2, above.) ANSWER. (Extended Alternation.)

W2 X | 4-6. Fasting and Mourning. Formal.
Y | 7-9. The former prophets.
Z | -7. Disobedienc/Ps. Prosperity.
X | 8-10. Fasting and Mourning. True.
Y | 11-12. The former prophets.

5 in the fifth . . . month. The month Ab (our August, Ap. 51. V). The fast had already been instituted to commemorate the destruction of Jerusalem on the tenth of Ab (Jer. 52. 12, 13).

seventh month. The month Tisri (our October). The fast had already then been instituted, on the third of Tisri, to commemorate the murder of Gedaliah by Ishmael, the son of Nathaniah. See Jer. 40. 1; 41. 1-3, 15-16. See further notes on 8. 19.
even. Some codices omit this word.

for yourselves. Not before the LORD or for His glory. See Deut. 12. 7; 14. 21. 1 Chron. 29. 22; and cp. 1 Cor. 10. 31. Col. 3. 17.

7 Should ye not hear . . . prophesies? Metonymy (of Cause), Ap. 6, for the agency. south = the Negeb. Cp. Gen. 13. 1. Deut. 1. 7: and see note on Ps. 126. 1. the plain = the lowland.

9 Execute . . . judgment. Note the Fig. Polyptoton judge ye; Cp. Isa. 58. 7, 4. 

10 oppress not the widow . . . stranger. nor = and. evil, 'ad. Ap. 44. viii.

14 I scattered them with a whirlwind. Not the usual verb, to scatter; but 'ar = to drive with a tempest. Occurs only seven times (Kings 6. 11 ("(sore troubled ") Isa. 54. 11. Hos. 13. 3, Jonah 1. 11, 12, Hab. 3. 14).
the land was desolate. Ref. to Pent. (Lev. 26. 13.), after them i.e. when they had left it. pleasant=d\-esirable. Dan. 8. 3.

8. 1-17 (V, p. 1287). RESTORATION OF JERUSALEM. (Alternation.)

| 4-12. Inhabitants. Privileges.


1 the LORD of hosts. See note on 1. to me. Some codices, with three early printed editions, Aram., and Syr., read these words in the text.

2 Thus saith, &c. There is a deluge of prophecies concerning Jerusalem and its inhabitants in this member (V "w", see p. 1267). See vv. 2, 3, 4, 6, 7, 9, 11, 12, 13, 14, 17, 23. All refer to the future, and await their fulfilment in millennial days. saith= hath said. I was = I was and still am.


8. 4-12 (B, above). INHABITANTS. PRIVILEGES. (Alternation.)

B | C | 4, 5. Inhabitants. Ages.

| D | 6. Address to the Remnant.

| C | 7, 8. Inhabitants. Condition.

| D | 9-12. Address to the Remnant.


for very age= for multitude of days.

the remnant. The exiles who had then returned. Cp. Hag. 1. 12, 14.

should it also be marvellous, &c. Ref. to Pent. (Gen. 18. 16, where the verb is the same). Ap. 92.

Mine eyes. Add by Fig. Ellipsis (Ap. 6), from preceding clause: "[in those future days] of which He was speaking.

saith the LORD of hosts= is the oracle of Jehovah of hosts.

7 Behold, I will, &c. Behold Me saving, &c. from the east country. Cp. Isa. 48. 5. Note the Fig. Synecdoche (of the Part), Ap. 6, for the whole earth. See Ps. 60. 1; 118. 3. Isa. 59. 16. Mal. 1. 11, &c.

8 they shall be, &c. Ref. to Pent. (Ex. 5. 7). Ap. 92.


8. 9-12 (D, above). ADDRESS TO THE REMNANT. (Alternation.)

D | q | 9. Encouragement.

| r | 10. Past Adversity.

| s | 11. Promise.

| t | 12. Future Prosperity.

9 the prophets. See Hag. 1. 6-11; 2. 15-19.

in the day that: i.e. two years before (Hag. 1. 14, 15; 2. 18. Cp. Ezra 5. 1). Ap. 18.

that the temple = even the temple, that it.

10 these = these. hire= wages.


11 now. In contrast with the former days.

12 the seed shall be, &c. Ref. to Pent. (Deut. 28. 3-12). Ap. 92.

and. Note the Fig. Polysemadon (Ap. 6), combined with Fig. Analogy (Ap. 6), which gives a ground

on to the future fulfilment, which rests on the condition of e. a. ye shall be a blessing. Ref. to Penta. (Gen. 12. 3). Ap. 92.

18 These are the things that ye shall do; 
'speak ye every man the truth to his neighbour;
execute the judgment of truth and peace in your gates;
17 And let none of you imagine evil in your hearts against his neighbour; and 'love 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; 'The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore 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:
21 And the inhabitants of one city shall go to another, saying, 'Let us go speedily to pray before the LORD, and to seek the LORD of hosts: 3 will go also.
22 Yea, many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

9 The burden of the word of the LORD which came upon Zechariah in the eleventh year of the reign of King Artaxerxes of Persia.
2 In the ninth month, in the beginning of the year, spoke the word of the LORD by Zechariah the son of Biedelai the Zealot, which was on thethreshold of the gate of Ephraim, which is by the altar of Bethel.
3 And the word of the Lord came to me, saying,
4 'Hear, ye people, the word of the Lord; in these words is the Covenant of Israel, saying, 'Surely the Lord of hosts will make a complete recovery for his people.'
5 'And the Lord will execute his word upon you for good: for he will leave among you a seed and a latter fruit in the land which ye shall possess.
6 And the seed shall take root, and the fruit shall grow up upon the earth; and the seed of the sower shall be honorable, and the root of the sharpshooters shall not be cut off, and shall yield fruit.
7 And the seed shall be the poorest of the poor, and the root shall be the lowest of the low; but the shoot shall be the fruit of the fruit, and the root shall be the fruit of the root.
8 And it shall come to pass, that he that is wireless shall not be ashamed, neither he that keepeth the vineyard ashamed; but all that wait for the Lord shall be joyful, and they shall glory in glory.
9 For he shall speak peace to the house of Jacob, and he shall lead them by the hands of Jerusalem.
10 Fear not, O land, for I am coming; and it shall be no more said, 'The Lord will do nothing, but evil to the inhabitants of this land.'
11 For I am coming to save you, saith the Lord of hosts; then shall the XElement of the covenant of peace be among them that are far off, and among them that are near.'

16 Speak, &c. Cp. v. 19; 7. 9. 
17 evil. Heb. rd'q'. Ap. 44. viii. 
18 all these are things that I hate. Some codices, with Sept. and Syr., read "all these things do I hate." 
19 saith = hath said.

1 The land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.
2 And Hamath also shall border thereby; Tyrus, and Zidon, 'though it be very wise.'
3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.
4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.
5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed, 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 kingdom.

8. 16. ZECHARIAH. 
9. 7.

8. 20-23 (Y, p. 2587). ACCESSION OF NATIONS. (Division.)
8. 23. To Jehovah's People.
8. 20 people = peoples. Some codices, with Sept., read "many peoples".
21 Let us go speedily. Fig. Polypytoton. Ap. 6. 
22 Heb. a going, let us go = Let us by all means go: or, speedily, as in A.V. See note on Gen. 20. 18. Cp. Isa. 2. 3. Mic. 4. 2. to pray, &c. See note on 7. 3.
23 the Lord, &c. Heb. (with 'eth)=Jehovah of hosts Himself.

The use of the varied vocabulary is no proof of a kingly anachronism. It is necessitated by the changes of subject.
2 Hamath. Now Hamath. Shall border thereby = [which] bordereth thereon: i.e. on the land of Hadrach. Though = because. 
3 Tyrus = strong hold. Note the Fig. Paronomasia (Ap. 6). Heb. 'gor malak', which cannot be reproduced in English, as = like.
4 Behold. Fig. Antitheton. Ap. 6. 'the Lord'. 
5 One of the 134 places where the Sopherim say they altered "Jehovah" to "Adonai". See Ap. 32; and cp. Ap. 4. II and VIII (2). 
6 Ashkelon. Note the Fig. Antimetabole (Ap. 6), for emphasis. 
7 Ashdod. Now Ekedad. 7 blood. Heb. bloods. Put by Fig. Metonymy of Adjunct, Ap. 6, for the sacrifices (which were, of course, eaten).
9. 7. ZECHARIAH. 

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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 as Ekron, as a Jebusite.

G (p. 1289)

8 And I will encamp about Mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with Mine eyes.

H

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: O Zion is Jerusalem: and a king is before thee: the King shall have salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

I

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.

J

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.

K

12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; 13 When I have bent Judah for Me, I filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

L

14 And the Lord shall be seen over them, and His arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

M

15 The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

N

16 And his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

O

17 For how great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine the maids.

F J (p. 1291)

10 Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

abominations: i.e. the idolatrous sacrifices.
his remnant: i.e. the remnant of them. 10. 1-12 [For Structure see next page].


2 make = Who maketh.
10. 2. ZECHARIAH.

10. 1-12 (F, p. 1299). DELIVERANCE FROM ENEMIES. ACCOMPLISHED. (Introd. vs. 1-4.)

F 1. The Flood. The Promise fulfilled.
K 2. False Shepherds. Incrimination.
K 2. False Shepherds. Punishment.
J 3-4-12. The Flood. The Promise fulfilled.

2 idols. Heb. teraphim, or household gods. These cannot give rain (Jer. 14. 22).
3- punished = shall visit upon.

10. -3-12 (J, above). THE PROMISE FULFILLED. (Repeated Alteration.)

J 1 L | -3, 4. Visitations.
M | 5. Victory.
L | -6-10. Restoration.
M | 11. Victory.

3 the LORD of hosts. See note on 1. 3.
goodly horse = majestic war-horse.
came forth = went forth.
the corner = the corner-stone (Matt. 21. 42) = Messiah.
nail = tent-pin, or peg. Cp. Isa. 22. 22.
the battle bow. Put by Fig. Symedocoe (of the Part), Ap. 6, for all kinds of weapons.
oppressor = governor, or ruler.
9 streets = lanes, or out-places.
7 they. A special various reading called Seiv (Ap. 34), reads "he".
they of Ephraim, &c. = they (or he) shall be as a mighty one (or warrior) of Ephraim.
as through wine = as wine [maketh the heart to rejoice]. Ps. 104. 15.
8 hiss: or, signal. The figure is borrowed from bee-keepers (Isa. 5. 24; 7. 18).
have increased = did increase [before]. Cp. Ex. 1. 7.
they shall remember Me. Ref. to Pent. (Dent. 30. 1). live with, &c. = live, and return with.
turn = return.
10 I will bring them again, &c. Ref. to Pent. (Dent. 30. 2, 5). Ap. 92.
place. Supply: "[the necessary room]."
the river: i.e. the Nile.
walk up and down, &c. = walk (habitually). Ref. to Pent. (Gen. 5. 24; 6. 9; 17. 1). Ap. 92. Cp. Mic. 4. 5; 6. 8.
saith the LORD = [is] Jehovah's oracle.

11. 1-17 (C, p. 1980). PROPHECY. WITH SYMBOLS. (Introd. with Alternations.)

C 2 0 1-3. Threatening.
P s | 4, 5. Command.
| t | 6. Reason.

Q u | 12, 13. Flock. Symbol. "Price",
| v | 14. "Bands", "Cut asunder",
P s | 15. Command.
| O | 17. Threatening.

1 Open, &c. Fig. Apostrophe. Ap. 6.
2 fir = cypress.
for. If the cypress is fallen, how much more the cypress.
the. The 1611 edition of the A.V. reads "all the".

11. 2. ZECHARIAH.

K 2 For the "idols have spoken" vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

K 3 Mine anger was kindled against the shepherds, and I punished the goats:

J L for "the LORD of hosts hath visited His flock the house of Judah, and hath made if him as His "goodly horse in the battle.
4 Out of "him came forth "the corner, out of him "the battle bow, out of him every "oppressor together.

M 5 And they shall be as mighty men, which tread down their enemies in the mire of the "streets in the battle: and they shall fight, because "the LORD is with them, and the riders on horses shall be confounded.

N 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them;

L for I have mercy upon them: and they shall be as though I had not cast them off: for "I am "the LORD their God, and will "hear them.

7 And "they of Ephraim shall be like a mighty man, and their heart shall rejoice "as through "wine: yes, their "children shall see it, and be glad; their heart shall rejoice in "the LORD.

8 I will "hiss for them, and gather them; for I have redeemed them: and they shall increase as they "have increased.

9 And I will "sow them among the "people; and "they shall remember Me in far countries; and "they shall "live with their "children, and "turn again.

10 I 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 "place shall not be found for them.

M 11 "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 the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

N 12 And I will strengthen them in "the LORD; and they shall "walk up and down in His name, "saith "the LORD.

G 2 O 11 "Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, "fir tree; for the cedar is fallen; because "the "mighty are 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.

P s 4 "Thus saith "the LORD my "God; "Eat the flock "of the slaughter;

mighty = honourable, or majestic ones.
forest of the vintage = the inaccessible forest.
3 shepherds = the rulers of the State.
young lions. The rapacious nobles.
4 Thysaith = Thus hath said the LORD. Heb. Jehovah. Ap. 4. II.
v. Feed = Tend. Zechariah is to represent a good shepherd, and is sent to shepherd the People whose rulers destroyed them (rev. 5, 14).
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 unto me two 'staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I 'cut off in one month; and my soul abhorred them, and their soul also abhorred me.

9 Then said I, 'I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one of the flesh 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 so the poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, "If ye think good, give me my price; and if not, forbear." So they weighed for my price 'thirty pieces of silver.

13 And 'the LORD said unto me, "Cast it unto the potter: a 'goodly price that I was 'prised 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.

Ps 15 And 'the LORD said unto me, "Take unto thee yet the 'instruments of a 'foolish shepherd.

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.

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.'

12 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, and 'trembleth 'unto all the 'people round about, and 'formeth 'the spirit within him, and "Behold, 3 will make Jerusalem a cup of trembling unto all the 'people round about.

5 am rich—am become rich, [and therefore can sell them cheaply].

6 saith the LORD—[is] Jehovah's oracle.


7 And I will feed—So I [Zechariah] tended.


8 staves. Which shepherds use; the crook or staff, and the club. See note on Ps. 23, 4.

Beauty = Graciousness. Bands = Union.

9 cut off = sent off. They are unnamed.

10 people = peoples: i.e. here, tribes.

11 the poor of the flock = the sheep-traffickers; as v. 5, 7, waited upon = were watching me (1 Sam. 1, 19; 19, 11. Ps. 59, title).

12 price = wage.

13 thirty pieces of silver. The damages for injury done to a servant. Ref. to Pent. (Ex. 21, 30). This is not the passage referred to in Matt. 27, 9. See Ap. 161. That was "spoken" by Jeremiah; this was written by Zechariah.

14 Cast it. As in Gen. 21, 15. 2 Chron. 24, 10.

unto the potter. The Syr. reads "into the treasury": potter = fashioner. The material cast to, so as to be used by, the fashioner determines the meaning of the word (Heb. ydpzr). If clay, then a potter (Jer. 18, 4; 19, 1). If stone, then a jeweller, or mason (Ex. 31, 9. 1 Sam. 5, 11. 1 Chron. 22, 15). If wood, then a carpenter (2 Sam. 5, 11. 2 Kings 12, 11. 1 Chron. 14, 1. Isa. 44, 12). If iron, then a smith (2 Chron. 12, 12. Isa. 44, 12). If gold, then a goldsmith (Hos. 8, 6). If silver, then a silversmith (Hos. 13, 2). The casting of silver to a potter was as incongruous as casting clay to a silversmith. See Ap. 161. Goodly = ample. Used of a wide garment. There is no evidence of irony here or elsewhere in Zechariah. The Heb. yeder denotes size and magnitude, as in Jonah 1, 6 and Mic. 2, 8. Priced = priced, of them: i.e. by them. But some codices read "by you".

15 instruments = implements.

foolish = worthless. Judah and Israel had rejected these, and later on they rejected Messiah the good Shepherd; hence the threatening in vv. 16, 17.

16 10. Fig. Ast erosomos. Ap. 6. This looks forward to the Antichrist; for one of his titles is "the idol shepherd" of v. 17.

that which be cut off = the perishing.

the young one = the straying.

that is broken = the wounded.

feed = nourish.

that standeth still = the weak.

17 idol = idol'. For the sequel to this prophecy see 13, 7–9.

clean dried up = withered.

darkened = blinded.

12. 1–14. 21 [For Structure see next page].

1 burden = oracle. Cp. 9, 1, and the Structure on p. 1290.

the LORD. Heb. Jehovah. Ap. 4. II.

for upon: i.e. concerning Israel's affliction and final deliverance.

with the LORD = [is] Jehovah's oracle.

Which stretcheth forth, &c. The omnipotence of Jehovah is the guarantee that His word will be carried out. Cp. Isa. 42, 5; 44, 24; 45, 12, 18; 48, 13.


2 Behold. Fig. Ast erosomos. Ap. 6.
when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all 2 people: all that 6 burden themselves with it shall be 6 cut in pieces, though all the 2 people of the earth be gathered together against it.

4 In that day, saith the LORD, 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 2 people with blindness.

V 5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their 6 God.

W 6 In that day will I make the governors of Judah like an 5 fire of among the wood, and as a torch of fire in a sheaf; and they shall devour all the 2 people round about, on the right hand and on the left:

X and Jerusalem shall be inhabited again in her own place, 6 even in Jerusalem.

W 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.

Y 8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as 6 God, as the angel of 1 the LORD before them.

U 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

SYZ 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the 5 spirit of grace and of supplications: and they shall 6 look upon Me, 6 whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one is in bitterness for his firstborn.

11 In that day 6 shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall 11 mourn, every family apart; the family of the house of David apart, and their 6 wives apart; the family of the house of Nathan apart, and their 6 wives apart;

13 The family of the house of Levi apart, and their 12 wives apart; the family of 6 Shimei apart, and their 6 wives apart;

14 All the families that remain, every family apart, and their 12 wives apart.

Z 15 In that day there 6 shall be a fountain opened to the house of David and to the inhabitants of Jerusalem 6 for sin and for uncleanness.

a fountain. This waits for a literal fulfilment.

opened: i.e., set open. The only occ. of this participle in the O.T.: and the last occ. of the verb itself.

Cp. the first in Gen. 7. 11. for = for [the expiation of] sin, &c. sin. Heb. châdâ'. Ap. 44. 1.
12. 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 prophet shall speak in the name of the LORD; and 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 every one of his vision, when he hath prophesied; neither shall they wear a rough garment 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.

T 6 And o 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 That Is My Fellow, saith the LORD of hosts; smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon 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; but the third shall be left therein.

9 As I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My Name, and I will hear them: I will say, Save Thy people shall I say, My God.

R B (p. 1294)

13. 2-5 (Y* p. 1286). EVIL REMOVED. (Division.)

Y* | A* | 2. | Idols cut off.

A2 | 1. | - 2. | False prophets removed.


2 I will gather, &c. Referring to the yet future and final siege of Jerusalem. See Ap. 53. battle = war. Not the same word as v. 2.

14. 3-11 (B, above). JEHovah. GOING FORTH. (Repeated Alternation.)


E1 | 4-5. Events and Consequences.


E2 | 6-8. Events and Consequences.


E3 | 10, 11. Events and Consequences.

3 | as is = just as. fought. Cp. Josh. 10, 14. battle = close conflict. Not the same word as v. 2.

B | D1 | 2. Jehovah. going forth.

E1 | 4-5. Events and Consequences.


E2 | 7-8. Events and Consequences.


E3 | 10, 11. Events and Consequences.

5 the mountains = My mountains. So called because of the physical change which HE will yet bring about, in the two new mounts formed out of the one.

Azal. A new place, yet to have this name, at one extremity of the valley. the earthquake. Referred to in Amos I. Fig. Hysteresis. Ap. 8.
and the Lord my God shall come, and all the saints with thee.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the house of the forest, and from the tower of Hananeel unto the king's winepresses.

11 And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited.

12 And this shall be the plague with which the Lord will smite all the heathen that have fought against Jerusalem: Their flesh shall 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 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 shall 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, HOLLINESS UPON THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

21 Ye shall see every pot in Jerusalem, and in Judah, shall be 10 holliness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day shall there be no more the Canaanite in the house of the Lord of hosts.
MALACHI.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

| 1b | A1 | 1. 1-3. NATIONAL ELECTION. |
| 1b | A2 | 1. 4-6. NATIONAL REJECTION. |

For the Canonical order and place of the Prophets, see Ap. 1, and pp. 1268 and 1267.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Formula of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1266 and 1267.

Malachi is one of the six undated Minor (or Shorter) Prophets. His book shows that the Temple-worship, with its sacrifices, &c., had been fully restored; but the ceremonial formalism and hypocrisy, which culminated in the days of our Lord's ministry, are seen actively at work.

No sooner were the restraining influences of Ezra and Nehemiah removed, than the corruption began; and went on apace, as evidenced by Mal. 1. 7, 8; 3. 8, &c.

From the "Restoration" and the First Passover to the birth of Messiah was exactly 400 years, the last great period of Probation (40 x 10; see Ap. 10). It was the great testing-time given to the Nation in the Land.

If we take the date of Malachi as being 400 years before the anointing of Messiah and the commencement of His Ministry (A.D. 26), then we have, reckoning back from A.D. 26, the year 374 B.C. This gives thirty years from the Restoration to the condition of the Nation described in this prophecy, and twenty-nine clear years from Ezra's last date (1st Nisan, 408 B.C.): a period amply sufficient for the terrible declension of which Malachi speaks. Milner, in his valuable Church History, remarks that great reformations seldom seem to last in their purity more than thirty years.

If this be so, then Malachi may be dated as about 374 B.C., thirty years after the commencement of the Temple-worship, which marked the beginning of the 400 years till the birth of the Messenger (John the Baptist), and of the Messiah. (See Ap. 77. §.)
MALACHI.

A1  1. The burden of the word of the Lord to Israel by Malachi.

B1  2. *I have loved you, saith the Lord.*

A2  3. And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

H1  4. Whereas Edom saith, 'We are not impoverished, but we will return and build the desolate places;'

A2  5. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom I the Lord hath indignation for ever.

A2  6. A son 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 polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, 'The table of the Lord is contemptible.'

A2  8. And if ye offer the blind 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 accept thou person? saith the Lord of hosts.

A2  9. And now, I pray thee, beseech God that He shall be gracious unto us: 'this hath been by your means: will He regard your persons? saith the Lord of hosts.'

A2  10. Who is there 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.

A2  11. For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts.

G1  12. But ye have profaned it in that ye say, are marked off by minor accents. My name: which is again marked off for special emphasis.

1. 1-5 (A1, p. 1296). NATIONAL ELECTION. (Repeated Alternation.)

A1  1. A1, 2. Words of Jehovah to Israel: of His love.

B1  3. -2. Israel's answer.

A2  4. 3. Words of Jehovah to Israel: of His love.


A1  2. I have loved you. Ref. to Pent. (Deut. 7. 9; 10. 15; 33. 3). saith = hath said. Quoted in Rom. 9. 13.

A1  3. Esau Jacob's. Put by Fig. Metonymy (of Adjunct), Ap. 6. for their posterities. Quoted in Rom. 9. 13.

A1  4. saith the Lord = is Jehovah's oracle.


A1  6. impoverished: or, beaten down. saith = hath said. the Lord of hosts. This expression occurs twenty-four times in this prophecy, and gives its character to the whole, as in Zechariah. border: or, territory. wickedness = lawlessness. Heb. râthâ. Ap. 44. x.

1. 6-4. 6 (A1, p. 1296). NATIONAL REJECTION. (Extended Alternation.)

A2  1. A1  1. 2-16. Israel's deeds reproved.

B1  2. 17. Israel's words reproved.


C  4. 3-12. Israel's deeds reproved.

D  5. 13-14. Israel's words reproved.


1. 6-14 (F1, above). PRIESTS AND PEOPLE. CEREMONIAL (Alternation.).


J  10. Jehovah will yet be honored by a pure offering.


J  12. Jehovah will yet be great among the peoples.


if then, &c. These two appeals are marked off by minor accents. My name: which is again marked off for special emphasis.

1. The argument is based on natural reverence; (2) the branch is shown in the case of Israel (Isa. 41. 8. Hos. 11. 1); (3) the conclusion being that the priests were the guilty cause.


9. I pray you, &c. Fig. Irony. this hath been = this hath come to pass.

by 10. ye. Empl. i. e. you (priests). offering = for. See the Structure ("I" and "O", above) for heathen = nations, or Gentiles. 12 if = Me. "Me" was the reading in the primitive text; but the Sopherim state that they altered 'othâ (Me) to 'othâ (him, or it) out of a (mistaken) sense of reverence. See Ap. 83. Cp. 3. 9; and Ezek. 13. 16.
1. 12. MALACHI.

1. 8. 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!* 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: *Should I accept this of your hand?* saith* the LORD.

14 But cursed be ye that bring sacrifices unto the LORD, and that sacrifice therefore of which he hath* in his flock a male, and voweth, and sacrificeth unto the LORD* a corrupt thing:

J for I am* a great King,* saith* the LORD of hosts, and My name is dreadful among the heathen.

12 And now, O ye* priests,* this command-ment 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,

O I will even* send a curse upon you, and I will* curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 *Behold,* I will* corrupt your seed, and spread* dung upon your faces, even the* dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have this commandment unto you, that My covenant might* be with Levi,* saith* the LORD of hosts,

5 *My covenant was with him of life and peace; and I gave them to him for the fear wherewith* I feared Me, and* was afraid before My name.

6 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 turn many away from iniquity.

7 For* the priest's lips should keep* knowledge, and* they should seek the law at his mouth: for* he is the messenger of* the LORD of hosts.

8 But ye have departed out of the way; ye have caused many to stumble at the law; ye have* corrupted the covenant of Levi,* saith* the LORD of hosts.

9 *Therefore have I also made you contemptible and put you before all the People,* according as ye have* not kept My ways, but have* been partial in the law.*

K 10 *Have we not all one Father? hath not 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* holliness of* the LORD* which He loved, and hath married the daughter of a* strange* GOD.

2. 10-18 (K 2 above). THE PEOPLE REPROVED. (Repeated Alternation.)

K 2 P 1 10. 11. Judah's treachery.


Q 2 15. Jehovah's warning.


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**MALACHI.**

1. **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, He shall come, saith the Lord of hosts.

2. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness.

3. 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 those that oppress the hirling in his wages, the widow, and the fatherless, and that turn off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him and the offereth an offering unto the Lord of hosts.

4. 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 it with good will at your hand.

5. Yet ye say, “Wherefore?” Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

6. And did not He make one? Yet had He the residue of the spirit. And wherefore one? That He might seek a godly seed.

7. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

8. For the Lord, the God of Israel, saith that He hateth putting away: “for one coveteth violence with his garment,” saith the Lord of hosts:

9. therefore take heed to your spirit, that ye deal not treacherously.”

10. Ye have weariied 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?”

**JEHOVAH'S MESSENGER.**

1. **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, He shall come, saith the Lord of hosts.

2. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness.

3. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

4. 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 hirling in his wages, the widow, and the fatherless, and that turn off the man that doeth this, the master and the scholar, wakener and answerer. Referring to the Temple watchers (Ps. 118.1).

5. 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 it with good will at your hand.

6. Yet ye say, “Wherefore?” Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

7. And did not He make one? Yet had He the residue of the spirit. And wherefore one? That He might seek a godly seed.

8. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

9. For the Lord, the God of Israel, saith that He hateth putting away: “for one coveteth violence with his garment,” saith the Lord of hosts:

10. therefore take heed to your spirit, that ye deal not treacherously.”

11. Ye have weariied 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?”

12. Behold, I will send my messenger, and he shall prepare the way before me:

13. And the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts:

14. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness.

15. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

16. 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 hirling in his wages, the widow, and the fatherless, and that turn off the man that doeth this, the master and the scholar, wakener and answerer. Referring to the Temple watchers (Ps. 118.1).

17. 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 it with good will at your hand.

18. Yet ye say, “Wherefore?” Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

19. And did not He make one? Yet had He the residue of the spirit. And wherefore one? That He might seek a godly seed.

20. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

21. For the Lord, the God of Israel, saith that He hateth putting away: “for one coveteth violence with his garment,” saith the Lord of hosts:

22. therefore take heed to your spirit, that ye deal not treacherously.”

23. Ye have weariied 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?”

24. Behold, I will send my messenger, and he shall prepare the way before me:

25. And the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts:

26. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness.

27. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

28. 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 hirling in his wages, the widow, and the fatherless, and that turn off the man that doeth this, the master and the scholar, wakener and answerer. Referring to the Temple watchers (Ps. 118.1).
3. 5. MALACHI.

374 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.

W Return unto Me, and I will return unto you, saith the LORD of hosts.

U But ye said, Wherein shall we return?

T V 8 Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed Me, even this whole nation.

W 10 Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the LORD of hosts, if will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not 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 a delightsome land, saith the LORD of hosts.

D X Your words have been stout against Me, saith the LORD. Yet ye say, What have we spoken so much against Thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinances, and that we have walked mournfully before Him?

15 And now, saith the LORD, return ye again unto Me; I will take no pleasure in the致 of Mine host.

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name.

17 And they shall be Mine, saith the LORD, of hosts, in that day when I will make up and. See note above.

3. 17. MALACHI.

6 For, &c. Reader, according to the Structure,

a For 9 (am) Jehovah;

b I have not changed;

c And ye [are] Jacob's sons;

d Ye have not failed.

I change not. Ref. to Pent. (Num. 23, 19). Ap. 92. Not in Himself, nor in His purpose, to change His dealings on the condition stated.

3. 7—12 (Gen. 12). ISRAEL'S DEEDS REPROVED. (Introversion and Alternation.)


9 are cursed with a curse. The primitive text read, "ye have cursed Me with a curse." The Sopherim say (Ap. 33) that they altered the letter כ (Mem = מ) into י (Nun = נ), thus making it passive instead of active, and detaching it from the rest of the sentence. This was done to avoid a supposed irreligious curse this whole nation = the nation, the whole of it.

10 all = the whole; implying that a part had been withheld.

11 the devourer = the eater: i.e. the locust. Cp. Joel 1, 4. Amos 4, 9.

12 their sakes = for you (the Dative of Reference).


3. 13—4. 4 (D, p. 1297). ISRAEL'S WORDS REPROVED. (Alternation.)


13 stout = hard, or bold. Referring to general religious duties walked mournfully before = gone off mournfully from the presence of Jehovah of hosts. And now. Cp. 1, 9; 2, 1. Emphatic. They that work wickedness = the workers of lawlessness. wickedness = lawlessness. Heb. 'ê’îsîh. Ap. 44, x. are set up = prosper, or are successful. Lt. are built up. Put by Fig. Metonymy (of Subject). Ap. 6, for being prospered. Cp. Job 22, 23. Jan. 12, 14. yea = yea, [they, proud ones]. Marking a climax. tempt = have tempted. Same as "prove" in v. 10; but here in a bad sense, as though to challenge or put to the proof. Then; i.e. when Malachi had spoken thus unto them, and at a time of such apostasy, showing us what is possible and practicable in these like days and "perilous times" which are closing this present Dispensation. feared = revered, spoke. As in v. 12, one to another. One each with his friend. And, Note the Fig. Polyptoton. Ap. 9, hearkened, and heard. As He heard the groaning of Israel (Ex. 2, 21, 24); Moses, without words (Ex. 14, 15); and Nehemiah (Neh. 2, 4); Hannah, without words (1 Sam. 1, 13); Jeremiah, his breathing (Lam. 3, 85, 96); Jonah, when dying (Jonah 2, 2); the disciples, their thoughts (Luke 24, 38, 35); and a book of remembrance was written. Some codices, with Syriac, read a record was written in a book of remembrance; remembrance. Ref. to Pent. (Ex. 28, 28, Num. 10, 19, 19, the same word). Ap. 92. comfort for those now who cannot speak. We can walk with God (like Enoch, in the darkest days), and think of Him with these God-reverers now, in these similar days.

17 make up, &c. I am preparing.
My jewels; and I will spare them, as a man spareth his own son that serveth him.
18 Then shall ye return, and discern between that which serveth God and him that serveth Him not.

4 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave neither root nor branch.

2 But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.
3 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 law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

3 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

3 shall do this—that I am preparing; as in 3.17. 4 the law of Moses. Ref. to Pent. (Ex. 20, 1, &c.). Ap. 92. Moses My servant. Ref. to Pent. (Deut. 1. 8; 4. 10). Ap. 92. which I commanded, &c. Ref. to Pent. (Deut. 1. 8; 4. 10). Ap. 92. 5 Elijah the prophet. Called thus, only here, and in 2 Chron. 19. 12. Elsewhere, always “Elijah the Tishbite”, to indicate his own person; but here “Elijah the prophet” because had Israel received Messiah, John the Baptist would have been reckoned as Elijah (see notes on Matt. 17. 1–13. Mark 9. 11–13): and, at His last supper, the wine, representing His blood, would have been (as it will yet be) reckoned as “the blood of the (New) Covenant”, as foretold in Jer. 31. 21–34. Heb. 8. 8–12; 10. 15–17; 19. 24. day of the LORD. See note on Isa. 2. 12, 17; 13. 4, &c. the LORD. Heb. Jehovah. Ap. 4. II. 6 children = sons.